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THE  
PRIMITIVE CHRISTIAN;

—AN—

Advocate of Pure and undefiled Religion,

JAMES QUINTER, Editor. . . . . J. W. BEER, Assistant Editor.

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"Earnestly Contend for the Faith which was once delivered to the Saints."--Jude.

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VOLUME I.

[GOSPEL VISITOR—VOLUME XXVI.]

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# Primitive Christian.

BY JAMES QUINTER.

"Earnestly Content for the Faith which was once delivered to the Saints."

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VOL. I.

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No. 1.

## THRESCORE AND TEN.

Threescore and ten!—the bygone years,  
How rise their memories to my thought;  
The joys and griefs, the hopes, the fears,  
That fill the measure of my lot.

Yet these are but the wayside sheaves  
We glean upon the field of years;  
Oblivion, in its reaping, leaves  
But here and there some scattered ears.

Perhaps 't is well we can but glean;  
For could we harvest all the past,  
Joys too intense and griefs too keen  
Were e'er the present being cast.

Life's current duty must be met;  
And 't is but glances we can give  
The darkening past; the game is set,  
And we must for the mastery strive.

Gird up thyself, my spirit, thou,  
In him who gives all needed grace;  
Thou canst not now afford to spend  
Thy closing years in idleness.

The past thou canst not now regain—  
The shortening future is thine own;  
To Faith and Hope and Love attain—  
These spurs from Time may still be won.

For the PRIMITIVE CHRISTIAN.

## Consistency and Inconsistency.

BY LEWIS W. TEETER.

There is probably no word fuller of meaning than the word "consistency;" especially when used in a religious sense. The definition of it is: "Agreement or harmony of all parts of a complex thing with itself at different times; congruity; correspondence." Consistency, therefore, existing in the parts of any organization, gives to it power. Inconsistency destroys the power. Another truth; consistency, in a religious sense, is the near companion of the Christian; and inconsistency the near companion of the hypocrite.

Under the law and the gospel it always required at least two witnesses to establish a fact. Then, to prove to the world that we are Christians, we must have several witnesses. These witnesses are: (1) our teaching; (2) our works.

It is an established fact, in all courts of justice, that witnesses that agree not together can never establish a fact; but, instead of giving evidence, they become a mass of confusion; and consequently they are rejected. That our witnesses, as named above, may prove that we are followers of our Saviour, we must teach and desire all things whatsoever he commanded or taught us, and desired us to

have; and as he always taught us by example, as well as by precept, we also must follow after in the example, to confirm our faith in him. Then we are consistent, when we believe the gospel, and teach what we believe, and practice what we teach.

Who can describe the influence, the power, that we can have when we are thus consistent? What a bright light we then are in the world! But as soon as we fail in either faith, precept, or practice, we become inconsistent—we become a mass of confusion to the world. They know not what to take us for; for the light has become darkness, and "how great is that darkness!"

The world is in possession of our rule of faith and practice, (the gospel,) and knows what kind of persons we ought to be. If it did not, how could we be either light or darkness to the world? A blind man cannot see light, neither can he discover darkness. As said above, Consistency gives power; and if we be inconsistent, we lose this power: we become a perfect counterbalance; there are two forces existing in us, in opposition to each other, and this causes jarrings and confusion. Where, then, is our influence or power to do good? This spiritual building must go up like the temple of Solomon, without the noise of a tool.

Some men have been described as being "devils at home and Christians abroad." This is as impossible as serving "God and mammon." But there must be some pretension. No man can pretend to be a devil and be a Christian; but he can pretend to be a Christian and be a devil. This is the medium through which the devil transforms himself into angels of light. The inconsistency in these cases is more obscure—more difficult to detect; but it can be done with our great detector—the Bible.

Again: What do we promise when we are received into the church by baptism? In the first place the whole order of the church is laid open before us. Then we are asked whether we can conform to this. This, of course, is generally answered in the affirmative. Also the questions, "Dost thou believe that Jesus Christ is the Son of God, and that he brought a saving gospel from heaven?" "Dost thou deny all ungodliness and worldly lust, and promise to live soberly and righteously in this world?" are answered in the affirmative. They are of so great weight, that, if they should be answered in the negative, by an applicant, he would be

rejected. It does seem almost impossible, for a person, after having been initiated into the church, to act inconsistently, or do contrary to his promises; especially when we consider the circumstances under which he promised: 1st, in the presence of Almighty God, who knows the secrets and intentions of every heart; 2nd, in the presence of the church, who also bears the frank promises and are rejoicing with the angels of Heaven; 3rd, in the presence of the world, who also hear, and are waiting patiently to see this applicant prove himself. It must surely bring condemnation upon an individual to act in opposition to his promises, when he knows that those by-standing witnesses remember the promises he made as well as he does. Therefore he must feel the guilty conscience; God is not pleased; the church is deceived; and in this condition he is in danger of losing his soul. He has already lost his power to do good, because of this great inconsistency. All lose confidence in him, because they see that there is no stability in him; and a person without stability and firmness is not fit for anything. He will not do in the church; he will not do in the neighborhood; and he will not do in the family.

Again: Let the minister be inconsistent in any particular, then let him urge the observance of duty with the eloquence of an Apollas, what does it amount to? It is without force. It is as "sounding brass, or a tinkling cymbal." When the sound is gone there is nothing more of it. Then let a minister be consistent, that is, let him practice what he preaches. Let him do as the Saviour did—teach not only by precept, but also by example—give the testimony that he is faithful in what he teaches—and the truth will cut to the heart, though he may speak in a very prosaic manner.

There is a disposition in man to seek self-justification, and, if he finds it, also to make free use of it. Therefore, any one who sets himself up, or is set up, as a leader, must first set the example, then he has a foundation to stand on.

Let a teacher in our schools be inconsistent, and it is surprising how small a child will notice it. He tells them not to use profane language; then if he would make use of only one profane word, it would be sufficient for the whole school to justify themselves in the use of profane words. So he sacrifices his controlling power by using one improper word. Again, let him grant a privilege to one pupil, then let another

approach him asking the same favor, if he refuses to grant it, it is remarkable how small a child,—and how quickly, will cite him to the former case, saying: "You let Henry or John do so, why cannot I?" A good argument. How will you get around it. You must show some good reason why you make this difference before it is contented.

The same applies to the parent in the family. Let the father or mother try ever so hard to instill principles and manners into their children, unless they act in harmony with their teachings, it will avail nothing. Therefore parents lose their power by their inconsistency.

The whole of the Scriptures is seasoned with consistency. I call special attention to the admonitions and exhortations of Christ and the apostles. They are full of it. It is hardly necessary to make any citations; but in your reading notice this feature. Let a few instances suffice.

In the Lord's prayer, we are commanded to pray, "Forgive us our debts as we forgive our debtors." And the Saviour's remarks touching this point are, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6: 14, 15. "And why beholdest thou the mote in thy brother's eye, but considerest not the beam in thine own eye. \* \* \* Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Math. 17: 3, 5. The Saviour admonished the people to be obedient to the Scribes and Pharisees that sit in Moses' seat; "But," says he, "do not ye after their works; for they say and do not." Math. 23: 3. (Read the entire chapter.) There is such a multitude of instances of consistency and inconsistency, that it is impossible to refer to them. But in reading the Scriptures let us notice this feature and be benefited by it.

Hagerstown, Ind.

For the PRIMITIVE CHRISTIAN.

### The Diapason of Redemption.

BY C. H. BALSBAUGH.

To Sister Margaret Deardorff:

A few days ago I was in a dilemma. I was approached by a deaf man. He addressed me, and then raised his acoustic tube to his ear to receive my reply. I signified that I am speechless. Then I thought of your deprivation. We are both pushed to the outskirts of society by our physical infirmities. When the tympanum loses its vibratory capacity, and the larynx its power to vocalize, we are in a great measure shut out from the deeper social elements that add so much to the more refined

zest of life. But your difficulty is local, and unaccompanied by pain; while mine is general, and the source of continuous agony.

The thought of your deafness led me to the contemplation of the glorified ear as the inlet of some of the most exalted raptures of the future life.

There is a foreshadowing of what Christ can do for us in the display of his illimitable power over the physical infirmities of our nature, in the case recorded in Mark, 7:32—37. Eye and ear, tongue and consciousness, have a common centre in God, and are designed as inlets and receptivities of the infinite. It is the soul that sees, and hears, and feels and speaks; the body is but the medium of reception and expression. The disembodied state is one of unalloyed bliss, yet conditioned and circumscribed by the absence of the glorified material half. "The manifestation of the Sons of God," in the resurrection of the body through the power of the Holy Ghost, will be, on the part of the Bride elect, the crowning event of Redemption. Rom. 8: 19—23. That august reconstruction will roll its Divine "Ephphatha" in upon your now paralyzed tympanum, and flood the heights and depths of your soul with the harmony which God has been to Himself from eternity. To have our glorified nature ring with the round, full gamut which has been eternally playing and hymning and caroling in the Bosom of Infinite Holiness and Love, would seem to be Heaven enough, with no other inlet to the soul but the ear. What must it be to listen to and participate in the "Song of Songs,"—"all the fullness of God breaking out in psalmody, and rolling in crystal tides of music through myriads of souls, and trembling in ecstasy on the strings of myriads of golden harps! Oh, how it will kindle into flame the countless intelligences of Paradise, when the Infinite Heart lets forth the thrills and trills, quavers, semi-quavers, and demi-semi-quavers of its poetic improvisings among all the choirs and lyres and cymbals of the great congregation!

The number that will swell that anthem is inconceivable. The disciple of Patmos "heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands." This was one tier of the Celestial Orchestra, and they breathed out their entrancing strains with a loud voice." "After this I beheld, and lo, a great multitude, WHICH NO MAN COULD NUMBER, of all nations, and kindreds, and people, and tongues." Among these were no children, as is shown by the fact that they "came up out

of Great tribulation, and had washed their robes, and made them white in the blood of the Lamb," clearly indicating conscious guilt, and personal effort in salvation. This presents another immense addition to the throng of elect musicians who are to celebrate the glories and wonders of the Trinity forever. To the profound bass of seraphim and cherubim, angels, dominions, principalities, and powers, and the softer tenor of innumerable saints, we must add the sweet, exquisite treble of infant voices. A moderate computation will give us no less than fifteen thousand millions of these sweet-lipped choristers. Oh, the Song, the Song,—the Everlasting Song! What a chorus will that be! Think of it all ye that love the Lord, take down your harp from the willows, re-tune it, and sweep its strings with the hand of faith, in joyous anticipation of the great day of your final espousal. Ponder it ye that love sin, and contemplate the awful counterpart. As glorious and transporting as will be the concert of the redeemed, so soul-scathing, peace-blasting, and woeful, will be the discordant, blasphemous jargon of the damned!

All that vast concourse, rank on rank, will unite with lip and harp in executing the great love-song which the Holy Three have been humming together from everlasting. Oh, the living, responsive melody. The musical scale in which the eternal constitution of God is framed, is to be the law of the soul forever. Every note will be drawn out of the feelings of Deity. Oh! the rhythm and chimes and cadences of that upper-world diapason! It seems enough to make even the heart of Jehovah burst with rapture! Oh, what a Divinely-toned, Divinely-empowered soul, and what a Divinely-cultured ear are required to bear the stress of Emmanuel's praise! The cubic Heaven of fifteen hundred miles will ring with the Divine symphony till every soul in that countless choir quivers with Deific bliss. Nay, more. I doubt not that the silvery reverberations will swell over the Jasper walls, and undulate millions and trillions and of miles beyond the Metropolis of Glory. If Abraham and Dives could converse across the impassable gulf, who knows but that faint echoes, or perhaps stunning reverberations, of the everlasting song, may roll down the steep of Infinite space, and reach the caverns of hell, and mingle with the weeping, wailing chorons of damnation! "The Name above every name" will be remembered in Hell, and His authority and glory acknowledged even by the outcasts of the pit. Phil. 2:10, 11.

Oh, the Song,—the bliss-awakening, bliss-sustaining Song! After as many



millenniums have elapsed as seconds have passed since God set His chronometer in the Heavens, the Name of Jesus will be as sweet and fresh and fragrant and glorious and musical, as when the soul first flies into His rapturous embrace across the pearly threshold of the Golden City. *He is the song of Eternity. Is He the psalm of our daily life,—the prelude of our everlasting Hosanna?*

For the PRIMITIVE CHRISTIAN.  
Love Your Enemies.

BY MARY ROHRER.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." *Matth. 5: 44.*

To love our enemies is a command uttered by our dear Saviour, when on the mount, to his apostles, and is equally binding upon all who profess to be his followers. Our human reason, if allowed to speak, would say it impossible to do so; because our nature teaches us to hate our enemies, and to render evil for evil. This is the law of nature. The apostle Paul speaks of another law, which is spiritual, and is altogether reverse to the law of our nature. Having, then, the law of our natures changed by the operations of the Spirit of God, who fills our hearts with love, and inspires our souls with zeal, our minds are lifted in sweet adoration, and we are enabled to say, "They will be done."

"Love your enemies." Christian, stop and think. Do you love your enemies? Do you do good to them? Our reasoning often runs thus: "They would not do me a favor, and I am under no obligations." Yes; we are, in the strictest sense, under obligations. Whatsoever Christ has commanded is doubtless obligatory upon every one that professeth to be a follower of him. What right have we to confide in the promises of everlasting joys, while we please ourselves only? Let us take heed lest we fail in this point, and become guilty of all. It is utterly impossible to please God by choosing out such portions of his word as will suit our inclinations. No; it requires the strictest scrutiny on our part, and firm, devotional prayer, to enable us to see and know our duties and ourselves.

"Love your enemies." How can I do this? If I do them a favor, such as I can without injuring my own business, it will give a Christian appearance; and I can pray before the world that God would bless and do them good. Will this satisfy the demand? I tell you, Nay; we can do all this with a heart full of animosity and revenge. But the truly penitent Christian, who desires to know nothing but Christ and him crucified, will stop and think over these things. His heart's desire, is to know

what is required of him, in order that he may please the Lord, and meet the approbation of his heavenly Father. He is grieved at the maltreatment of his enemy; but he perceives that he is "in the gall of bitterness and in the bond of iniquity." He pities his soul, and yearns for him. He prays the Father to pardon, and give him understanding, that his spiritual eyes may be opened. He speaks to him in kind, instead of harsh words. He favors him with kind acts, wherever he can; and thus manifests a Christian-like disposition and fulfills his command.

*Honey Grove, Pa.*

For the PRIMITIVE CHRISTIAN.

Funerals—The Burial of Our Dead.

BY D. P. SAYLER.

I deplore the degradation a professing christianity has fallen into in the burial of the dead. And as some of these degrading habits are insinuating themselves into our own dear Brotherhood, I think a word of caution, *at least*, will not be amiss. I scarcely know what part of the sad rite is most perverted, or where my word of caution should begin; I think the entire service needs reforming.

First. Fashionable christianity has adopted the habit of wearing so-called mourning clothing; not only all the members of the family, to be clad in black garments, but wearing crape scarfs, as mourning badges, on the hat, or around the arm; *black gloves*, which are for no service at all, but to be used on the present occasion, and to blacken the hands of the wearer, with a greasy, black dirt, which I have seen carry the marks of it on their hands for days after the burying. Poor families, under the vain delusion that they, too, must follow the fashion, incur expenses which they are unable to bear. Such a *silly, useless, and foolish* custom should be denounced and lived down by all well meaning people. I once preached on the occasion of the burying of a young man, whose father was no professor of religion, but moved in the circles of a political life, and was well able to bear the expenses incident to a *showy* funeral; but, to my surprise, I found the coffin in which the remains of his son were laid of the plainest kind, and all the funeral arrangements on the simplest order. I took the occasion publicly to commend him for his virtue and good sense displayed in the burying of his son, setting an example which christians will do well to imitate.

Second. Long continued custom has made it a law among us to hold religious services at the time of our

burials. This I commend. I believe it may be profitable to do so if properly conducted. But here, too, *fashion* has its corrupting influences, and Christ is dishonored; for, during all the services, singing, praying, and exhortation, the friends and relatives of the deceased, for whom special prayer is made, sit with their hats on their heads, which is a positive violation of the word of God. All this is the result of imitating a worldly fashion which a corrupt christianity has introduced. When the minister is called to the bed-side of the sick member of the family, not one of the male members present would think of sitting in the room with his hat on his head, or decline to kneel in prayer, etc.; but as soon as the immortal spirit has left the body, it is out of fashion to kneel in prayer, or to take the hat off while others pray or preach. From this abomination in the eyes of the Lord let the brethren flee, and set the world the example that all the friends of the dead kneel, and the male friends all have their heads uncovered during prayer and service.

Third. As soon as the dead are buried out of our sight, and the religious services are closed, all are invited to return to the home of the departed, to partake of a sumptuous dinner, prepared for the occasion the day preceding the burial; and if that day happen to be Sunday, the christian's rest day, it must be devoted to *baking, cooking, washing, etc.* All this is done, because it is the custom to do so. This custom, or fashion, should be discontinued by all, and by christian brethren certainly, because it is better to go to the house of mourning, than to the house of feasting. Then surely, the house of mourning should not be turned into a house of feasting; and as the poorer class of our citizens cannot well afford such unnecessary expense, the more wealthy should for their sakes abandon it.

Fourth. Another evil in the drama is the extravagant price the undertaker charges for the coffin in which the dead are buried, charging from \$30 to \$40 for a plain walnut coffin, with a pine board case, when the cost of all the material used in its construction does not exceed from \$5.00 to \$10.00, and the time spent in the manufacture of it is less than one day. If the undertaker be a cabinet maker he will sell a piece of furniture in which double the amount of material is used, and from eight to ten days labor expended in its construction, for less than half the amount he charges for a coffin. All this sin and extravagance in the undertaker

is endured by the afflicted simply because custom and fashion have made it unlawful for the friend of the dead to *bargain* for the coffin, or to say one word in protest against the price. This is a growing evil in our land, and for the protection of all, it is high time that a protest should be entered against it. As a son, a father, a husband, an executor, or administrator, I have paid for many coffins. For a double coffin the price used to be from \$12.00 to \$16.00 and at those prices it was considered by the undertaker himself profitable business.

Brethren, if we are, as it is our high privilege to be, the salt of the earth, and the light of the world, let us not only separate ourselves from these evils, but protest against them where and whenever found. Let us come out from them and touch not the unclean thing, and God will receive us, and we will be his sons and daughters, not in name only, but in truth and in deed.

### Substitutes for War.

BY AMASA LORD.

War is now tolerated only as a *necessary evil*; but there is in truth no more necessity for it than there is for duelling, the slave trade or any other species of folly or crime. War comes solely from the wrong choice of men. That choice may be changed; and whenever it shall be, nations, like individuals, will find other methods for the settlement of their disputes, far better than the sword for all purposes of protection and redress.

I. The first substitute, then would be NEGOTIATION. So long as nations keep cool and kind enough to adjust their own difficulties, this method is decidedly best of all. If the code of national honor did not goad them at once into blood; if they made the sword really their last resort, instead of their first; if popular sentiment should always hold them back from conflict till mutual forbearance, explanation, and concession had exhausted their utmost power, this expedient alone would, in nine cases out of ten, prevent an appeal to arms.

II. should this expedient fail, our next resort would be to ARBITRATION; a substitute adopted when the parties are unable to adjust their own difficulties, or prefer the decision of an umpire mutually chosen. Better for the parties to agree among themselves, if they can; but, if they can not, we wish nations in every case to settle their disputes as individuals do theirs, by some mode of reference. We urge this as an established, permanent

principle. Nations should, in accordance with the recommendation of the First General Peace Convention in London, incorporate in every treaty a clause binding the parties to adjust whatever differences may arise between them, not by the sword, but by reference to umpires mutually chosen, and agree to abide by their decision, and to claim, if dissatisfied, only the privilege of renewing or changing the reference.

To such a substitute, what objection can be urged? It relinquishes no right; it sacrifices no interest; it would startle few, if any prejudices; it can offend neither the strong nor the moderate peace-men, neither the Quaker nor the warrior; it is adapted to the present state of the world, and consistent alike with the precepts of Christianity, and the dictates of sound policy; a measure level to the comprehension of all, and commending itself to their common sense as simple, feasible, and likely to prove successful. Nor is the principle new, but as old as human society; it lies at the bottom of every trial in our courts; we oft en find the wisest and best men preferring it in their own case even to a regular course of law; and we merely ask nations to use the same degree of justice, candor and good sense in adjusting their difficulties, that individuals do in theirs. Can they not do so?

III. Should both these expedients fail, we should still have in reserve the principle of MEDIATION. When rulers become so exasperated against each other, as to withdraw from official intercourse, and the strange, semi-barbarous code of national honor requires them to keep aloof, or to meet only on the field of battle, a third power friendly to both, interposes with the offer of its services as mediator; such services the parties are now bound in courtesy to accept; and this expedient, a new development of the pacific tendencies of the age, promises to obviate the most delicate and difficult cases of misunderstanding. It is well known that duellists can not fight so long as a mutual friend stands between them as mediator; and if so effectual for the prevention of duels, the principle, equally applicable to war, would be likely to prove still more successful here, from the longer delay necessary, from the greater publicity of the transaction, and from the overwhelming majority on both sides interested in a peaceful issue of the dispute. Thus might a single cabinet by the well timed tender of its services, hold in check, the war spirit of the whole civilized world, and keep its nations in permanent peace. Not unfrequently has this expedient been

employed since the downfall Napoleon; and every one can remember with what speedy and signal success England alone acted, in the course of a few years, as mediator between France and ourselves, between Holland and Belgium, between Sweden and France, and between France and Switzerland. It is a new antidote to war, and may do much to insure the steady and lasting peace of Christendom.

IV. But the perfection of all substitutes for war, would be a CONGRESS OF NATIONS. By this we mean a congress or meeting in convention, of as many nations as could be brought into the measure, to agree upon a full code of international law, and next a High Court of Nations, or board of international arbitrators, to interpret and apply that code, to adjudicate whatever cases might be referred to them by consent of parties; and to act for the great brotherhood of nations as the guardian of their common rights and interests. It would perform for nations substantially the same services that a civil tribunal does for individuals, or the Supreme Court of the United States does for the different States in our confederacy. It would have no right to touch any case not voluntarily referred to it by the nations in dispute; and all its decisions would be merely advisory, and become binding only by the consent of each party, and efficacious solely by the force of public opinion in their favor. There would be at its command no fleets, no armies, no power whatever besides the influence of its own reputation, the voice of the civilized world, and perhaps an application in extreme cases of peaceful penalties, to awe refractory states into acquiescence. An expedient founded on the very same principle with our codes and courts of law; an expedient as old, in one form or another, as civil government or human society; an expedient just as applicable to nations as to individuals, and likely, if once established, and used aright, to prove as successful in the former case as it has in the latter; an expedient that could certainly do no harm, and might suffice at once to prevent forty-nine wars in fifty, and eventually supersede forever the whole war-system.

Here, then, are four substitutes for war, each simple, easy and effective; substitutes which every man of the least sense or candor must admit to be infinitely better than an appeal to the savage argument of lead and steel; substitutes which recognize right instead of might, reason in place of brute force, as the arbiter of national disputes; substitutes which nations could, if they



would, adopt in part, without delay, and ere long, the whole of them; substitutes which would at once supersede every plea of necessity for war, insure far more justice in the intercourse of nations, and guarantee in due time their permanent peace and prosperity.

Now, we insist on the duty of nations to adopt such substitutes as these. If they are moral agents like individuals, they are equally bound to an amicable, bloodless adjustment of their difficulties; and, if war is held by none to be justifiable except as a last resort, and should never be employed till after all other expedients have failed, then must nations, on the lowest principles of common sense, abstain from the sword until they have not only tried in good faith negotiation, reference and mediation, but established a congress of nations, and submitted their disputes to its high and impartial arbitration. All this they can do, if they will; and, until they do it, how can war be called their last resort?

"But nations have no common judge, and hence they must decide each its own case." True they have at present no such judge; but they might have, if they would; and we call upon them by every motive of reason, duty and self-interest, to establish one as soon as possible.

"Meanwhile, however, what shall settle their disputes?" Surely not the sword, but some one of the substitutes we have proposed. War settles disputes! Never! The parties invariably sheath the sword before they dream of a settlement, and then dispatch, not men of blood to fight, but men of peace, plenipotentiaries, to negotiate. And why not do this before fighting, and thus obviate all necessity of war? We had a controversy with England about our northeastern boundary, and another respecting the Alabama matter. Had we gone to war, would that have settled these disputes? No; it would only have aggravated the difficulties. There is no logic in bullets and bomb shells; the butchery of millions on the disputed territory could not have thrown a single ray of new light on the points in controversy; and after wasting myriads of treasure, and shedding oceans of blood, we should have been obliged to employ for the final adjustment the very same pacific means that might have been used even more successfully before the war than after it.

"True, if the parties were willing; but can you make them willing before they have fought awhile?" Yes, we could, if we would; but how little effort is made for peace in comparison with what must be for war?

No two nations could begin a war in earnest without sacrificing, in one way or another, scores of millions; but a tenth or even the hundredth part as much, if wisely spent in the use of moral means for the purpose, would form such a public sentiment, that no power on earth could goad the parties into conflict. Unwilling for a peaceful adjustment? Who is unwilling? Am I? Are you? We resent the charge; and, should you go through both countries, you would find scarce a man that would not profess to be equally anxious for a bloodless issue of the dispute.

"Perhaps the people are willing; but the rulers are not." Rulers not willing! Why not? Because the people do not call loud enough for a peaceful settlement. Rulers will generally go either for peace or for war, just as the people go; they can, if they will, settle their disputes without war, quite as well as individuals can theirs without duels; they will do so whenever the people shall come every where to demand it aright; the people will thus demand it, whenever they shall be duly enlightened on the subject; and hence do we urge the pulpit and the press, every sect in religion, and every party in politics, all Christians, philanthropists and patriots, to unite in filling every community with such an abhorrence of war, and such strong desires for peace, as shall hereafter constrain rulers to employ pacific expedients alone for the settlement of all national disputes.

#### For the PRIMITIVE CHRISTIAN. Death and Judgment.

BY LANDON WEST.

These are two conditions to which our race is subject, and from which there is no escape; and although we must meet them in some form or other, it is in our power to greatly influence the form in which they meet us. Death is decreed to Adam's posterity; and it has prevailed universally, (only two exceptions in more than five thousand years,) until the present; and those who now live have not the gleam of a hope that their condition in this respect, will be any better than that of those who have gone before them, and whose bodies now lie in dust.

It is remarkable that the children of one common parent should, in fifty centuries, become so diversified in so many respects. We see it in intellect, in language, in occupation, in color, in habit, in government and religion, and, in fact, in everything but one, which, of itself, is quite enough to show their common origin: it is this,—*They all die.* Associated with this common fate, and very closely, too, is the almost universal belief in an awful judgment, or the rendering of man's account, and upon which hangs every hope of his future happiness. This going down to the grave is looked upon with horror, and met with a shud-

der, if we feel any doubts as to our condition in the future. And why need we wonder at it? There is implanted deeply in man's breast an undying love of life, and that plant has taken deep root.—Should he feel that he has reason to fear that his long-cherished hope of an endless and happy life will not be realized, it is natural to suppose that he will dread the moment which puts an end to that of the present. Who of all men does not look upon this moment of change with the most intense interest? As much as we may discard the thought of God's Providence in life, we all allow that the change called death, and the entering into a future existence, is entirely subject to his all-wise control. Therefore, we should, while in life, prepare for death, for without preparation the farther end of the bridge over which we must all pass, is shrouded in an awful darkness. What a soul-cheering thought it will be at that moment, to feel that "I shall fear no evil for thy presence is with me." Kind reader, give one serious thought to that time which shall mark the close of thy present existence.

The other condition to which our race is subject is that of accountability, and the time fixed for the allotment to all the race of rewards and punishments, is called, by way of importance, "The Day of Judgment." We think there has been no time in the past, neither will there be in the future any event which can compare in importance and intense interest with the day of final reckoning, when all the world shall be weighed in a balance.

That man is a being held responsible for the blessings and benefits conferred upon him, we believe to be as plainly set forth in the Holy Scriptures as are the facts of his creation, his fall, his redemption, or the promise of his resurrection from the dead. And we think it not too much to say that not only man is subject to this condition, but all the intelligent beings whom God has made, whether in heaven, on earth, or in the countless worlds we see around us, all are alike subject to the same,—all of them held responsible for their conduct, and to their great Creator must they account for it.

That the Scriptures present the subjects of death and judgment as marking the most important points in man's existence, we think will require no proof from us. And we do believe, if these two events, which are of so great moment to our guilty race, could be properly impressed upon the minds of all, that such a step would entirely revolutionize the world.—What changes it would make! Every thought would be pure; every word would be kindly spoken, every motive would be good, and every deed done in the fear of God.

The changes such a condition would produce, we cannot conceive of, but we think it would be to restore Eden again to the world, and to give to the whole race the most happy relationship with the beings who now look down upon our degraded and unhappy condition.

My dear reader, please to give it one thought before you leave it. "For we must all stand before the judgment seat of Christ. How can we endure a look from Jesus then, unless we have made him our friend?"

You had better be poisoned in your blood than in your principles.

## For The Young.

### Don't be in a Hurry to Go.

Come boys, I have something to tell you,  
Come near, I would whisper it low;  
You are thinking of leaving the homestead,  
Don't be in a hurry to go.  
The city has many attractions,  
But think of the vices and sins;  
When once in the vortex of fashion,  
How soon the course downward begins.  
You talk of the mines of Australia:  
They're wealth in red gold without doubt;  
But ah! there is gold on the farm, boys,  
If you'll only shovel it out.  
The mercantile life is a hazard,  
The goods are first high and then low;  
Better risk the old farm a while longer—  
Don't be in a hurry to go!  
The great busy West has inducements,  
And so has the busiest mart;  
But wealth is not made in a day, boys—  
Don't be in a hurry to start!  
The bankers and brokers are wealthy,  
And take in their thousands or so;  
Ah! think of the frauds and deceptions—  
Don't be in a hurry to go!  
The farm is the safest and surest;  
The orchards are loaded to-day;  
You are free as the air in the mountains,  
And monarch of all you survey.  
Better stay on the farm a while longer,  
Though profit comes in rather slow;  
Remember you have nothing to risk, boys,  
Don't be in a hurry to go!

### Your Tongue.

Nellie Gordon was one of the most lovable children I have ever known. Every one loved her, old and young, rich and poor, all rejoiced when she came to them, and sorrowed when she was gone. Do you ask whether she was very pretty, and very clever and amusing, or very accomplished? No, Nelly was none of these things; nor was she rich, for her father was a poor clergyman with eight children, so you may fancy that very little pocket-money fell to Nelly's share, and accordingly she had very little to give away. Then would you like to know the secret of her being so beloved? I will tell you it in her own words, for once, when she was nearly grown up, I said to her: "How is it, Nelly, that you manage to win people's hearts in this way? I want to know," and she answered so humbly and sweetly:—

"It is since God has helped me to keep my tongue, Mr.—. A long time ago, when I was quite a little girl, I used to be dreadfully unhappy, because nobody loved me—you look surprised, but it is very true—and mamma told me it was because I said such hasty, unkind things to everybody. If any of the boys did anything naughty, I used to love to tell of it instead of speak-

ing to the boy about it, and I used to like to see the people laugh at what I said, as they did sometimes, I did not care a bit how much it vexed anybody else. Oh, it was very sad! But when I learned to watch over my tongue, it became different. It was hard at first because you see I had got into such a dreadful habit of it, but God helped me, and that made it easy."

Now if any of my readers are grieving that they are not loved, and nobody cares for them, let them look into their hearts, and I think that they will often find that an *evil tongue* has a great deal to do with it. Words have a wonderful power for good or evil. Many a little unkind word sticks in the mind like a thorn, and makes oh, such a sore place; and gentle, kind words are like rays of sunshine, so bright and comforting, and often more precious than gold. Do try to say kind words, and not to say unkind ones. Pray to God David's prayer, "Lord keep the door of my lips. Set a seal before my lips." Say it when you feel inclined to be angry or discontented; when you feel an ungente answer rising in your heart. Don't be satisfied when you go to bed at night unless you have gained some victory over your tongue during the day, and said something kind and cheerful whenever you could. Do but try this earnestly, prayerfully, humbly, and I don't think you will have long to complain that nobody loves you; and, what is more precious still, you will be following the steps of our Lord Jesus Christ, "who did no sin, neither was guile found in his mouth."—*Children's Friend.*

### Bessie Barton's Test.

"I wish I knew just what to do about it," were the words that again and again fell from Dr. Barton's lips; for the matter to be decided was a weighty one.

Each time they were uttered, the soft eyes of a young girl, who sat sewing near by, were lifted wistfully toward the gentleman, till at last he noticed their expression, and asked: "What is it, Pussy? What do you think about it?"

"I should go by papa's rule," she replied, the crimson creeping into her fair cheek.

"And what may papa's rule be, little Bessie?" asked her uncle.

"Never do anything, or say anything, or go anywhere, where we cannot ask God's blessings to rest upon us. He says it saves a world of trouble, and is always a sure test."

Dr. Barton was a worldly man, who sometimes scoffed at the simple confidence of pious souls; but no

such feeling tempted him now, and silently kissing the fair forehead of his niece, he left the room.

Uttered in weakness as it was, Bessie's lesson of trust proved the "word filly spoken; and not many months passed before he, too, claimed this test as his rule in life's duties and trials.

When our journey through life seems a tangled pathway, have we as sure a rule to guide our weak steps? Not all the wisdom of philosophy can yield so perfect a test. Do nothing but what you can ask God's blessing to rest upon. What a safeguard against the wiles of the tempter, be the lure ever so seductive! What a beacon in the darkest hour of the night! To feel that God will bless our efforts, is a stronger staff to uphold our trembling steps than the most powerful of earthly helpers.

"Nothing but what God will bless." Write it on your heart; have it graven as a breastplate; yea, I will help thee; I will uphold thee with the right hand of my righteousness. So he has promised, and never fails to fulfill.

### How to Get Along.

Do not stop to tell stories in business hours.

If you have a place of business, be found there when wanted.

No man can get rich by sitting around stores and saloons.

"Never fool" in business matters. Have order, system, regularity, liberality and promptness.

Do not meddle with business you know nothing of.

Never buy an article you do not need, simply because it is cheap, and the man who sells it will take it out in trade.

Trade in money.

Strive to avoid hard words and personalities.

Do not kick every stone in the path. More miles can be made in a day by going steadily on than by stopping.

Pay as you go.

A man of honor respects his word as his bond.

Aid, but never beg.

Help others when you can, but never give what you cannot afford to, simply because it is fashionable.

Learn to say "no." No necessity of snapping it out dog fashion, but say it firmly and respectfully.

Have but few confidants, the fewer the better.

Use your own brains rather than those of others.

Learn to think and act for yourself.

Be vigilant.

Keep ahead rather than behind the times. *Ex.*



## The Primitive Christian.

MEYERSDALE, PA., JAN. 4, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write slips intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### INTRODUCTORY.

In April, 1851, nearly twenty-five years ago, brother H. Kurtz published the first number of the *Gospel Visitor*, a monthly publication. On the 10th of May, 1864, over eleven years ago, brother H. R. Holsinger published the first number of the *Christian Family Companion*, a weekly Christian journal. In 1873 we purchased both of the above periodicals, having been editorially connected with the first for about sixteen years. We united the two together, and called our paper *The Christian Family Companion and Gospel Visitor*. We have published two volumes since the union of the two papers. The name being too long to be used conveniently, and also too long to suit the form of our paper, we came to the conclusion, after considerable reflection, to adopt the name of PRIMITIVE CHRISTIAN as the name of our pa-

per. We did this, not because we are fond of changes, but for convenience.

We now begin a new volume of our paper under the name of PRIMITIVE CHRISTIAN, enlarged and improved. And we shall endeavor to make it in every respect as useful as we possibly can. The liberal patronage our brethren and friends have given us, and an ardent desire to make our position as editor subservient to the promotion of Christian truth, are inducements to diligence and faithfulness; and prompted by them and other lawful considerations, with the experience we have had in publishing a Christian journal, we hope to furnish our brethren and all who patronize us, with a paper that will give satisfaction to such as will appreciate the work.

To such as are acquainted with the character of the periodicals with which we have been connected, it is sufficient, perhaps, to say, that the PRIMITIVE CHRISTIAN will advocate the same doctrines and labor to promote the same type of Christian character, in general, that its predecessors have done. And to such as know but little or nothing of the character of the periodicals whose places the PRIMITIVE CHRISTIAN now occupies, we would say, that we design to give our paper as much as we possibly can the character that its name implies. The form of doctrine taught by the Apostles, and practically carried out in the first ages of Christianity, formed the character of primitive Christians. The PRIMITIVE CHRISTIAN will strive to be a representative of that type of Christian character, both in the principles which it inculcates, and in the spirit which it manifests.—Primitive Christians gave such striking proofs of their divine or supernatural character that they were the wonder of the world, and the admiration of heaven. And this character of primitive Christians should be the character that modern Christians should strive to cultivate. It is the only character that forms the basis of a well-grounded hope of heaven. The fraternity of Brethren or German Baptists, the body of professing Christians whose principles the PRIMITIVE CHRISTIAN will advocate, and with whom we are in fellowship, have ever maintained as a distinctive peculiarity of their faith and practice, the form and life of godliness as held by the first, or primitive Christians.

The PRIMITIVE CHRISTIAN will contain the various departments of reading that we shall judge conducive to the instruction, edification, and general improvement of our readers in useful knowledge and gospel holiness. Through our correspondents, in different parts of the brotherhood, we hope to be able to give to our readers whatever may transpire in any of the churches, that will likely be of interest to them. We design giving more

attention to the Querists' department than has heretofore been done. The Youth's department will be supplied with reading adapted to the young. The Essay department will have special attention given to it, and we hope to give our readers essays on various Christian subjects both edifying and profitable. With whatever interest other subjects may be read, in our humble judgment, good essays on Christian doctrine, precept, and practice, written in suitable language and style, are among the most useful reading furnished by a Christian journal. We hope to introduce some new features in our paper, and shall try to give as great a variety of subjects as we possibly can. As the enlarged sheet that we shall use in the current volume, will give us more space, we can give more reading matter. And we shall endeavor to use our space to the best advantage.

Brother Boer being associated with us again as assistant editor, our readers will hear from us through the editorial department as often as our time will permit, upon such subjects as we think will edify and profit them.

With our new name and improvement in size and quality of our paper, we hope there will be an improvement in its literary character as well. And we hope all our correspondents and contributors will continue their labors and work with renewed energy to make our paper useful. We expect to add new contributors to our number.

We are willing to assume the responsibility that belongs to our position and work, and shall labor to meet it, and to make our paper all that can reasonably be expected of it, but we hope our readers will not expect too much, or be too ready to find fault. And let not what is good and truthful be overlooked, or fail to be appreciated, because it may be remotely, or even closely associated with something of doubtful propriety. "Prove all things, hold fast that which is good."

Now as the improvements we have made increase our expenses considerably, and give our subscribers a larger amount of reading, will not all the friends of the PRIMITIVE CHRISTIAN do their utmost to obtain subscribers for us, and to enlarge our circulation, which is very desirable? We hope they will.

We commend our work to the Lord, and hope the brethren will pray for it, that God's blessing may rest upon it, and then it will prove a blessing to the church and to the world.

### RESOLUTIONS—THOUGHTS FOR THE NEW YEAR.

A new year is a new period in life; and all those who have an object in living, will begin every distinct period of life with new resolutions. But there are many

that have no special object before them to which their lives are devoted. There are others who have objects before them by no means worthy of the chief attention of rational and accountable intelligences. All who have great objects in view may not always accomplish great things, or become great, but if we have no object in view, we may expect to accomplish little or nothing.

All should have a worthy object in view and strive to secure that object. All will probably admit the importance of resolutions in prosecuting a work attended with difficulties. And we all should understand that the way to goodness, or true greatness, or to success in anything, is always beset with difficulties.

The student who wishes to ascend the hill of science to an honorable height, must not expect to make that ascent without encountering difficulties many and formidable. The same may be said of the man whose heart is fixed on wealth, and whose mind is set on making a fortune. Every business transaction will not bring him gain, nor everything to which he sets his hand prosper. But his reverses do not discourage him; and he resolves to apply himself to the object of his pursuit with increased application.

There is great power in resolutions, and men under strong resolves have accomplished either good or evil according to their characters and according to the moral character of their resolves. It was resolution that made Job bear his losses and afflictions with such magnanimity and patience. David was a man of resolutions. He resolved to maintain fearlessly the cause of his God. "I will speak," he said, addressing God, "of thy testimonies also before kings, and will not be ashamed." Psa. cxix. 46. And again, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Psa. xxxix. 1. Here he resolves to control his tongue that he might not use unbecoming language when the wicked were before him, and thus bring reproach upon his God and his religion.

We should all, then, take advantage of the power of resolutions, and make them, as we may, subserve good purposes. Whatever is our duty we should resolve to do, for it can be done. The idea that we cannot do our duty is an absurdity. What is impossible for us to do cannot be our duty while we are under the government of a Being among whose prominent attributes are wisdom, mercy, and love. We should resolve to do no evil, and to abandon every sinful habit. We should also resolve to do whatever we find it is our duty to do.

But who has not, time and again, broken his resolution? And it is true that ma-

ny resolves have been made without any good results. And this often operates as a great discouragement against forming new resolutions. But this circumstance should not discourage any. Though a man may lose confidence in himself because of his repeated failings to keep his resolutions, it does not follow that he must continue to break his resolutions. Neither should any become discouraged and conclude that it is not worth while to form any further resolutions, thinking they may be as fruitless as those already formed. If a man has become a slave to intoxication or any other vice, and has resolved to reform, but has broken his resolution, afterward, when he resolves again to reform, the tempter will be very likely to try to make him think that as his first resolution was broken, it is useless to resolve again. And so with the Christian who is dissatisfied with his attainments in the divine life, and resolves to be more prayerful, and watchful, and holy: He has so often resolved upon improvement, and failed in his resolutions, that he is tempted to think he will form no more, as they will not be kept.—This is one of the ways that Satan pursues to accomplish his ends with both sinners and Christians. But the temptation should be repulsed with firmness, and the idea spurned that vice cannot be conquered or virtue practiced. Is sin stronger than grace, and Satan than God? Surely not. Then there is hope.

Our resolutions, to be successful, should be made with an humble dependence on Christ. On him our help is laid. And it is laid "on one that is mighty." With his help there can be no failure in efforts to become good or to do good. "I can do all things through Christ that strengtheneth me," said the Apostle Paul. "I will go in the strength of the Lord God," said David. Peter said to his Lord, "Though I should die with thee, yet will I not deny thee." This was a noble resolution, but he failed to keep it. He trusted too much upon his own strength. But when he learned, as he did in after life, that his strength was in the Lord, and trusted in him, then he was fearless of danger and strong to suffer, and died with his Lord as a martyr to the truth.

Dear reader, in entering upon another new year, which we have, through the goodness of our heavenly Father, been permitted to do, would it not be well for us all to consecrate ourselves to God if we have never done so, and if we have, would it not be well to renew that consecration, and, if necessary, make it more complete? Let us resolve to do so, and with the poet say,—

"Now I resolve with all my heart,  
With all my powers to serve the Lord:  
Not from his precepts e'er depart,  
Whose service is a rich reward.

"O may I never fajar nor tire,  
Nor wand'ring, leave thy sacred way;  
Great God accept my soul's desire,  
And give me strength to live thy praise."

### A VISIT TO THE MIDDLECREEK AND QUEMAHONING CHURCHES.

On Saturday, the 18th of December, we left home to visit the Middlecreek church in our county. On Saturday evening the appointment was in the meeting house on the old plank road, about three miles west of Somerset. On Lord's day morning the meeting was in the Kimmel meeting house, still farther west. On Lord's day evening it was in the large meeting house on Middlecreek. The weather was extremely cold, and although there was some snow on the ground, there was not enough to make the sledding good, and as the roads were very rough and the weather very cold, the congregations were not large, though as large as could have been expected under the circumstances. Although our congregations were not large, we had pleasant waitings upon the Lord, and the privilege we enjoyed of meeting as Christian friends in the sanctuary of God, and there mingling together in the exercise of Christian devotion, was refreshing to our spirits.

Having promised to spend Christmas with the brethren of the Quemahoning congregation, in the northern part of our county, and no providence interfering, we met with the brethren in their meeting house near Sipesville, on Friday evening, the 24th of December, at which time and place our first meeting was held. We closed on Sunday night, having held five meetings in the same place. There was a very hard rainfall on Friday which interfered considerably with our first meeting. There was also a rain and thunder storm on Sunday night which caused our meeting for that night to be small. The rest of our meetings, however, were very well attended, and were solemn, and the people seemed to listen to the word preached with interest, and to feel its power. The brethren seemed to enjoy themselves, and thought we had a good meeting. The brethren generally enjoy visits from ministers of other congregations, and we think it good to make such visits, and recommend it, though our other duties will not permit us to do as much of it as we would like to do.—And while such visits are generally very acceptable to the churches, they are also usually profitable to the ministers themselves, especially to young ministers.—Such visits should be encouraged by both the officers and members of the churches.

### Almanacs! Almanacs!!

We have sent out all the Almanacs for 1876 that we had on hands; and have yet



several hundred orders to be filed, which we expect to fill in a few days.

Since the above was set up, another box of Almanacs arrived, and hence orders will be filled promptly. We have also just received a box of Hymn Books.

### Gleanings and Jottings.

First, in our Jotting and Gleaning department, we wish to meet you with a hearty greeting. We have crossed the threshold of another year, and, in entering upon its realities, we wish you all much happiness and prosperity. But while this is the sincere wish of our heart, we cannot close our eyes to the fact that, among so many thousands of readers, the great probability is, that at least some will meet with misfortune and unhappy experiences during the year. The truth is, as none of us have had all sunshine throughout any of our past years, so none of us should be over sanguine that this year will be free from clouds and storms. Wisdom would suggest that we prepared to meet these, and then, if we should escape them, we will the better appreciate and enjoy our good fortune.

The beginning of the year is generally a season of good resolutions and lofty expectations; but its close, too often, sees our resolutions broken and our expectations turned into almost so many failures. Just why this is, would be a little difficult to tell; but the probability is, that, in the first place, we are too extravagant in our desires and expectations; and secondly, we are not as zealous in carrying out our resolves as we might be. We read somewhere—and thought it well said—that we live in an age of big resolutions and little work. There is certainly some truth in the remark. Of course it is not meant that there is nothing accomplished, for we know that the world is full of great achievements; but when we consider the many purposes, aims or resolutions that are never realized, we feel that, comparatively, there is too little work. We ought, therefore, to apply ourselves the more assiduously, or make our calculations a little more moderate, or both. The atmosphere is full of balloons and airships that are too light and flimsy to come into contact with the substantial world. They are very beautiful so long as they float along in the clear sky of the imagination; but when they are met by the winds and storms of real life, they are driven and scattered like the fine dust.

In making our calculations for the future, we should have in full view our circumstances, our surroundings, and our ability to execute our plans; and then we should make due allowance for unforeseen hindrances. If this be carefully done, our expectations will be more moderate,

and, with proper watchfulness and diligence, we will meet with fewer disappointments. When all is said that we can say, no doubt, the advice of our Master is still the best—"Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Our aims should be noble; our plans should be wisely laid; and then, without being unpleasantly solicitous, we should go on in a faithful discharge of duty, improving each moment as it is given, and then leave the result with God. Do this, and, if the year 1876 should not be all pleasure to you, it may be all profit.

In the last volume of the *Companion and Visitor*, No. 44, in the article headed "A Full Report," &c., by brother Wampler, in the next to the last line, read Josiah, instead of "Joseph."

The article in this issue from the pen of brother Balsbaugh, headed, "The Diapason of Redemption," should have been in No. 49 of last volume, instead of his "Letter to a Beloved Young Saint in the Manor Church, Maryland." The articles somehow were interchanged, and the mistake was not discovered until it was too late to correct. We suppose, however, that there can be no harmful results from it.

As this is the initial number of the PRIMITIVE CHRISTIAN, and as we have a number of applications for specimens (and expect many more,) we will make a few statements that may be of advantage to such as have not heretofore been subscribers.

1. Fifty numbers of the PRIMITIVE CHRISTIAN constitute a volume.
2. Every number shall contain sixteen pages, making 800 pages in a volume.—The first number contains the title-page, and the last number of each volume a complete index of the contents of the volume.
3. The PRIMITIVE CHRISTIAN is only \$1 60 a year, the publisher paying the postage. Of course, the terms are \$1 60 in advance; however, in some instances, we give a little time.
4. Any persons sending three or more subscribers will be entitled to 10 per cent. commission; but it is preferred that agents take their commission out of the price of their paper, or some of the books and pamphlets for sale at this office.
5. In addition to the regular commission of 10 per cent., we offer the following premiums:

1. A VALUABLE COMMENTARY ON THE OLD AND NEW TESTAMENTS. By Jamieson, Fausset, and Brown, Price, \$7 50. This is to be given to the agent who sends in the largest list of new subscribers between Nov. 1st, 1875, and Feb. 1st, 1876.

2. WEBSTER'S UNABRIDGED DICTION-

ARY. Price \$12. To be given to the agent who sends in the greatest number of subscribers between Nov. 1st, 1875, and Feb. 1st, 1876.

Non-paying subscribers are not to be counted.

We wish to have it distinctly understood that those who receive these premiums will still receive their commission of 10 per cent.

We will farther state that any one who will give his commission and the difference between that and \$12 may have a Webster's Unabridged Dictionary.

BROTHER Eshelman requests us to say to our readers that no more money is needed to publish Danish Tracts, but that contributions to the Danish Mission will be thankfully received. Send your contributions to John Rowland, Lanark, Carroll Co., Ill.

THE DANISH MISSION FUND is to be applied in defraying the expenses of missionaries to Denmark. The following is a report of receipts:

Northern District of Illinois,	\$104 00
Alfred Engler,	1 00
Ephrata Church, Pa.,	23 25
Fawn River church, Indiana,	6 75
Jonathan Creek church, Ohio	5 00
Jonas Fike,	2 40
Huntingdon church, Indiana,	36 00
Hagerstown church, Indiana,	5 55
Leonard Stephen,	1 00

Total to Dec. 28th, 1875, \$184 95

JOHN ROWLAND,  
Treasurer.

### Save Your Meat--To Cure Hams.

In No. 50 of last volume we published a recipe to cure hams, but made a mistake that might prove injurious. We now re-publish it correctly as follows:

When your meat is cut in pieces, rub it well with a mixture of sugar and saltpeter, in the proportion of one-fourth pound of saltpeter to one pound of sugar. Then let the meat lie until it is perfectly cool, but be careful not to let it freeze.—When cool rub well with hot salt, each piece eight minutes. Then let the meat lie in a cool place for eight days, and it will be ready to hang and smoke. We have tried it with excellent satisfaction.

H. D. DAVY.

Cassstown, O.

BROTHER Hope and his companion expected to leave their home at Lanark, Ill., on their Danish Mission, on Monday the 3rd inst. We are sorry that they could not arrange to stop with us on their way. They intend to spend a week with the brethren in Montgomery county, Pa.—They expect to leave New York City on the 15th inst., in the ship Neckar, for Bremen. May they have a successful voyage and good success.

You now have the first number of the PRIMITIVE CHRISTIAN, and we hope you are pleased with it. Will you show it to others and urge them to subscribe? We shall feel thankful for all such favors.

## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Missionary Work.

EDITORS OF PRIMITIVE CHRISTIAN:—

My heart has been made glad, and my soul filled with thanksgiving to the Lord, for the operations of his Holy Spirit on the hearts of our dear brethren in Illinois, in the missionary cause. I consider the commission, "Go ye into all the world, and preach the gospel to every creature" as plain a command as is contained in the New Testament. There is no evasion of it: it is a part of that word which shall stand when heaven and earth shall pass away.

Brothers and sisters in the Lord, let not this good work be a failure for want of a few dimes or dollars which our Master has entrusted in our hands. I am sorry to know that the Brethren have failed in some important things through want of money to carry them out; notwithstanding the church has her thousands and millions. It is supposed by some, that, according to our numbers, there is as much wealth in the church of the Brethren as there is in any protestant church in the United States; and yet we have done nothing in the missionary cause, while the M. E. church, it is claimed, gives over a million dollars a year for the cause. Some among us claim that there is no salvation outside of the church of the Brethren, and yet they are unwilling to give even one dime toward having the gospel preached to all nations.

Paul says, "Faith cometh by hearing and hearing, by the word of God," and, "How shall they hear without a preacher? And how shall they preach except they be sent?" Who is to send those who are to preach? I claim that it is the duty of the church. The Lord calls his ministers through the church; then the church sends—or should send—his ministers into all the world to preach the gospel. This cannot be done without money. Thank the Lord, the church has plenty of it; and as it has, God will hold the church responsible for it. I expect soon to send, at least, \$30.00 from the Saionmy arm of the church, contributed by our dear brethren and sisters and children especially for the Danish mission. If others will do so much, it will make about \$600.00 dollars from the state of Indiana; and I think we could soon have enough to do some good. Dear brethren and sisters do not let the cause suffer for the want of money, when you have your thousands.

SAMUEL MURRAY

Lancaster, Ind.

To C. H. Balsbaugh.

"Cast your bread upon the waters, and it will return to you after many days."

Dear brother in Christ, I have often been impressed with the duty of writing a few words to you, in order to acknowledge, to some extent, the spiritual enjoyment, comfort, and consolation which I have often derived from the perusal of your contributions to the *Christian Family Companion*. I feel confident that it was through your writings, "by the grace of God," and the instrumentality of the *Christian Family Companion* that I was converted to the faith of the brethren.

Being brought up under Methodist discipline, I, very naturally, would not exert myself much to attend the Brethren's meetings; but having access to the *Christian Family Companion*, and always being very fond of reading, I would occasionally improve my leisure moments by perusing it. I was not really much interested in the paper, until, from cause, I began to take especial notice of your articles, and soon became interested, and took great delight in reading them. By the way, to be honest about this matter, I must confess that it was not for love of the cause or doctrine that you advocated, nor for the desire to investigate or be instructed; but at first your learned and fluent style pleased my pride and ambition. (Now do not infer from this that I make any pretensions to scholarship; for on the contrary, I am very ignorant, not possessing even a common school education. But I always took great delight in reading after learned authors, and in associating with those far superior to myself in intellect and education.) And now brother B., if you were ever accused of or reproved for using language "too highflown" as some are pleased to express it, I, for one, can testify that it did good in one case; for the use of such language certainly attracted my attention at first, and then I soon became interested in your subjects and argumentative powers, and so on till I became anxious to read the paper thoroughly. Thus I became acquainted with the faith and practice of the Brethren; and, finally, was made willing to take up the cross, and in my weak way, follow in the footsteps of the meek and lowly Jesus.

As I said at first, I had often thought of writing to you; but when I considered my inability to write anything that would be interesting or encouraging to you, (which I would much love to do, knowing, as I do, that you have been an invalid for years,) I for this reason postponed writing, from time to time. But lately I noticed something in one of your articles to the effect that you did not intend to write much more. It made me feel very sad to think that we must lose one of our best contributors to the *Christian Family Companion*. Brother B., I would beseech you not to give up as long as you can wield the pen with such fluency and power. Know you not that you may receive many stars in your crown, "When you have the crown to wear," in that eternal world of joy and bliss? And if it costs you pain and suffering to use your pen in the good cause in this present world, you will surely receive a "far more exceeding and eternal weight of glory" in the world to come.

"Fight on, fight on, your crown will soon be given."

Ever your unworthy sister in Christ,  
Carrie Holsinger.

Carlton, Neb.

## Our Scrap-Book.

## COST OF PRINTING IN DENMARK.

A recent letter from Denmark enables us to lay before the brotherhood the cost of publishing tracts in the Danish language. The following estimate is based upon the terms received in said letter.

"*Perfect Plan of Salvation*," 5,000 or more copies, \$10.00 per thousand.  
"*Trine Immersion*," 5,000 or more copies \$13.00 per thousand. It will thus be seen that had our "One cent" propo-

sition been fully carried out, a sufficient amount would have been raised to publish and distribute 100,000 copies. Thankful are we, however, for the prompt response of so many brethren and sisters. Enough has been contributed to publish a large number of tracts; and we feel like urging the brethren and sisters to never despise little givings, for in this way a great work may be done. Atom to atom, particle to particle make the mighty globe; knowledge to knowledge makes us wise unto salvation; therefore, be encouraged, beloved brethren, and go on to victory in Christ Jesus our Lord,

## MISSIONARY WORK.

Eight of our ministering brethren are now in different parts of the Union, laboring for the conversion of sinners. Two of these, brethren Eby and Hellery, have been laboring in central Illinois, for several weeks, with success. "Go and teach all nations" is no less a command now than it was in the apostles' time. Scripture does not become truthless or ineffective by age: its power and demands are the same in every age. And we are very glad that it is so; for this is one proof of its divine origin, and no man is able to pick portions for himself, and say it is for me only, or for you only. Thank God, go means just as much now as it did eighteen hundred and forty years ago; and teach means no less than it did when it fell from the Savior's lips.

## BOOKS AND TRACTS.

*Sabbatism*.—This work is now ready for delivery in any quantity desired. It treats upon the imperfection of the Law, and the perfection of the gospel. It discusses the subject of "Sabbatarianism," and clearly shows that "Remember the Sabbath day to keep it holy" is not found anywhere in the "New Covenant." It also shows that "the first day of the week" is the preferred day for Christian's to assemble to worship God.

One copy 10 cents; 3 copies 25 cents; 7 copies, 50 cents; 15 copies \$1.00.

*Christianity Utterly Incompatible with War*.—By J. W. Stein. This work advocates the doctrine of Non-resistance—the peace principle which the Brethren so earnestly contend for. Here, brethren, is an opportunity to send abroad those principles. Here is a chance to put the peace principles of the gospel into every family in America. One copy, 35 cents; 25 copies, \$6.00.

*The One Faith Vindicated*.—This work has been thoroughly revised and greatly enlarged. In this the writer has carefully labored to present the wise and pure doctrine of Jesus in a simple and soul-stirring manner. One copy, 20 cents; 2 copies, 35 cents; 5 copies, 75 cents; 7 copies \$1.00; 15 copies \$2.00.

Send for circular and tract entitled, Truth Awakener, which treats on baptism. All who order one or more dollars worth of the writer's works, will receive a bunch of tracts for free distribution. "*Grace and Truth*," Lesson 2, will treat on Feet-washing. I should be pleased to have the address of every brother and sister in America.

## A CONFESSION.

Like David, I am the man, I have no desire to injure the feelings of any of the faithful in Christ, either by pen or word. I have been informed by kind and loving brethren, who, I believe, have the "love of God shed abroad in their hearts



by the Holy Ghost," that my pen seemed to have lost that loving and gentle spirit while writing the article found on pages 631 and 632 of the *Companion and Visitor* of 1875. Surely, I had no desire to injure the feelings of any one; nor did I have any unkind feelings toward our beloved brother Samuel Kinsey. But the face of the article would indicate ardent feelings to those who are not personally acquainted with me.

Two things in that article I regret: I wrote that I could not send any more copy for the *Vindicator* nor receive the paper into my house. Those were unguarded and rash expressions, and deserve the severest censure. I am judging M. M. Eshelman now, and I want him judged justly; and I think, by the grace of our kind Father, I can do it successfully. He is inexcusable for letting such thoughts go before the public; therefore he comes before you, and his God, confessing his wrongs, and beseechingly asks you, and, especially, brother Kinsey's forgiveness. As to the argument in defense of the supper on the table during feet-washing, I have no regrets. I think I wrote the truth; but even in writing the truth the dose may sometimes be made too strong.

Dear brethren, let us endeavor to be kind and courteous, and not send forth anything that will tend to impede the advancement of our Redeemer's cause. I have felt that confession is good for the soul, and that I am the one to bring myself into judgment, hence tried to write by the influence of the Holy Spirit, by which I desire to be governed.

Yours in the love of the truth.  
M. M. ESHELMAN.

Laver, Ill.

FLORA, CARROLL CO., IND. }  
DEC. 20th, 1875. }

Brother Quinter:

I thought I would pen a few lines, as church news, for the PRIMITIVE CHRISTIAN. We are soon to enter on another year, (1876,) to meet with its blessings or the troubles and trials that are in store for us through the coming year; and as the *Companion and Visitor* has often cheered, strengthened, and encouraged us, as it makes its weekly visits to us, so we hope and pray the PRIMITIVE CHRISTIAN will do on its mission of love through the coming year. When I look back over the year just passed, many solemn thoughts are brought to my mind; many changes has been made with us, on Bachelor's Run, as well as elsewhere. Death has been making his inroads here. Sixteen of our number have died and gone to their long home. Fourteen of these were members of the church; two of them being our oldest visiting brethren, John Flora and Solomon Young, with whom we of ten have taken sweet counsel. It fills our hearts with sorrow to think that we are deprived of their company and their counsel. How often have they rode through heat and cold to labor any serve the church in their office! But, on the other hand, we rejoice to think and to know that so many have died in the faith, and consequently will hear the welcome plaudit, "Well done, faithful, servant, thou hast been faithful over a few things, enter thou into the joy of thy Lord."

The church here is in a prospering condition at this time. About twenty have

been added to the church by baptism this summer, and two reclaimed. One middle aged man who was confined to his bed several weeks, became alarmed about his eternal state and requested to be baptized; which was done in gospel order to the comfort and satisfaction of his soul, and in a few weeks he fell asleep in Jesus. Also a youth being sick, not able to sit up, desired to be baptized. He was also hauled to the water, and was baptized in gospel order. The Lord has spared his life and he is about well again, going on his way rejoicing. It seems to me that there are still some more that desire to come and are counting up the cost. May God help them so that they speedily will come and accept the offered terms of salvation before it will be eternally to late, is my prayer.

CHRISTIAN LESH.

Our Propriation Renewed.

As the Danish fund is now completed, we renew our call to our dear brethren and sisters for funds to publish and mail 13,000 copies of "Trine Immersion Traced to the Apostles" to the thirteen thousand Baptist ministers of America. These thirteen thousand copies will not be printed until the fund (\$1300.00) is completed, when they will be stamped and all mailed from Bro. J. H. Moore's office under the supervision of brethren appointed to superintend their distribution. Funds can be sent to, the PRIMITIVE CHRISTIAN, *Vindicator, Pilgrim*, or Bro. J. H. Moore, all of whom will receive and acknowledge the same. Brethren my heart's desire and prayer for my people is that they may come to the knowledge of the truth. Help, with little or much, as God may incline you. I know wherefore I affirm when I say that the question of immersion to each name of the Trinity, notwithstanding its adherents (including the Greek and Oriental churches,) outnumber single backward immersion sects fifteen to one, is a question never considered by the great mass of the Baptist ministry of America.

J. W. STEIN.

(*Pilgrim and Vindicator* please copy.)

My Dear Brother:

I will give you a few lines as news. We lately had a visit from brethren Rush and Clapper, of Hopewell congregation, who preached six sermons in our neighborhood. There was one added by baptism. Attendance was very good. The order was not as good as we would have wish to see it, principally on account of there not being room to accommodate all. Our great desire is that some of our brethren will visit us again before long. One soul is worth every effort we can make to gain it; and what, then must be the value of the very many who are yet out of the ark of safety.

Yours in love,  
JOHN BENNETT.

In Answer to Bro. E. K. Buechly.

In No. 49, page 779 *Companion* for 1875, Bro. Buechly, referring to my essay headed, "The Sure Foundation," says, "Not intending to criticize or comment upon its merits or demerits, yet I am safe to say that I am but expressing the feelings of numerous brethren and sisters, to ask our wor- by brother D. P. Saylor, to give us an exposition on the

15th verse of the chapter by him designated. We think the brother's essay is incomplete until such an exposition be made. We shall look for it."

Reply. Who the We are, I am not informed, but am much inclined to think the "We" are only I, as I am in receipt of several letters from brethren who are fully competent to judge, who have very highly commended that essay.

I will, however, tell brother Buechly and "We" the reason I did not drag the verse referred to into the essay; which was simply because it was not pertinent to the subject. I was writing salvation by the gospel method—by the common salvation as revealed into gospel. *Repentance Faith and Baptism*, the beginning, with all the Christian graces added, and all built upon Jesus Christ the sure foundation; holding forth these as the *gold, silver and precious stone* materials; and so did not urge upon the reader *salvation by fire*. As I expect myself to be saved by the common salvation, I neither preach nor write salvation by fire to others; and hence did not, and will not give an exposition of the verse referred to, though "We" may require it.

Brethren Moomaw and Leedy have recently given expositions of the verse; perhaps they may be acceptable to brother Buechly. I for my part will with David sing, "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me." Ps. 131: 1. My calling being to tell people how to keep out of the fire, I leave it to wise men to tell them how to get out of it once they are in. So brother Buechly and "We" will please excuse brother Saylor for not giving an exposition of the verse named.

D. P. SAYLER.

GREAT CROSSING, KY. }  
DEC. 10th, 1875. }

Dear Brother Quinter:

A few days ago brethren Samuel Murry and William Cassell left us to return to Ohio, after holding several days' meetings. The membership here are few and far between. There are seven of us, and we live in three counties; but we have a flattering prospect of more. We have a promise of three that will be baptized the first opportunity. There are several more inquiring and searching into the matter. We would like to offer our thanks to the brethren of Ohio for the kindness they have shown us in sending brethren to preach for us. It is truly a season of rejoicing. We look forward with anxious anticipation until the brethren came; and while they are here, we enjoy the time greatly. When they are not preaching, we gain considerable instruction by conversing with them. They are so kind and patient with us, that we feel no delicacy in asking any questions in regard to the rules and customs of the church, which is something that we were not very well acquainted with. You that have preaching every Sunday, if you enjoy your meetings as much as we do ours, which we only have every six weeks, must be greatly blessed. The Holy Spirit must be moving the matter along, for there are calls for the Brethren to preach around in different places, and we are frequently called on for papers and tracts, by different persons. I feel very much encouraged in the hope that the day is not far distant





a third term of power and plunder, and still more as deciding who shall be the candidate of the party of Reform, and as electing that candidate. Concerning all these subjects, those who read THE SUN will have the constant means of being thoroughly well informed.

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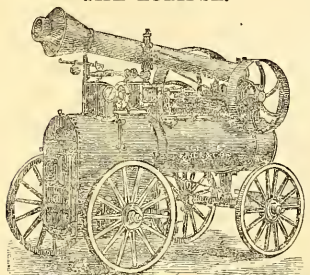
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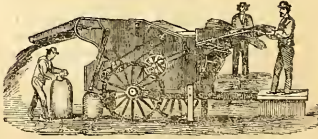
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VOL. I.

MEYERSDALE, PA., TUESDAY JAN. 11, 1876.

No. 2.

## LET IT ALONE.

Don't think you can tamper and trifle with sin,  
And yet escape danger and shame;  
When once on the pathway of wrong you begin  
'T is just like the moth in the flame.

The cup that entices, the pleasure that lures,  
Are baits by an evil one thrown;  
Indulgence your ruin forever insures:  
You're safe if you let them alone.

The winds that in autumn so savagely roar,  
Were once the soft breezes of June;  
The waves that in melody break on the shore,  
At sea sing a different tune.

So fair and deceitful are joys that entice;  
So brightly their colors they blend,  
We tread all unconscious the pathway of vice  
Nor think how the journey will end.

One moment's delaying or trifling with sin,  
May lead into perils unknown;  
'T is hard to escape from the whirlpool you're  
in;

Avoid it, by letting alone.

—SUNDAY-SCHOOL TIMES.

For the PRIMITIVE CHRISTIAN.

## The Gospel in a Shoe.

BY C. H. BALSBAUGH.

To Brother Washington Shakspeare,  
of Manadaville, Dauphin Co., Penn'a.

Christ did not go out of the way to find occasion, or illustration. The ordinary was to Him the embodiment and vehicle of the extraordinary. Nature was His product, and was pre-arranged for His incarnation and ministry. It is a series of school-books designed to train for the celestial sphere. In it we have alphabet, primer, and all the numbers for the higher classes of students, and even mysteries "which the angels desire to look into." Well for us if we rightly learn the a, b, c, although we should ever aim at the highest attainments within the reach of the talent committed to us. The sower, the wayside, the stony and thorny ground, and the well-tilled acre, are made the repositories of the grandest wisdom the Gospel contains. So the lost coin, the lost sheep, the baker's leaven, the well of Jacob, the fish and fisherman of Gennesareth, the lily, the hair of our heads, and every article of needful apparel, preach the Gospel of the Kingdom. We are to "put on Christ." He is a full suit for body and soul, and must be worn within and without, as the only fit in which our immortality will be comfortable.

He is the only tailor that never makes a misfit. He has an exact measure for every soul. No one was ever "straitened in Christ." He is a garment of perfect adaptation, and yet so capable of endless variations, that the saints eternal progress will never outgrow it. It fits the babe a day old, and "the just made perfect" who have grown into gigantic stature in heavenly wisdom.

With this Divine Clothier, your occupation stands in close relation. The artificial covering is composed of various parts, each having its special use, and yet the whole a unit. You are a shoemaker, and a noble calling it is, and replete with spiritual instruction, as is every trade that meets natural wants, and is conducted on honorable principles. Your vocation is a natural preacher of *humility*. It turns your attention downward. Your whole concern is to look after people's feet. In its moral teaching it has affinity with that institution of grace which bows us in mutual service to the lowest members of the body. John 13:5-17. By Jesus Christ "all things consist," and He has planned and placed all things to serve the interests of His Kingdom. All the wood and pitch that made the ark, and every drop of water in that mighty deluge by which it was floated over a sin-wrecked, God-smitten world, served a Divine purpose, and became an illustrator of the Divine attributes. The seed out of which grew the tree of the Cross, was in the Divine Mind before it was in the earth. Gen. 2:5. God has no after-thoughts, notwithstanding the form of language in which he has expressed His feelings to meet our comprehension. He wants to save us, and puts everything to preaching from the hyssop to the cedar, from the meanest insect to the loftiest angel, from the dimmest glow-worm to the dazzling luminary of the heavens, from the king on the throne to the beggar on the highway. The honorable trades are not left out of the account. A shoemaker can use knife and hammer for God, and be the help-meet of Christ in the revelation of truth, equally with the potter and wine-dresser. Every time you put your knife to the leather, you cut into the central truth of the Gospel: you not only cut out a shoe, but you make a moral incision deep enough to cut

out a whole body of divinity—not according to Calvin or Luther, or any other creed-maker, but according to the predestination of Him who worketh according to the good pleasure of His will. Eph. 1:5 You can make no shoe without material, and you can have no material without first destroying animal life; and, behold, the great doctrine of vicarious sacrifice shadowed forth in the humblest employment! The leather under your hand has blood on it—not only "the blood of bulls and goats," but the "precious blood of Christ, as of a Lamb without blemish and without spot." All the treatises on Natural Theology I have ever seen are at fault in their limitation to the lowest and least instructive form of argument. They think if they can make out the existence of God by the demonstration of design in Nature, they have gained the grandest point that the argument admits. Whereas they totally miss all that is supremely grand. The last end of God in all material things, is their *moral uses*; and it is this alone that has given us a Gospel. There is not a single truth in the Bible that is not clothed in a terrestrial vesture. Heavenly realities presented in images not found on the earth, would be all abra-cadabra to our comprehension. I put the challenge boldly to the world to find in the oracles of God a single idea in which the Divine is not wedded to the material, just as the realms of Spirit and matter blend in the Person of Jesus Christ. O how little note we take of the all-sweeping significance of that Name of names—EMMANUEL. So far as His *Prophetic* office goes, He is in every rain-drop, zephyr, sun-beam, star-ray, leaf, flower, seed, and atom of dust. And perhaps if we were wise enough we would discover that His *Priestly* office is co-extensive. It requires no great depth of penetration to see Him both as Prophet and Priest in a shoe-latchet. That He is *King* over all is universally admitted. But we have eyes and see not, ears and hear not, and, consequently, crowd Him out of all His offices in the things which we daily "handle and look upon." You can no more cut a shoe string without blood, than Christ can save the world without emptying His heart of its warm, holy, precious contents. What Intelligence creates is created

for intelligence. Here is Christ the *Prophet*. Every intrenchment of one order of nature on another, one part giving itself for the support of another, preaches *substitution*. Here is Christ the *Priest*. Who will venture to assert that a gnat can exist independent of the Creator any more than Gabriel? Here is Christ the *King*. Have we not all abundant reason to offer up the prayer of Bartimeus, "Lord, that our eyes may be opened," so that day may utter speech unto day, and night unto night show knowledge. Ps. 19: 2. Somehow the idea that nature and sin are synonyms has taken possession of many minds in the Brotherhood; whereas nature is the essential medium of reciprocity between God and man, and between man and his fellows. What is bread to most persons but so much flour and yeast and milk? And what is digestion and assimilation but an obscure, indifferent physiological process? And yet Christ announces Himself as the True Bread, and declares that unless we "eat His flesh and drink His blood we have no life in us," thus putting us to the task at least three times a day to extract the highest wisdom out of our meals. How sacred and elevating everything becomes to a genuinely Christian intelligence. Then the shoe shines "like unto fine brass, as if it burned in a furnace," because it comes from the wardrobe of the Faultless One, and reflects the glitter of the seven Golden Candlesticks. Rev. 1: 12, 15. To be shod with Gospel shoes is to "*walk* even as *He walked*." Eph. 6: 15. You can make Manadaville the suburb of the New Jerusalem, and its streets sanctified approaches to the golden pavement of the God-built City, by the attraction of your Heaven-manufactured shoes. Let your feet be beautiful, bringing good tidings to the disconsolate, publishing peace to the penitent, preaching salvation to the lost, a perpetual witness for God. Is. 52: 7. Having been shod out of the blood of Jesus, let every stroke of your hammer, and every movement of your knife, be for the glory of God.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

Holding Office.

BY J. M. ZUCK.

Here are a dozen reasons why Brethren should be permitted and even encouraged to accept the office of School Director, as that office exists in Pennsylvania.

1. It does not, or, at least, need not and should not lead to active participation in politics. It is ac-

knowledged on all hands that politics should be kept out of school affairs.

2. It is not an office of pecuniary profit, and hence is not sought by those who are after "the loaves and fishes." Directors need not associate with office holders of that class.

3. Being an office of trust, and a thankless one at that, it must seek its incumbents; and the best interests of the schools and of the community at large demand that it should find men who are honest, conscientious and faithful in the discharge of duty, whether public or private—just such men as Brethren usually are, in the above particulars. But suppose that when the office finds such men they refuse to accept it—what then?

4. The proper education of youth is acknowledged to be a good and necessary work, and Brethren should take part in every such work, provided it does not interfere with some higher and better work.

5. Serving as a School Director does not necessarily interfere with any higher or better work, except, perhaps, in the judgment of some self-appointed critics, whose opinions are sometimes based upon personal fancies rather than upon undisputed facts.

6. If more education is needed in the brotherhood one step in the right direction would be for Brethren to interest themselves in schools, and school affairs, and thus become more familiar with educational means, processes and ends.

7. Schools and teachers have much to do in molding the sentiments of the young, and of society at large, and if Brethren become Directors, they will have a voice in the selection of teachers and in the management of the schools, and in this way they may exert a greater or less degree of influence upon the moral and intellectual tone of the community.

8. This influence must lead to a greater respect for the doctrines and practices of the church. That this "greater respect" is sadly needed in many communities none who base their conclusions upon facts will deny.

9. The common school is conceded to be a benevolent institution, and one whose utility and necessity but few Brethren will question; and in proportion as we absolve ourselves from all connection with such institutions—except so far as purely personal and selfish ends lead us to avail ourselves of their benefits—in that proportion we curtail our influence for good and belittle ourselves in the eyes of men and of angels. If a brother dare not serve as a Director, perhaps, to be consistent, all

Brethren should withdraw their children from the public schools, and no brother should be allowed to serve in the capacity of teacher in said schools. If the tree of knowledge yields such wholesome fruit that we can safely send our little ones to pluck it off and pick it up, how can those who have the tree in charge, who see that it is tilled and pruned and well cared for—how can they be so very bad or their work unworthy of our highest praise and commendation?

10. The duties and prerogatives of Directors can be shown to be as much in harmony with the principles and doctrines of Christianity as are the duties and prerogatives of teachers. Then as we do not object to Brethren acting as teachers, why should we object to their serving as Directors?

11. It will hardly do to affirm that no brother should exercise the functions of a civil officer, for every minister in the second degree is a civil officer if he exercises all his prerogatives, and may subject himself to fines and penalties as severe as any that pertain to the office of School Director. "Blessed is he that condemneth not himself in that thing which he alloweth" (not).

12. Annual Meeting has set its seal of sanction upon the office of Postmaster, and it can very easily be demonstrated that this office has more objectionable features connected with it than has that of School Director. The Postmaster is an officer, not of a town or township, but of the general government; he is under bond and oath, (neither of which is true in the case of School Director,) and is by no means exempt from temptation and the corrupting influences that are so often brought to bear upon such officials by those in authority and who may wish to maintain that authority, by fair means if they can, by foul if they must.

The above list of "reasons" could easily be extended to twice its length, but such extension is not deemed necessary at present.

Boonsboro, Md.

For the PRIMITIVE CHRISTIAN.

Secret Societies.

BY SILAS THOMAS.

"Have no fellowship with the unfruitful works of darkness, but rather rebuke them." Eph. 5: 11.

I was once at a meeting in the basement of a hall in the third story of which was a lodge room of the Odd Fellows. At intervals, during the evenings, a loud and startling noise proceeded from said room, which caused the building to quiver to the foundation. It sounded as



if heavy wheels or rollers were propelled over the floor, intermingled with the stamping of hundreds of feet. Upon inquiry, it was said they were initiating members.

The conviction at once forced itself upon the mind that these noises were not made by the children of God, "walking in the light," but were a part of "the unfruitful works of darkness" in which the enemy of souls delights. Another evidence of the unholy nature of the conclaves of these secret orders is that they are held at night, in apartments high up in the buildings, where their performances cannot be seen, nor their words understood by those below. "They will not come to the light because their deeds are evil."

It may do for an apostatized Christianity, that his abandoned the non-resistant, anti blood-shedding and anti-oath-swearing principles taught by the Son of God, to patronize and enter into these secret organizations, but how can his true followers do it?

When the writer was a young man, one of the secret orders was under the ban of an indignant, demonstrative, public opinion for having inflicted the bloody penalty for the violation of one of its obligations upon a man by the name of Morgan. Then, as probably there are now, many who professed to be preachers of the gospel were members of those unchristian organizations. Morgan's "revelations," and other corroborative evidence brought to light that they had taken upon themselves vows, the violation of which was punishable with a remorseless double death penalty; at the same time that they professed to promulgate the principles taught by him who said, "Swear not at all; but let your communications be yea yea, nay nay; for whatsoever is more than these cometh of evil."

Is it possible that Brethren, professing, as they do, to follow Jesus in all his cross bearing precepts will take upon themselves the heathenish obligations, and swear the heaven imprecating oaths by which members are initiated into the secret orders! Would it not be a sad and fatal violation of their solemn baptismal vows in which they promise to "Renounce the sinful maxims and customs of the world, and to live true and faithful to the Lord, by his help, until death?"

Let the Brethren beware! The influence of secretism, once in the church, will be hard to eradicate. Through signs and grips the members of secret societies are known to each other alone, and a few such in an arm of the church might

work in such a way as to cause even a committee, called from neighboring arms to investigate their case, to be so composed that they would report adversely to the discipline of the brotherhood against secret societies, and in favor of retaining members of those in our fraternity; and thus cause untold wrong and offense in the church. Brethren beware of the baneful influence of secretism!

Phila., Pa.

For the PRIMITIVE CHRISTIAN.

### Happiness.

BY A. E. KEAGY.

No man that has passed the middle point of life, can sit down to feast upon the pleasures of youth without finding the banquet embittered by the cup of Sorrow. Many days of harmless frolic, and many nights of honest festivity will recur. He may revise the memory of many lucky accidents, or pleasing extravagances, or, if he has engaged in scenes of action, and been acquainted with affairs of difficulty and vicissitudes of fortune, he may enjoy the noble pleasure of looking back upon distress firmly supported upon danger resolutely encountered, upon oppression artfully defeated. Eneas very properly confronts his companions, when, after a storm, they have landed on an unknown and desolate country, with the hope that their miseries will at some distant period, be recounted with delight. There are, perhaps, few higher gratifications than that of reflection on evils surmounted, when they were not incurred by our own fault, and neither reproach us with cowardice or guilt. But this kind of felicity is always abated by the reflection, that they with whom we should be most pleased to share it, are in the grave. A few years makes such havoc among the human race, that we soon see ourselves deprived of those with whom we entered the world. Such is the imperfection of all human happiness; and every period of life is obliged to borrow its enjoyments from the time to come. In youth we have nothing past to entertain us; and in age we derive nothing from the retrospect but fruitless sorrow. The loss of our friends and companions impresses hourly upon us the necessity of our own departure. We find that all our schemes are quickly at an end, and we must lie down in the grave with the forgotten multitudes of former ages, and yield our places to others, who like us shall be driven awhile by hope or fear about the surface of

the earth, and then like us be lost in the shades of death. It is not, therefore, from this world that any ray of comfort can proceed to cheer the gloom of the last hour. But futurity has still its prospects; there is yet happiness in reserve sufficient to support us in every affliction. Hope is the chief blessing of man; and that hope only is rational which we are certain cannot deceive.

For the PRIMITIVE CHRISTIAN.

### Christian Sympathy.

I will notice first, the natural sympathy of mankind for their fellow-beings; and, to be brief, I will use for illustration, at once, the most forcible case that has been presented to my mind, namely, the blind. Who can be so callous to all feeling as not to sympathize with those that walk in total darkness? Who would not lend a helping hand to guide the blind one in safety past a pitfall in his way? Were we to see a blind person walking toward some terrible, deep chasm of great terror to all, its depth unknown to man, none ever being rescued from it, what would we do? Who would not fly to the rescue of one in such great danger?

I will try to show what is Christian sympathy, and, for the most forcible illustration. I will use the case of the spiritually blind. Do we sympathize with such as we should? I ask, then, how can we see them walking in darkness, and in imminent danger every hour, and not sympathize deeply for them? I fear we, too often, think more lightly of everlasting destruction, than of temporal death. Surely, we should feel for the ills of the soul more than those of the body; yet we see those professing Godliness, often in more trouble about their friends on account of bodily ailment than because of their being strangers to God. Terrible infatuation! I sometimes think that the praying people of our world, will be held responsible for the sins of our day. In many cases, in this our day, the human or natural sympathy of mankind for their fellow-beings is truly commendable, and should be honored. This all true Christians must have, and have also a still greater sympathy for the souls of their fellow-beings; as the soul is of so much greater importance than the body. Natural blindness is a dread affliction, yet spiritual blindness is far more dreadful.

I. N. C.

Osborn, Mo.

Magnificent promises are always to be suspected.



For the PRIMITIVE CHRISTIAN.

## NEW YEAR.

BY JAS. Y. HECKLER.

Now another year is finished;  
Now another round is made;  
In the cycles of the ages,  
Time and tide cannot be staid.  
Many weary hearts are waiting  
For the moving of the waves:  
Many, too, are waiting longer,  
Till they drop into the grave.

High in hopes, and expectations  
Of a long, illustrious life,  
Many youthful hearts are beating  
Onward in their daily strife;  
In the duties of the present,  
In the pleasures of the day,  
Caring nought for the hereafter,  
Nor about the better way;  
Till, a length, at morn or even,  
In the gush of youthful prime,  
Conces the summers of departure,  
Unexpected in its time.

In the year that now is finished,  
Many thousands passed away;  
And many thousands are returning  
Back again to another clay.  
Yet among the lofty number  
That have gone to their reward,  
Very few had turned sincerely  
To the precepts of the Lord.

In the year that has departed,  
God has called aloud, "repent,"  
And by special visitations,  
Fire and floods to some were sent.  
In the West, Virginia city  
Awfully has felt the rod:  
In the South, the Mexic billow  
Lensed before the dreadful God.  
By the awful conflagration  
Many have been homeless made;  
By the Texan inundation  
Towns and cities waste were laid.  
Far beyond the great Atlantic,  
Up along the lordly Rhine,  
Swelled the streams by rains superfluous,  
And their bounds did not confine.  
Thus by fires and floods tremendous,  
By disasters on the sea,  
By calamities and sufferings,  
God has spoken, "Turn to me."

Every year is making changes,  
Every day its burden bears,  
Every hour is full of troubles,  
Every breast is full of cares.  
Temperance Crusades are concluded,  
Leaving little good result;  
And the Granges, too, have fallen  
With their disciplines occult.  
Now the Moody-Saukey pacio  
In the world is rousing high;  
And these mortals are applauded  
Like two angels from the sky.  
Moody preaches faith, repentance—  
Saukey sings anaesthetizing airs;  
Thousands come to thousands joining  
To be blessed by Moody's prayers;  
And the road they go is easy,  
Broad and smooth, it leads around  
The commandments of the Savior,  
Rather on a dangerous ground,  
Then beware of Moody-worship;  
Do not let us be deceived,

Baal priests and Baal service  
Evermore the Lord have grieved.

In the year that now commences,  
If we rightly understand,  
We expect to send apostles  
To the Scandinavia land.  
There to raise the gospel standard  
On the ruins of the age,  
To proclaim the plain commandments  
Written on the sacred page.  
There to preach to hardened sinners  
All the precepts of the Lord,  
Them to urge unto repentance,  
To obey the Savior's Word.

Harleysville, Pa.

For the PRIMITIVE CHRISTIAN.

## Over the Pulpit.

BY D. P. SAYLER.

"Over the pulpit of a Michigan church, according to the *Odd Fellow*, published in that state, is this inscription: 'No man shall pray in this church who does not kneel when he prays; no man shall preach in this church who uses manuscript; no man shall preach in this church who belongs to any secret society.'"

This inscription should be over every professed Christian pulpit throughout the Christian world; not put up to be looked at, but its precepts rigidly enforced. And the *German Baptist Brethren* will do well to add one more precept. No brother will be allowed to preach in any of the Brethren's churches who does not strictly conform to the *order*, and style of dress common to the general brotherhood. I am glad, and rejoice to hear that some churches in Pennsylvania have passed resolutions to give no brother liberty to preach in their churches who does not conform to the order of the brethren in plainness of dress. Brethren, this is a step in the right direction, go on, enforce your resolution faithfully, by the time the spring District Meetings are over you will have company; other branches of the church will follow.

The preachers are the creatures of the church; she first calls him, second, advances him, and thirdly ordains him, and she has a right, and it is her Christian duty to demand of him holiness of life, and plainness of dress, as has always been common with our preachers professing godliness. And should a branch of the church who has called a brother to the ministry fail in these demands of him whom she has created a preacher, it is the duty of other branches who labor to keep the fashions of the world, and of a corrupted Christianity out of their folds, to forbid such to preach in their churches.

All close observers know that like begots like; and that if any are

brought into the church through the instrumentality of a fashionable dress by the preacher, the church will always have trouble with such members; while sin, and pride will be strengthened and encouraged. "The husbandman that laboreth must be first partaker of the fruits." 2 Tim. 2: 6. So the preacher with a fashionable coat on his back, and a dandy's hat on his head, with imposing shirt bosom and cuffs, will never preach the idea of non-conformity into his hearers; nor into his converts. Brethren, I bid you God-speed in your godly resolution to suffer such not to preach in your churches.

Brethren, don't we know that the pride in the Methodist church came in through her preachers. Some of us remember the time when her preachers were common, plain men, and so were her members. More than once did I see a Methodist preacher sit by the side of my grandfather at a funeral service, the only apparent difference was, my grandfather let his beard grow long, while the Methodist scraped his clean off. But no sooner did she manufacture preachers through the college mills, than lazy, fast young men, fit for nothing else, took upon them the ministry for their profession; and where is the Methodist church to-day. Brethren take heed, learn lessons from the wreck of others.

For the PRIMITIVE CHRISTIAN.

## "And yet there is Room."

BY A PILGRIM BROTHER.

The Lord Jesus Christ, our adorable Redeemer, in the days of his humiliation, whilst sojourning amongst the children of men, was constantly and continually engaged in doing good unto the fallen sons and daughters of Adam. In addressing the people, he would generally speak to them by way of parables and similitudes, hence the symbolic language made use of by him, in Luke, 14: 16-22, "A certain man made a great supper and bade many \* \* \* "and yet there is room."

Sinner, have you ever considered and pondered upon the important truths couched within the short passage above quoted? Has the thought ever occurred to your mind in reading it, that you are one of these bidden guests to the great supper? And, dear sinner, are you aware of the fact, that you are one of those very identical person that have thus far stubbornly and persistently refused to come, although the Lord's servant gave you a special bidding? He entreated you; he urged you; he reasoned the matter with you in the most inciting,

and pleasing manner possible. With tears rolling down his cheeks, he bade you. He beckoned you to come. Oh, come, "for all things are now ready."

Are you aware, dear sinner, that by your obstinacy and indifference you have greatly incurred the displeasure of the great Master of the feast? He is angry with you: "God is angry with the wicked every day." Ps. 7: 11. He now tells his servant, "Go into the streets and lanes of the city, and bring in the poor, and the maimed, and the halt, and the blind." As much as to say, "Those guests whom I had invited, make light of my invitation; they slight my well-meant offers of kindness. Go, now, go quickly, go without any delay; bring in the poor, &c.; make haste and bring them in so that my house may be filled with guests, 'for all things are now ready.'" The servant said, "Lord it is done as thou hast commanded, and yet there is room."

Dear sinner, how thankful ought you to be to your heavenly Father, that there, yet is room for you. The door of mercy is not yet closed against you. Come, then, whilst time and opportunity are still afforded you, resolve with the prodigal son, to return to the Father's house. Come—come quickly. "Escape for thy life; look not behind thee, neither stay thou in all the plain. Escape to the mountains, lest thou be consumed." Gen. 19: 17.

Sinner your case is desperate; yea, very urgent. You have no time to waste; your eternal welfare is at stake; "stay not in all the plain." Make haste, then, delay not, the avenger of blood is in close pursuit of you. "Run with patience the race that is set before you." Yea; "So run that ye may obtain." Run to Christ, to him that bids you—"Come unto me." He stands with outstretched arms ready and willing to receive you. Yet bear this in mind, you must come; all though all things are ready, yet it will do you no good unless you come. Then, sinner, come now—come today. "To-day, if ye hear his voice, harden not your hearts." Come in God's own appointed way and time. It is possible you may come too late. Think of the foolish virgins. They came, but alas, alas! too late! the door was closed—the day of grace was passed with them. Felix waited for a convenient season Agrippa was almost (but not quite) persuaded to be a Christian. I ask you, did Felix' convenient season ever come? Did Agrippa ever become a Christian? Echo answers, "Never; nay, never; they both lived, and died sinners." Then, dear sinner, a last appeal to you: I

pray you to consider and reflect upon your ways. Remember how repeatedly you were entreated, invited, and so earnestly solicited, by the Lord's servants, the ambassadors of Christ, to forsake your sins, and to come to Christ and be saved upon the easy terms of the gospel? Remember how often, in hearing the gospel, so powerfully preached unto you, were the tender cords of your sinful heart, touched! How often have the servants of the Lord told you of the danger of procrastination. Yea, how often were the briny tears rolling down your cheeks, and your hearts melted, almost to bursting? How often, think you, that your father and mother, and other Christian friends, were engaged upon their knees in their closets, in fervent prayers, when you were, probably, revelling in sin and wickedness? I, as your friend, would ask you, in all sincerity, how long think you will God suffer you to scorn all his proffered mercies? How long will the scepter of mercy he held out unto you? May this not be the last time that you may even hear it said, "And yet there is room?"

But if you persistently refuse to come, you will finally have to hear that awful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matth. 25: 41. Think of these solemn truths, dear sinners, before it be too late. You have only the promise of to-day. You know not what to-morrow may bring forth. To-morrow may find you beyond the reach of mercy. Remember that the Almighty said, "My Spirit shall not always strive with man." An other step farther in sin may seal your doom eternally. Remember, that the man that went on in sin—the rich man—unrestrained, unconcerned, unconverted, died in his sins, but "in hell he lifted up his eyes." He thinks he was greatly astonished. He closed his eyes in death, and lifted them up in hell, being in torments. Horrible to think of! Yet, a hundred thousand times worse to realize it! May God grant us grace, that we may come whilst yet there is room.

### The Hired Assassin.

BY REV. GEO. C. BECKWITH.

Everybody in Massachusetts sixty years old remembers well what was called "the Salem tragedy" of 1826. Joseph and Francis Knapp, distant relatives of a rich old gentleman in Salem, by the name of White, instigated Richard Crowninshield, by the offer of a thousand dollars of the plunder, to kill the

old man, and seize his treasures. Crowninshield, entering the house of his victim at midnight, and creeping softly up stairs to the room where he was sleeping, struck him over the head with a bludgeon, and then turning down the clothes, stabbed him several times in the heart with a dagger. Everybody called him a hired assassin; and he would have been hung as an atrocious murderer, if he had not, in his prison, hung himself. The two Knapps were tried, convicted and hung for hiring Crowninshield to assassinate Mr. White.

Here is a clear case of hired assassination; and wherein does it differ from the profession of a soldier? Doubtless there is some difference; but in what does it consist, and to what does it amount? How far are the two professions or acts alike?

Let us look at the facts. Here is a nation of ten, twenty or fifty millions, that hire you as one of their soldiers to kill whosoever they may wish to have killed. The nation, indignant that the Chinese spurn their opium, or that the Afghans reject their favorite ruler, or that the Seminoles will not give up their lands, the inheritance of fifty generations, to some avaricious white man, order you to go and kill them, burn their dwellings, and butcher, without distinction or mercy, thousand of unoffending men, women and children.

We see now the facts in the two cases; and what is the difference? The deed is the same, except that in one case a single man was killed, and in the other thousands or scores of thousands. The motive, too, is essentially the same: with the employers, self aggrandizement; with the hired agents, pay. The difference, for there is some, will not redound much to the soldier's credit over the assassin; the soldier hires himself to millions of men called a nation; Crowninshield hired himself to only two men. The soldier hires himself out to kill whomsoever the nation may wish to have killed at any time: the assassin engages to do a specified act, to kill a single man at a given time, and that man named beforehand. The soldier is hired to kill by the month or year; the assassin is hired by the job. The soldier is a day laborer in the work of blood; the assassin is a jobber at the same trade. The assassin is better paid than the soldier; for the former was promised a thousand dollars for killing one man, while the latter might kill a hundred in a day without getting half a dollar for the whole. The soldier agrees to kill and any all whom the nation may bid; and if



required to shoot his own father or mother, brother or sister, wife or child, he must shoot them, or be shot himself; whereas the assassin, had he refused to kill the old man according to agreement, would not himself have been liable to be hung.

Truly, the soldier makes a fearful bargain. If he refuses to kill any whom the nation may bid him kill, he must himself be put to death. He nevertheless enters into the bloody compact, not knowing but he may be ordered to shoot or stab his own parent, wife or children. Not quite so bad the assassin's bargain. Had Crowninshield engaged to kill at any time anybody whom the Knaps might wish to have killed, with the understanding that he should himself be put to death if he ever refused to kill anyone they should bid, there would be a pretty close analogy between his case and that of the professed soldier. But the assassin's position was not so terrible. The soldier must kill whomsoever his employers may bid him kill, or the terms of his contract make him liable to be shot or hung himself.

Now, tell us why a hired assassin, like Crowninshield, should be hung as a monster of wickedness, while the soldier, hired by twenty millions to do the same deed by *wholesale*, is admired and eulogized as a hero? To kill *multitudes* at the bidding of millions, is deemed patriotic, glorious, worthy of songs, and eulogies, and monuments; but to kill one man at the bidding of another one is denounced as base, infamous, diabolical, deserving of the gallows, of eternal infamy. Well did Bishop Porteus say:

"One murder makes a villain;  
Millions, a hero."

For the PRIMITIVE CHRISTIAN.  
A Call to Prayer.

BY NOAH LONGANECKER.

Prayer is the offering to God of adoration, confession, invocation, petition, pleading, dedication, thanksgiving, and blessing. This offering should be performed with humble confidence, and strong faith, through the mediation of Christ, who is our advocate and High Priest before our Father. All our offerings must be presented in his name. Our prayers must only be for things lawful and needful. That we may know what things are lawful, it is absolutely necessary that we become fully acquainted with the work of God; for his will, and not ours, must be done. We should pray for all needed or promised good, and for the prevention and removal of

evil. We should pray for all men. Our prayers should be both mental and vocal; and should be offered both in private and public. We are needy and dependent creatures. Christ, our great exemplar, has taught us to pray, and thereby to honor God's name, and draw down upon ourselves his favors.

We should pray because the good Lord has commanded us; and as he has commanded us, we conclude that it is absolutely necessary to our salvation. We are not now speaking of infants or idiots. We are not attempting to settle the state of the heathen. We here speak of those who live in a land of Bible privileges; and say, of such no man or woman can expect to be saved who does not pray. That prayer alone will save no one, we know; but that one can be saved without it, we cannot find. We cannot eat, drink, or sleep, through the agency of another. We cannot get the alphabet learned for us by another. We must do those things for ourselves, or they never will be done. As with the body and mind, so with the soul. No one can live a spiritual life in Christ without prayer.

Christ says that "men ought always to pray." Paul writes, "I will that men pray everywhere." There is no act in the Christian religion to which there is given more encouragement than that of prayer. The prayerless are without excuse. They dare not say, "We are not commanded." It is folly for them to say, "We cannot." Christ, our Advocate and Intercessor, is always waiting to present our prayers to God. The Holy Spirit is ever ready to help our infirmities. The Spirit will give us words if we but seek his aid. "God is a Spirit; and they that worship him, must worship him in spirit and in truth; for the Father seeketh such to worship him." There is nothing wanting on God's part to make prayer easy, if we will but make the attempt.

I will admit that it would be almost an impossibility for some to make their *first* prayers before the public; but the Lord does not require it. But every one can pray in private; and no one who sincerely and earnestly pray in private, will long want for power or words to "pray everywhere," as the Bible instructs.

The ministry is very much to blame that the laity does not pray more. Let them but teach that it is the duty of *all* to pray *everywhere*, and then present the opportunity and call on them to labor, and thus provoke them to the good work of prayer, and the laity would put forth that power which would move earth and heaven.

There is wonderful power in prayer. "All things whatsoever ye shall ask in prayer, believing, ye shall receive." One of the disciples of Jesus once said, "Lord, teach us to pray," and after Jesus had instructed them how to pray, he added the parable of the friend at midnight as an encouragement to prayer. The account is recorded in connection with the Lord's prayer in Luke 11: 5—13; and when read in connection with the account of the importunate widow in Luke 18: 1—8, it certainly should remove all doubt on our part, and give us great encouragement to pray.

If brethren and sisters would observe the manner of the apostolic age of assembling themselves together, the Lord would do some great wonders in the church. "These all continued with one accord in prayer and supplication, with the women." We are informed that "the number of the names together were about an hundred and twenty," and that "they were all with one accord in one place." Why should not God's *servants* and *handmaidens* receive the Holy Spirit when they all with one accord pray for it according to Christ's command. If the church would observe stated times of prayer, and the *many* gather together to hold prayer-meetings, like they did in the time of the apostles, they would also be *astonished* at the great deliverance that would be effected. "The effectual fervent prayer of a righteous man availeth much." We know that the Christians assembled themselves together for prayer in the apostles' time; and we also know that the apostle admonishes us not to forsake the assembling of ourselves together; but why the church does it only in some places, we do not fully know.

Christ wants his people to be praying Christians. God wants his church to be a praying church. As it is now, sisters seldom—and some never—pray in public. It is true, there are times when they have the privilege offered them, but in such a way that it is expected that some of the ministering brethren will snatch it from them. For a similar reason some brethren and sisters never wash feet. It is true they are informed that all should do so; but it is so customary for the head of the church, and a certain part of the laity, to snatch this privilege from the rest, that it cannot be expected to be otherwise under present circumstances. The most affecting *public* prayer that I ever heard, was offered by a sister, and it was but a short one. But to be prepared for effectual and fervent *public* prayer, we dare not neglect

our private prayers. When I say *private*, I mean *vocal*, as well as *mental*. Our minds must be employed if we would worship God in spirit. Our hearts must be engaged in the work, or it will all be in vain. We should offer our prayers to God. Our body is the temple of the Holy Ghost. Our heart is the closet of this temple; and to this closet we should retire in all our devotions, and forget the world with all its cares and idle show, and thus shut the door, and then commune with God in our hearts, whether in public or private. It has been remarked that "*there is no duty in religion so neglected as private prayer.*" Private prayer is the secret of success in our Christian warfare. To neglect it, is to take one step in drawing back to perdition. It is one chief and great cause of all backslidings. But while the neglect of it is a great cause of backslidings, the use of it has been the means by which many have become great in the church of Christ. Christ says, ask and ye shall receive. James writes, "Ye have not, because ye ask not. It is manifest that if we would but ask more, we would receive more; even as Christ declared that "*every one that asketh, receiveth.*"

#### Prayer

"Gives every blessing from above."

And as the poet further says,

"Were half the breath that's vainly spent,  
To heaven in supplication sent,  
Our cheerful song would out her be,  
'Hear what the Lord has done for me.'"

Of course we understand Christ, the apostle, and the poet, to refer to prayer that is offered up according to the will of God; if otherwise, we will do as James says, "*ask amiss.*" "Let not that man think that he shall receive anything from the Lord."

In order that our prayers may be "*effectual*," it will be necessary that we observe the manner in which they are to be observed. First, we find it necessary that we resign our entire will unto the will of the Lord. It must be our will to do all things whatsoever God has commanded us. Christ had reference to this truth when he asked the question, "Why call ye me Lord, Lord, and do not the things which I say?" We hear much said about eating and drinking the bread and wine of the communion unworthily, and therefore to our condemnation. While this is a solemn fact, it is just as true that we may *pray* to our condemnation; and one way in which we may do this, is with a disregard to his word. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Again, if our

prayer is to be effectual, it must be offered in faith. While the word says, "Let him ask of God," it further says, "but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "According to your faith be it unto you," will be the answer to our prayers.

I often think of the words of Christ when he says, "When the Son of man cometh, shall he find faith on the earth?" Until then "be not faithless, but believing."

Again, if we ask God to gratify our carnal desires or lusts, we will pray in vain; for the flesh, with the affections and lusts must be crucified. Gal. 5:24. If otherwise, James would say, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." We must also ask in *humility*. God "gives grace to the humble." Wherefore "humble yourselves in the sight of the Lord, and he shall lift you up." But while God giveth grace to the humble, it is a stubborn fact that "God resisteth the proud." That I am correct in my remarks, I need but refer the reader to one more passage. In Luke 18:10-14, we have an account of a proud Pharisee, and a humble publican. The Pharisee exalted himself, while the publican humbled himself. Christ in the account informs us that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." "Every one that is proud in heart is an abomination to the Lord. A high look, and a proud heart, and the plowing of the wicked, is sin. Him that hath a proud heart will I not suffer." Again, we should pray with reverence and godly fear. Let us always remember that we are sinners, and that God is great, holy, and just. The wise man says, "be not rash with thy mouth, and let not thy heart be hasty to utter anything before God; for God is in heaven, and thou on earth." When we approach God in prayer let us ever remember that "holy and reverend is his name." "If I regard iniquity in my heart, the Lord will not hear me."

We should pray with *earnestness* and *zeal*. We read of Christ, that "in the days of his flesh he offered up prayers and supplications with strong crying and tears." And of him it is written "the zeal of thine house hath eaten me up." Of his children; it is written that they are

to be "zealous of good works." Christ, as well as Elias, prayed earnestly, and so should we.

We should "pray without ceasing;" that is, with *perseverance*. When you arise in the morning, be sure to pray in private, but do not forget that you are to "*pray everywhere.*" Do not think because you pray at the table, you can lawfully omit family prayers. Do not think that because you pray on the Lord's day, that that will be sufficient for one week. Our prayers should be like the fire on the Jewish altar, not always consuming sacrifices, but never completely going out. Begin now to pray everywhere, and never give the habit up. You will never be the loser, by thus persevering in prayer.

*Boldness* in prayer is of great importance to make it successful with God. "Let us therefore come *boldly* unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Thankfulness* is included in true prayer. When Christ said to his disciples, "After this manner therefore pray ye," he instructed them to say, "Hallowed be thy name." "By prayer and supplication, with *thanksgiving*, let your requests be made known unto God. Continue in prayer, and watch in the same with *thanksgiving.*"

We should never approach a throne of grace, without blessing God for his loving kindness, mercy and grace, that endure forever. It is through the mercy of God that we are not in hell, and that we live in a land of Bibles, and have the privilege of laboring to enter into everlasting glory and life. "His loving kindness, oh, how great!" The goodness of God! who can express it? It is enough to lead the most hardened sinner to repentance. "Bless the Lord, O my soul, and forget not all his benefits."

I will yet notice the importance of *intercession* in our prayers. "Thy will be done in earth as it is in heaven;" that is, willingly, fully, and by *all*. We should pray for all men. Charity seeketh not her own. We should try to bear in our hearts the whole world; the church of Christ, and the Jews; the heathens and the Catholics. "This is to be like Christ. He bears the names of his people, as their High priest, before the Father. Oh, the privilege of being like Jesus! This is to be a true helper to ministers. If I must choose a congregation, give me a people who pray."

"Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gate of death;  
He enters heaven with prayer."



# For The Young.

## A Crown through Perseverance.

TO A YOUNG BROTHER

The refreshing breezes of Divine Grace have dispersed the clouds of conviction of sin and error, and you see light almost unapproachable. The old Sodom of sectarianism, in which you sought in vain to be partaker of "the comfort of the Scriptures," and to live in "the truth as it is in Jesus" has disappeared in the distance, and you are safely come over the plains of repentance, even unto the Zoar of safety—the church of the living God.

During the few weeks of your sheltering in the city of Refuge, your countenance has worn an unusual radiance, attesting the "joy in believing." You feel like Noah when he was saved by water—safely riding above a wicked, drowning world. He feared no disaster, as long as he should remain inside where God put him; and neither need you, as long as you "keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 1: 21. "This is love that we walk after his commandments." 2 John 1: 6. "The world passeth away, and the lust thereof; but he that doeth the will of God, ABIDETH FOREVER." 1 John 2: 17. Read also John's Gospel, chapter xv, and Romans 8: 38, 39. You have the fortress of God for your battlement against the satanic host.

You have been washed by the hand that moves the world and governs the Universe. You have come through the bath, not merely of water in Holy Baptism, but the bath of regeneration in the atoning blood of the immaculate "Lamb of God that taketh away the sin of the world." "O how I love thy commandments," you say with David. Your conversation and your association have changed. You say you "cannot delight in former ways." May this ever be your experience, for who would turn again to the vain and empty things of this wicked world. Surely "old things have passed away and all things have become new," even to the simple characteristic of the cut of your coat. I rejoice in your earnest fortitude and your faithfulness in the great and comprehensive command to "Deny thyself, take up thy cross, and follow him." Deny thy SELF! This is the secret of consecration to the service of God. If tyrannical self could be subdued in our hearts and lives, how easy it would be to overcome the outer enemy.

You can give no better evidence of the power of the religion of Jesus than to be transformed from the vanity of this world both in your conversation and your personal appearance. Let the world say there is nothing in this, it is but the argument of "the wicked one" against the teachings of Jesus. Your constant religious conversation and your plain appearance are among your best weapons in battling with the temptations of Satan.

"Stand up for Jesus" When you said this I felt a new impulse, for you attest the power of it. "Stand up for Jesus" always, brother. Stand up for his word of Truth; defend it, and labor, by example and precept, for its power to rule over every disciple of the great Teacher who said: "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

I rejoice with you in the confirmation of faith, and your courageous hope. Your feast is of our Father's own preparing. What a rich feast the Bread and Water of Life afford to the righteous hungry! How our Father cares for us! It becomes us only to trust and believe him in all his commands and promises. This poor, benighted world affords nothing to compare with our joy in believing in the crucified one, and tasting of his infinite love. O how it buoys up the soul as it were on eagle's wings, so that we can desire, with the Psalmist: "Oh that I had wings like a dove! for then would I fly away, and be at rest."

Dear brother, our sweetest and fullest joy of faith here, is but a foretaste of what our beneficent Father has provided for the faithful in the Heavenly Kingdom. "Ear hath not heard, neither hath entered into the heart of man, what God has prepared for them that love him." The faithful apostle, who is the author of this comforting quotation, has not ventured to tell us precisely what is laid up for us, for we are not ready to hear it, but he would have us exercise an unflinching faith in the goodness and promises of God. It is enough to know that we are to be "joint heirs with Christ." O what a prospect! What a glorious future lies before the faithful, humble disciple of Jesus! You are happy in hope. No wonder you triumph over your sectarian enemies, and show them the sword of the Spirit with such readiness and determination. I would have you know that your persecution is but a decided evidence of your acceptance. It is indeed the trial of your faith, and test of your love for Jesus and his doctrine. The faith you have so devoutly espoused

is able to strengthen you every day of your sojourn in this vale of trial. You seem to realize that you are a stranger and pilgrim now. You are not at home. You are homeward bound. You seem to think you can endure and overcome all things in the power of Christ, and so you can. It is the promise of our Father who loves us and invites us to cast all our care upon him. He has always cared for us, and does so much more when we become his dutiful, loving children, because we yield ourselves to a condition in which he can show his care and abundant blessings. Your trials may be great, but Jesus says to his disciples: "Lo! I am with you, always even unto the end of the world." This is a most cheering promise. One of the apostles, writing in regard to his trials in his Christian experience, decides upon trust in God as his shield, and boldly offers the challenge: "If God be for us, who can be against us?" What can any man or set of men accomplish by deriding, villifying, and ridiculing any of God's children? Defeat must inevitably follow, and a most shameful reward, for "every man shall be rewarded according as his work shall be." One of the sacred writers says, "the world by wisdom knew not God," when Jesus was on earth, and so to-day, the wisdom of an educated and hired ministry is arrayed in shameless boldness against the plain, simple, self-denying doctrines and principles of the New Testament. "What shall the end of these things be!"

You say, you "thought it about time to leave the City of Destruction." And well you did, if the New Testament be true, and he that doubts this has no possible plan of redemption from the thralldom of sin. This is the "new and living way" opened and made efficacious by the blood of Christ. In this we rejoice together in "the common salvation." Fear not the outer conflict, dear brother, but rather fear the indwelling hankerings after the things of the world. Watch "the little foxes that spoil the vines." Give the Lord a complete sacrifice, and be vigilant and jealous of your high calling. Stand upon the Rock of Ages, and you cannot fail. Build upon Christ Jesus, the true foundation, by an implicit obedience to his commandments. "Let no man despise thy youth," but be steadfast, immovable, faithful in all things, and so shall you realize the fruition of the hope for a crown of righteousness which fadeth not away. Persevere unto the end. Be firm, be earnest, be true.

D. B. MENTZER.

Waynesboro, Pa.

## SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

## RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

## PIETY AT HOME.

"Show piety at home."—I TIM. v. 4.

Here is one of the many excellent precepts of the gospel of Christ, and the Christian character that is formed in the mould of that gospel, will show itself at home as well as abroad. It is at home in the family circle where the Christian character can be best read, or rather, where the real character of a man can be best ascertained. Whitfield was asked, "Is such a man a Christian?" He with great propriety and suggestiveness replied, "How should I know; I never lived with him." It is necessary that we live with people, or neighbor with them, or transact business with them, to ascertain their real characters. The characters of many persons are estimated from what is seen of them in the sanctuary of God. From their saintly appearance there, and from the eloquence of their prayers, and the

fever of their devotional spirit, they are looked upon as very pious. But follow them to their homes, and to their domestic duties and trials, and to the perplexities that are to be more or less met with in our daily business of life, and a very different judgment will be formed of their characters to that which was formed from what was seen of them in the sanctuary on the Lord's day.

If the family is what it should be, what place has fewer temptations than home? And if there are but few difficulties there to overcome, we should be good Christians at home. And if the home of the Christian father and husband is not the Christian home it should be, it needs his best efforts to make it such. Home is an excellent missionary field, in which every Christian who has a home may labor. When the man in the country of the Gadarenes was cured from the effects of an unclean spirit, he desired to remain with the Lord, his kind deliverer; "Howbeit, Jesus suffered him not, but saith unto him, go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." His home was to be the first missionary field in which he was to labor to glorify the Lord.

Bunyan, in his *Pilgrim's Progress*, and in his peculiar style, in his character of the professing man he calls Talkative, thus describes him, "He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them; I have been in his family, and have observed him at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savor. There is neither prayer, nor sign of repentance for sin; yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him, a saint abroad, and a devil at home. His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or speak to him. Men that have any dealing with him say it is better to deal with a Turk than with him, for fairer dealing they shall have at their hands. This Talkative (if it be possible) will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his footsteps; and if he findeth in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion, that

he has, by his wicked life, caused many to stumble and fall; and will be, if God prevent him not, the ruin of many more."

The foregoing is a dark picture which Christian is represented as giving of professor Talkative, and in charity we shall hope that not many professing Christians are as destitute of piety at home as he; but it is to be feared Talkative's character at home is the character of too many professors of Christianity.

Piety, then, should be showed at home as well as everywhere else. The husband should show it to the wife, and the wife to the husband, and parents should show it to their children, and all should show it one to another. It should be showed in words of kindness, in the spirit of gentleness and meekness, and in deeds of benevolence and charity. It should be showed in the spirit of self-denial and self-sacrificing, one denying himself of enjoyments, or sacrificing his own enjoyments for the good of another. It should be showed in devotional exercises, in family prayer, order, quietness, and in a proper reverence for God, his word, and for everything of a sacred character. It should be showed by discouraging and excluding everything of an evil character, and even of an evil tendency. "I will walk within my house," said David, with a perfect heart." The walk of a person is his conduct of life. And by his house is meant his family. Let his resolution be the resolution of all who have families. Of Abraham the Lord said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

But to "show piety at home," or anywhere else, we must possess it. And if we possess it, we can show it and we will show it, not merely to make a display of it, but that God may be glorified, and our pious example have a Christianizing influence upon those that fall within the circle of that influence, which the members of our families especially will do.

"In all my ways, O God,  
I would acknowledge thee,  
And seek to keep my heart and house  
From all pollution free.

"Where'er I have a tent,  
An altar will I raise;  
And thither my oblations bring,  
Of humble prayer and praise.

Could I my wish obtain,  
My household, Lord, should be  
Devoted to thyself alone—  
A nursery for thee.

## KINDNESS APPRECIATED.

We have received a number of New Year Christian greetings, and warm expressions of sympathy in our humble



work in which we are engaged. These warm expressions of sympathy and encouragement have in some instances been contained in appendixes or introductions to business letters, and in some cases, the convenient postal card has been the vehicle to bear the sweet words of comfort from the kind and thoughtful hearts in which they originated, to our own spirit that has welcomed them and received them, as the parched earth welcomes and receives the nourishing dews and gentle showers, that its vegetation may grow, and its fruits mature. We assure our dear and thoughtful friends, that their words of comfort and greeting are fully appreciated, thankfully received, and sincerely reciprocated. And we hope we shall be made more humble and in every way better by the manifestations of the kindness of our friends, both human and divine. And as we receive and appreciate the favors of our benefactors, we shall feel our obligations to them increased, and shall endeavor to meet those obligations as duty, love, and gratitude require.

## Querists' Department.

### EXPLANATION OF MATT. III. 11.

BRANDT, Miami Co., Ohio, }  
 Aug. 17, 1875. }

Brother James :

Did John the Baptist address two classes of persons when he said, "He shall baptize you with the Holy Ghost and with fire," or did he have reference to the disciples that they would be baptized with the Holy Ghost and with fire? We can easily reconcile the baptism of the Holy Ghost in the form of immersion on the day of Pentecost. But were the disciples baptized on that day with fire in the form of immersion? The principal idea we want to get is, when were they baptized with fire in the form of immersion? We have sometimes heard it said that John addressed two classes of persons; first, that when he spoke of the baptism of the Holy Ghost, it had reference to when that sound came from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; that it was to the disciples as one class. Second, when he spoke of the baptism with fire, he spoke to another class, those persons who rejected, or especially to Jerusalem, with its inhabitants, that they would be immersed with fire at the time of its destruction. "And there appeared unto them cloven tongues like as of fire and it sat upon each of them." Acts ii. 3. Is this the baptism of fire? If it is, how is it in the form of immersion?

O. F. Y.

ANSWER.

The first impression the passage referred to made upon our mind after we began to read the Scriptures with interest, was that John referred to two classes of persons, the believers, and the unbelievers. In the verse proceeding that in which the

words referred to occur, it is said, "And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down and cast into the fire." And the verse succeeding that under consideration reads thus: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up his chaff with unquenchable fire." It is evident that John had two classes of persons in his mind when he wrote the verse before the words we are explaining, and that which follows those words. In the first he uses fruitful trees for good men, and unfruitful trees for bad men; in the second, he uses wheat for good men, and chaff for bad men.—Then it is altogether probable that he had the same classes before his mind when he wrote the intermediate verse, and that fire is to be understood in the same sense in the 11th verse, the verse we are explaining, that it is to be in the 9th and 12th verses.—And as it is applied to the wicked in the 9th and 12th verses, so we think it should be applied to the same class in the 11th verse. For to give a word such a different meaning when it occurs in passages so close together, and apply the word fire in the 11th verse to a certain effect to be produced upon the righteous, and make the same word occurring in the 10th and 11th verses, signify an effect upon the wicked, is using a liberty with words used by the Holy Ghost, which is not allowable unless no other meaning of the word can be admitted upon the application of just rules of Scriptural exposition. But as the element of fire is frequently used in the sacred writings, as the means for punishing the wicked, there is no impropriety whatever in applying it to the punishment of the wicked when it is said "he shall baptize you with fire."

Again: our Lord was addressing the multitude present, or the people in general, and not those only who had been baptized; and hence the pronoun *you* must not necessarily be confined to his disciples, but it is used indefinitely for the people at large. This seems very evident from St. Luke's report of John's prophecy of Christ. It is this: "I indeed baptize you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. And many other things, in his exhortation, preached he unto the people." Luke iii. 16-18. From this it would appear that John's address in which the baptism in fire is mentioned, was made "unto the people." This im-

plies the people in general, and not the disciples only. This being the case, and in both of the verses connected with the one having the sentence, "He shall baptize you with the Holy Ghost and with fire," the word fire is used as expressive of the doom of the wicked, and a symbol of punishment; it would therefore seem to follow that the baptism of fire is the baptism with which the wicked are to be baptized, and the prediction will be fulfilled when they are cast into the lake of fire. Rev. xx. 15.

As a confirmation of the view we have given, it may be remarked that when Peter referred to John's prediction that our Lord would baptize "with the Holy Ghost and with fire," in regard to the house of Cornelius, he left the baptism of fire out, and only quoted that part which alluded to the baptism of the Holy Ghost, because his application of it was to believers. "Then remembered I," said Peter, "the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Acts xi. 16.

Many of our learned commentators take the same view of the passage. Dr. Lange says: "He shall baptize, or immerse, you in the Holy Ghost and in fire.—He will either entirely immerse you in the Holy Ghost as penitents, or, if impenitents, he will overwhelm you with the fire of judgments (and at last with hell-fire)."

Dr. Priestly says, "By baptizing with the Holy Spirit and with fire, John has been generally thought to refer to the descent of the Holy Spirit on the day of Pentecost, under the appearance of cloven tongues, or flames of fire; though it is doubted by some who adopt this interpretation whether John understood his prophecy or not. But there is another interpretation which I shall mention in connection with the subsequent verse, from which it derives its probability. . . . Baptism properly means *plunging*, or total immersion in water; but is applied figuratively to other things, and signifies doing anything *totally* or *completely*, and the application is generally made to a state of suffering, rather than enjoyment, though it may be made to either. Thus an historian speaking of a general who came with an army and made great havoc in a city, says he *baptized the city*. To baptize with the Holy Spirit, and with fire, may signify, then, he shall communicate the Holy Spirit in profusion, which may include the attestations from above to his divine mission with the effects which the acknowledgments of it would produce; but unto obstinate and vicious unbelievers he will prove the minister of divine judgments. He will baptize them with *unquenchable fire*, alluding, most probably, to the complete overthrow of the Jewish nation, to

which he had before referred under the appellation of the *wrath to come*."—Priestley's Notes, vol. 3, pp. 44, 45.

We submit the foregoing considerations to our readers, and hope they will receive the candid attention of all who are interested in the subject to which they refer.

## Gleanings and Jottings.

**AGENTS.**—We must have our word with agents. When agents work faithfully, they are anxious to know what others are doing and what our prospects are. By way of information and encouragement, we will say that our prospects were never so good. Agents have been working actively, and have met with good success, as active, earnest workers generally do. Many have sent more names than they ever did before; many have not yet come up to their usual number, but give hopeful expressions; a few are discouraged; but nearly all say they will do all they can.

This is the feeling we love to hear our agents express. If all will continue to do *all they can*, we need have no fears of the result. Effort—a strong and continued effort—will certainly accomplish a great deal.

We would be pleased to meet with all of our agents, to talk with them on this as well as on other important subjects. We would like to thank them and give them a word of cheer. This desire, however, we cannot reasonably expect to be gratified; and hence we must do these things as best we can in this public way. Will you then, accept of our thanks for the interest you have manifested, and the exertions you have made? We hope you will; and we hope further you will continue to do all you can. Do not stop when you have sent in in your first, second, or third list, but continue the work without ceasing. You have, perhaps, asked some who have refused. Do not let a refusal discourage you, but try again. If our agents continue the work as they have begun it, in a short time we will be able to tell them that our list of subscribers is larger than it ever was before. B.

**NATIONAL REFORM.**—The National Association, organized to maintain existing Christian features in the American government, and to secure the Religious Amendment of the Constitution of the United States, met in Philadelphia on the 9th ult., for the transaction of its annual business. The Hon. Felix K. Brunot, of Pittsburgh, President of the Association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association. The maintenance of Sabbath Laws, the retention of the Bible in the common schools, the defence of the Judicial oath and other Christian features of the government, and the securing of suitable religious acknowledgments in all new State Constitutions,

were expressly recognized as among the objects of the society. The next national Convention was appointed to be held in Philadelphia during the last week in June, 1876.

The following was clipped from the North Wales (Pa.) *Record*. Some of the older secret societies have a great many members; and new societies are still springing up. The evil effects of such societies are also on the increase and becoming more apparent. Some of the churches are trying to rid themselves from the evil, but find it very difficult to do so after having admitted and nursed it.

"It appears that Rev. Joseph R. Kerr, who recently withdrew from the pastorate of the North United Presbyterian Church, of Philadelphia, also severed his connections with the denomination, and that the opposition of the Church to secret societies was the cause. Further troubles of a serious character are anticipated to grow out of this case. The facts of the case seem to be that when the Reformed and Associate Reformed Churches consolidated in 1858, under the title of United Presbyterian Church, a compromise on the subject of secret societies was effected, and it is said that Mr. Kerr accepted the call to the North Church with the full understanding that the prohibitory view of the rule was not to be taken.

Not quite a year ago, a gentleman, a member of the Order of Odd Fellows, applied for admission to membership, and the Rev. Joseph R. Kerr threw the casting vote in his favor.

The elders then appealed to the Presbytery, which declined to confirm their view, and from Presbytery they carried their appeal to Synod, and were successful in securing a rule requiring the Presbytery to discipline the North Church for violation of the article regarding secret societies requiring the expulsion of members of secret societies.

The pastor thereupon felt that he could not prosecute his work while being thus hampered, and accordingly resigned his pastorate."

**MONEYS RECEIVED.**—No doubt many who have sent us money since Christmas are wondering why it is not acknowledged. To all such we would say that our correspondence department has been so much crowded that we could not find room to acknowledge to date. It will take several weeks to catch up. At the end of the list, we state how far we have acknowledged. In this issue we have acknowledged to Dec. 23rd, 1875.

This explanation is made so that our patrons may not be alarmed when they see no acknowledgment of the money which they have sent. A few week's time will correct this matter. B.

**HYMN BOOKS.**—We have a number of orders for Hymn Books which we cannot fill till we can have some more bound. When we are ready to fill orders we will announce the fact. B.

**ALMANACS.**—We have still some Al-

manacs on hand, but the probability is that there will not be enough to supply the demand. Those who apply first will be supplied as long as we have any. We do not expect to print a second edition, as it would be too expensive. B.

The weather for the last three weeks has been remarkably pleasant. It has had the appearance of April or early May more than of January or late December. During this time there has been very little frost at night, and the winds have been warm and pleasant. We notice, too, that the grass and grain have started to grow. On the night of Sunday the 9th inst. there was, however, a considerable change in the temperature, and since it has been somewhat cooler. We learn from our correspondents that in many other parts the winter, so far, has been mild. B.

The *Valley Independent* published at this place, retains the *Independent* but has exchanged "Valley" for *Meyersdale*. It now displays the heading, *Meyersdale Independent*. It was a good local paper before; but with the change of name it is enlarged and, we think, is second to no local paper in the county. Terms: \$1.50 in advance. B.

**ITEMS WANTED.**—We want short and interesting items of news for our Jottings and Gleanings department; and we will remind all concerned that such items should be written on small slips by themselves. If they are written either on a business or on an essay sheet, the probability is that they will be overlooked, or passed by for want of time to transcribe them.

DEGRAFF, Ohio, Dec. 24, 1875.

We hereby give notice to the general brotherhood that the Committee of Arrangements for the Annual Meeting for 1876, met at the Logan church, Logan county, Ohio, Dec. 23rd, 1875, and the arrangements for the meeting are now made. The Committee agreed that there should be no boarding tent nor trafficking of any kind on the ground, nor closer than the law allows. The place of meeting is 2 1/2 miles south of Gretna station, on the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad. There was a mistake in the *Indicator's* report saying 80 miles north of Dayton. It will not exceed 50 miles north of Dayton.

By order of the Committee of Arrangements.  
ABEDNEGO MILLER,  
Clerk.

SEVERAL obituaries and marriage notices have been crowded out. We will try to find room for all in the next issue.

THE PRIMITIVE CHRISTIAN costs only \$1 60 a year.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Our Trip to Europe.

As the proceedings of the District Meeting of Northern Illinois, in reference to the Macedonian call from Denmark have awakened considerable thought in the brotherhood generally, and, in consequence thereof, we are receiving letters of approbation, and, especially, of inquiry, in order to meet the demand in the most convenient way, we will communicate a few lines through our periodicals. The time for us to start on our mission has not yet been determined. The District Meeting left that for us to decide according to circumstances, and as the nature of the case would most reasonably suggest; and as I have just returned from a short mission of love to the central part of the State, (where the Brethren are but little known,) I have had no opportunity to confer with the other brethren in reference to the matter, and do not expect to have, until between Christmas and New Year, at which time we expect brother Stein to visit our district, and brethren C. Hope and M. M. Eshelman to accompany him. Then we will try and decide upon that point, if the Lord will.

There are many things to be taken into consideration in a matter of so great importance and magnitude, and as very appropriately said by the editor of the *Companion*, "a matter of more than an ordinary character." In this light we have always viewed it, and do yet; and we think the District meeting did also.—Some of us would have preferred to present the matter to Annual Meeting in proper order, and let that body respond to the call; but the prevailing sentiment of the meeting was to prosecute the work as fast as we could, as the call seemed to be urgent; and as the Annual Meeting, if there should be any, would likely do as it did in the call from Maine, refer it back to the district from which it came; and if it did consent to act, it would delay the matter six months or a year longer, as brethren could not be expected to prepare in a few days to make a trip of that kind, to be absent six months or one year, or more if necessary. And I will say right here, that if it were evident to my mind that it is only the work of man and not of God, I could not be persuaded to sacrifice the enjoyment of the society of my dear brethren and sisters, and, especially, of the family, and to encounter all the dangers incident to such a trip, and the unpleasant feature of mingling with society whose habits and language are so diverse from ours, and also the inconvenience of travel, when compared with our country. It is true, all the sacrifices we would be required to make from the above considerations, would be but little compared with the Apostle Paul's; nevertheless nothing but the same cause which prompted him to endure so much would or should induce us; that is, the glory and honor of God, and the salvation of souls. We have reason to believe from what knowledge we have of the call from Denmark, the circumstances connected with it, and the manner in which it has presented itself to us, that it is the work of the Lord. If so, we are very willing to say, "Not mine, but thy will be done, O Lord," and to be subject

to the will of the church, with the hope that we shall not only have the sympathies, prayers and co-operation of the church in Northern Illinois, but throughout the whole brotherhood. We feel to thank God and take courage already, because of the letters of sympathy, commendation, and approbation which we are receiving; and will be thankful for more, especially if they will point out any places where good might be done.—This would greatly aid missionaries in getting to points of which they have no knowledge.

I received a very encouraging and satisfactory letter from our loving brother, E. K. Baechly, of Waterloo, Iowa, of that character, wishing us to stop in England, &c. Please give the names of friends, and places of residence plainly, and if it comes in our route, or within a reasonable distance, we may visit them. But our knowledge of the route and of the countries we may visit, is so limited, that we could not feel justified in obligating ourselves to visit any particular point, but to have liberty to act in that matter as prudence may dictate as we travel along.

As the matter under consideration is not only of great magnitude in point of character, time, and peril, but also in expense; therefore we hope that while we are receiving such letters as alluded to above, our Treasurer will be receiving letters with donations; for as there were many warm, liberal hearts that responded to the one cent call, for the publishing of those tracts, we entertain the hope that the missionary part of the work, will meet with the same liberal response. A few cents from each one will answer; and as our Treasurer keeps an account of all donations received, I would recommend, that the elder, or some one of each branch of the church, collect all he can, and send the sum total. But where members have not this opportunity, send your offering individually, and it will be noticed by our Treasurer, and much more so by our heavenly Father, if the motive of the donor is to promote the cause of God in the salvation of souls. Treasurer, John Rowland, Lanark, Carroll county, Illinois. ENOCH EBY.

Leua, Ills.

## In Memoriam.

Christena Shultz, wife of Martin Shultz, was born March 8th, 1800, died in the Nettlecreek congregation, Wayne county, Indiana, Dec. 6th, 1875; aged 75 years, 8 months and 28 days. She was born in the State of Pennsylvania, and moved with the family to Indiana in 1831, where she lived until death. She was a consistent member of the German Baptist church for about 51 years. She has left a multitude of relatives, who have the most comforting assurance that she died in the triumphs of a living faith. She was the mother of eight daughters, all living, and three sons, one living. She was grandmother of 55 and great grandmother of 32 children. To all these she was an example of goodness and a counsellor of wisdom. When any one needed reproof, he would get it, no difference who it was; and while doing so, she was also able to refer to a Scripture suitable to her reproof.

At this juncture many fond recollections are making their appearance. I will state a few, and try to make some use of them:

Many a time do I remember—when yet small—of seeing grandmother coming to "our house." At the first glimpse of her, all else was forgotten but to run and tell the rest: "Grandmother is coming." As soon as she arrived, the next item of interest was, Will she stay all night? If so, the day and night were spent pleasantly. But in the morning it was changed. We knew that she would soon leave us; but while leaving she would give the invitation: "You must come and see us." In course of time we would go; then there was another joyful time. But this season of joy, as before, was marred and ended by a parting. Now, if we could get rid of this parting, our joy might continue. Grandmother has visited us all; but she has now gone to her mansion in heaven—her eternal home. No doubt, if she had had the power of speech just prior to her departure, she would have given us a hearty invitation to come and see her and stay with her forever.

Now I will say to children, grandchildren, and great-grandchildren, Will we go to see grandmother? If we will, we can. Then let us learn the road with care, that we may be sure of getting there, and not do as I, in company with another boy, did many years ago, in attempting to go to grandfather's. I thought I knew the way. We started. We had a certain wood to go through, having by roads leading from the main road. We got on a by road and went for some time, until finally we did not know where we were.—The truth of it was, we were lost. We tried to retrace our steps; and after wandering around for some time, we found our way out. But we did not get to grandfather's. Now let us be careful to learn the road to grandmother's home.—It is plain. It is easily traveled. She has shown us a great part of the way by her walk and conduct. Let us learn the balance, and travel it with patience, looking unto Jesus, who is the author and finisher of this road. Beware of by-roads.

I will now close by saying, let us all remember grandmother with all her examples and counsels.

LEWIS W. TEETER.

Hagerstown, Pa.

## An Earnest Appeal.

Editors of the PRIMITIVE CHRISTIAN:

We, the undersigned brethren and sisters, earnestly pray that God may move the heart of some dear laboring brother to come out and live with us and help to build up the cause of Christ.

We number twelve members here, and have a good prospect for some more. We are situated so far from the body of the church of this district, and brother Wenrick, the presiding Elder, has so much to do that he cannot give us preaching very often. There are plenty of ministers in some parts of God's moral vineyard, and they dislike to leave the kind brethren and sisters, but they ought to think of us out here by ourselves. We can be just as kind to them as the brethren and sisters where they reside. May God in his infinite mercy send some dear brother to preach the word of eternal life. If any minister will address Christian Birk or Cornelius Dixon at Macedon, Mercer Co., Ohio, either of them will cheerfully give all the desired information.

About the price of land.—There are 80 acres of land here, with about thirty

acres cleared, a good frame house and plenty of water on it. It is just a new farm, and can be bought for sixteen hundred dollars. And there are several others as desirable farms for sale as the one mentioned.

Brother Quinter, we want you to help us to get a preacher here to live with us and to preach for us.

CORNELIUS DIXON, CATHARINE FELL,  
CHRISTIAN BIRK, TABITHA PRICE,  
G. W. PRICE, GOTTLIEB MEYERS,  
SUSANNA DIXON, EMBELINE TETTERS,  
MARGARET DIXON, ELIZABETH AMMON,  
EVALINE BIRK, RACHEL CRAWMER.

Macedon, Mercer Co., O. }

Dec. 11, 1875. }

(Pilgrim and Vindicator please copy.)

NI WOT, BOULDER CO., COL., }  
Dec. 13th, 1875. }

Dear Brother Quinter :

This is to inform you and the readers of the PRIMITIVE CHRISTIAN that the cause of Christ is still slowly progressing here in Colorado. The brethren are all well. We number 13 members; and as we have no minister, we meet every Lord's day to worship God as best we can. Brother James Gish came here from Illinois and was with us two months. Under the preaching of brother Gish, six precious souls came out from the world, and united themselves with the people of God. The Brethren have many friends here.

Dear brethren, cannot some of you that want to come west, come and see us?—We live from five to ten miles west of Longmont. We would be glad at any time to see any of the ministering brethren, and I think they can build a large church here; but I cannot offer any inducements, as we have suffered loss from the locusts. The most of the brethren have lost their crops for the last three years. We desire an interest in your prayers. May God help us all to live faithful, is my prayer.

THOMAS S. STEWART,  
Ni-Wot, Colo.

Book Notices.

*The Perfect Plan of Salvation*; a pamphlet of 24 pages, showing that the position occupied by the Brethren is infallibly safe, has of late been out of print, and we have therefore been unable to fill orders, though they are constantly coming in. We now have another edition in press, and will be prepared to fill orders in a few days. We wish all those wanting copies of the work to send in their orders immediately, the more the better. Many churches have purchased this work in large quantities for distribution, thus helping the good cause along, in their immediate localities. Churches wishing the work for that purpose will do well to order at once, and thus scatter the good seed, and help us defray heavy printing expenses. Price, 15 cents; 2 copies, 25 cents; 10 copies, \$1 00.

*True Evangelical Obedience, its Nature and Necessity, as Taught and Practiced among the Brethren.* By J. W. Stein. There is no better work published among the brethren than this, and will be found exceedingly valuable for general circulation among the people. It, for a time, has also been out of print, and we could not fill orders, but we now have a large edition in press, and will be able to fill all

orders in a few days. Those wishing the work will confer a great favor by ordering the book at once. Price, 20 cents; 7 copies, \$1; 15 copies, \$2.

We are also getting out another edition of *Campbellism Weighed in the Balance and Found Wanting*, and can now fill all orders for it. 2 copies, 10 cents; 6 copies, 25 cents; 25 copies, \$1; 100 copies, \$3 50.

*Christianity Utterly Incompatible with War.* By J. W. Stein, being one of his Twenty Reasons for leaving the Baptist Church. This work will doubtless be hailed with joy by all lovers of "peace on earth and good will toward man," as being an able, clear and forcible defense and vindication of the doctrine of Non-resistance. It should be in the hands of every member of the church, especially the ministers. Price, 35 cents; 10 copies, \$3; 20 copies, \$5.

*Sabbatism*, showing that the Sabbath of the Old Testament is not binding upon Christians, but that the "first day of the week," or the "Lord's day," is the preferred day for the disciples of Christ to assemble in worship. By M. M. Eshelman. Price, 10 cents; 3 copies, 25 cents; 7 copies, 50 cents.

Any of the above works will be sent postpaid on receipt of price. Send out office order or registered letter for \$2 and over.

Address, J. H. MOORE,  
Urbana, Champaign Co., Ills.

[These works may also be obtained at the office of the PRIMITIVE CHRISTIAN.]

LOST NATION, Dec. 21st, 1875.

BROTHER QUINTER :

Dear Brother in the Lord:—Please give the following visits space in the columns of the PRIMITIVE CHRISTIAN, as requested by brethren in the east as well as west, who would like to hear from me occasionally.

The visits made during the summer out of our own church district were as follows: First, attended district meeting in Benton county; second, lovefeast in Cedar county; third, lovefeast in Linn county; fourth, lovefeast near Mount Carmel, Ill. All of these were occasions of great pleasure, harmony and love prevailing among the brethren. Met many kind brethren, sisters, and friends.

Having returned home from a visit made by self and brother John Gable, we left home Dec. 4th, for Davenport, 40 miles south, where we were met by brother Jacob Friday, who conveyed us to his house; rested for the night, and met for worship on Lord's day morning and evening. Congregations small but attentive. Here we were met by brother Thompson, who conveyed us 20 miles west to his house in Muscatine county, where we dined and then took leave for friend Wm. and sister Stutzman's, near at hand, where we remained all night. No meeting, on account of rain. Spent the 7th with friend William, who kindly conveyed us to the place of meeting, Palerama school house, in the evening, where we met a small but attentive congregation. Spent the night at Brother Thompson's home. Met for worship that evening. Meetings on the increase, with good order and attention. One meeting in the North Star school-house. Conveyed on Saturday, 11th, by brother Thompson, 22 miles west to Cedar county, to brother

Musselman's. Met four times at No. 6 school house. Large and attentive congregations. Good impressions were made at this place, and one soul made application for baptism, which was attended on Lord's day, Dec. 12th. Were conveyed from this place to Inland, 20 miles east, by brother Samuel Musselman. Held four meetings in the Inland school-house. The meetings here were well attended, and some good impressions were made.—From this point we were conveyed to brother William Smith's, in Clinton county, 21 miles east, by brother Jacob Long. Met for worship on Saturday night and Sunday morning. Here we were met by brother Cany and sister, who conveyed us to brother Jacob Kindig's, 8 miles north. Had large and attentive congregations. Conveyed home next morning, Monday, 20th, by brother Cany, 12 miles north-west. Found all well, for which thank the Lord; and thanks to all the brethren and sisters and friends for their kindness to us while with them. May the blessing of God rest upon you all, is the prayer of your weak brother in the Lord.

Brethren in the east, the harvest is great in this western country, and the laborers are few. Think of this. Come out and defend your Master's cause while the door of mercy stands open. May the grace of God rest upon you all. Pray for us.

From your brother in Christ,  
ISAAC BARTO.

ELBERTON, Pa., Dec. 24, 1875.

Dear Brother Quinter :

After our Christian greetings to you, I will give you a few items of church news.

By request brother Nicholson paid us a gospel visit. He commenced his meetings on the evening of the 28th of Nov., and continued divine services evening and morning until the 9th of December. I am glad to tell you that the preached word had its desired effect, upon a few. During the meeting there were eight precious souls added to the number of believers by Christian baptism; and others were almost persuaded to be Christians. Our prayer is for the prosperity of Zion. May the Lord richly reward brother Nicholson for his labors of love in the vineyard of the Lord.

JACOB KELSÖ.

CARTHAGE, Mo., Dec. 25, 1875.

Dear Brother Editor :

We are requested to say through the PRIMITIVE CHRISTIAN, (by your goodness,) that we have received \$15 00 from our much beloved brother, Samuel Mohler, of Miami county, Ohio, for brother Wm. R. Hubbard, of Newton county, Mo., who lost by fire, as stated in the *Companion and Visitor*, No. 40, volume II. This amount was contributed by the Newton and Covington churches. We may say here that brother Hubbard informed us that his loss by fire and water was not less than one thousand dollars, and that his cultivated land, which is nearly all bottom land, was damaged much, and a considerable portion of the same entirely ruined. This we have seen with our own eyes.

Brother Hubbard used to labor in the ministry with our much-beloved brother J. W. Stein, when they were members of the Missionary Baptist church, and re-



cently there was a brother advanced to the ministry in brother Stein's church, and the lot fell upon brother Hubbard by a voice a most if not quite unanimous.—We have much confidence in brother H., as being sound in the faith, not wavering, one that is willing to conform to the order of the old brethren in everything; yea, to sacrifice all things, for Christ's sake.

Up to this date brother Wampler and myself have received thirty one and a half dollars for brother Hubbard, and we return hearty thanks to the donors for the same. We hope that brother Hubbard will still be remembered by the brethren, sisters and friends to his further encouragement.

May the God of all grace and comfort and consolation enable us to hold out faithful until death, is my prayer. Amen.  
A. W. BAKER.

### Sister M.'s Seed-Basket.

PACKAGE NO. 3.

Oh! unconverted reader, stop—stop one moment and think. Are you, for the sake of the sinful pleasures of a brief life, able and willing to endure all the misery that is comprehended in these words of our Savior—"Where there shall be weeping and wailing and gnashing of teeth"—"Where the worm dieth not and the fire is not quenched?" Imagine all the inmates of the lowest haunts of vice gathered into one place. Are you willing to take up your abode with them? Your refined and sensitive nature shrinks from contact with one such; think of being with a multitude of the vilest of earth continually. And remember Jesus offers you a home with angels—a mansion in the heavenly world; and offers to prepare you for an entrance into that home, and companionship with the inmates thereof. He offers you an interest in the blood of atonement—he extends to you his love. Will you reject him? Choose you this day your home for the life to come.

—WHAT three commandments do those persons break who, when they sell anything to their neighbor, will have the very highest price, and when they buy anything of him, must have it for the very lowest; indeed, are well satisfied if their neighbor should have no profit at all? We hope all will be sufficiently interested in this question to search for the answer. It is of the *very greatest* importance. Besides, there is *sin* in it—*sin* in one's dealing so with his neighbor. To be conscious of this sin in our own hearts, to repent of it, and strive against it, is worth more than all the world. It is fulfilling the law. Rom. xiii. 8-10. The answer is found in the following Scriptures.—Please look them out: Ex. xx. 17; Luke vi. 31; 1 Cor. x. 24.

—WHAT an aching void there must have been in the hearts of the disciples, and of the women that followed Jesus, after they saw him laid away in his rocky tomb. He was more to them than the dearest and most congenial friend can be to us. His goodness filled them with admiration, his gentleness, meekness and patience drew forth their tenderest love, and when he was taken away from them, they perhaps, felt as though they would like to die with him. Perhaps the feeling of desolation was never fully removed. Af-

ter his resurrection a feeling of awe mingled with their other emotions, and his presence was not the same to them it had been before. There was no more sitting at his feet and leaning upon his breast, although, spiritually, he was nearer to every one of them. Having fully accomplished their salvation, they were spiritually one. Sometimes when we have laid a loved one away in the tomb, we feel very desolate. Life seems dark and dreary, and we can hardly realize that we can ever be bright and happy again; but behind all the darkness the love of Jesus beams upon us still. Lord help us to trust thee in the darkest hour.

"The maple's scarlet spires,  
The sun's rainbow plumes,  
The oak-tree's crimson fires,  
That lit the forest glooms,  
Now lift their heads disordered;  
But through the branches here  
The skies, with blue profound,  
Serenely smile, and fair.

"Thus when our precious things,  
Our joys as frail as sweet,  
Have either taken wings,  
Or withered at our feet,  
Smiles heaven, unchanged above,  
And God remaineth true!  
Our loss to pay with love,  
Till peace returns anew."

### MARRIAGES.

By the undersigned, Dec. 26th, 1875, at the residence of the bride's parents, Mr. MILTON LOWDERMILK, of Garrett county, Md., and Miss CINDARELLA KOONIZ, of Somerset county, Pa.  
J. W. BEER.

By the undersigned, at the residence of the bride's parents, Oct. 24th, Mr. ELI J. STRAYER and Miss SYRENA C. WORKMAN, all of Montgomery county, Iowa.  
N. C. WORKMAN.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the North Manchester church, Wabash county, Indiana, Dec. 9th, 1875, after a short but very severe illness, brother ISRAEL HARTER; aged 69 years, 4 months and 7 days. He was a minister of the gospel 31 years. D. S.

At Salisbury, Pa., Dec. 16th, 1875, sister EYE WAGNER, aged 72 years, 9 months and 4 days. Sister Wagner was a faithful, consistent and humble sister in the church; and some days before her death she was anointed with oil in the name of the Lord. She bore her affliction patiently, and expressed entire submission to the will of the Lord. Funeral services by Rev. Hollman and brother S. C. Keim. B.

In the bounds of the Naperville church, Ill., Nov. 12th, 1875, of typhoid fever, HANNA MOURER, aged 20 years, 3 months and 19 days. She was a daughter of brother Geo. and sister Mourer. She died in Plainfield, about 15 miles from home. She was brought home on the 13th and on the 14th she was buried in the United Brethren burying ground. Brother Mourer had the typhoid fever in his family for about 20 weeks, but the surviving are all again. JOHN HOLLINGER.

Near New Enterprise, Bedford county, Pa., JOSEPH NOBLE; aged 68 years, 6 months and some days. Friend, or Judge Noble was a very useful man in his time. The family have lost an affectionate father, and the Presbyterian church an active member and the community an excellent counselor, such as cannot readily be supplied. But if God calls, it makes no difference how useful we may be here on earth, for

he is no respecter of persons. Funeral services by the Presbyterian minister and brethren Jacob Miller and L. Furry. Text, 2 Tim. iv. 6-9, to a large concourse of people.

NOAH B. BLOUGH.

In Columbiana county, Ohio, Dec. 19th, 1875, at the home of her son, (brother Jacob Glass,) ANNA BARBARA GLASS (consort of John Glass), who preceded her into eternity nearly 12 years, at the age of 88 years, 5 months and 2 days, and also mother of Elder Lewis Glass, at the advanced age of 94 years, 5 months and 27 days. She and her husband had lived together or about 60 years. Their posterity, as nearly as could be ascertained, is 9 children, 70 grandchildren, 157 great-grandchildren, and 21 great-great-grandchildren. Funeral services by brother Aaron Shively and the undersigned.  
J. A. CLEMENT.

Of consumption, Nov. the 17th, 1875, brother Louis, son of Jacob and sister Sarah Myer, aged 25 years, 5 months and 4 days. He bore his affliction with calmness, and never gave up the hope of getting well until within a few days of his death, when he began to feel the great need of a Savior, saying, "I can live but a short time. I give up all for Jesus, and wish to be baptized in the gospel order." He made application, and five days before he died was carried to the water and was baptized. To his few remaining days he talked of much of the future; he was prepared for death and would rather be at rest, and died in the strongest hope of immortality.  
SARAH MYER.

### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

H. Kenberry, 2 00; E. Auvil 1 00; D. G. Hendricks 4 00; C. R. Supte 6 75; A. Shroce C. Custer 5 00; J. Moomaw 1 60; J. G. Wiley 8 83; M. Wogaman 1 75; D. Hess 7 00; A. D. Press 1 60; J. Harvey 2 00; G. Carper 1 00; J. Miller 60; P. Shelby 4 80; Mary A. Mathias 1 60; A. D. Ashelman 30; D. Ebie 8 10; R. Reiger 1 60; S. Workman 1 00; A. J. Carpenter 25; Nellie Haugh 1 60; Ida M. Myers 1 10; J. B. Keller 17 75; J. Knopp 2 00; D. Bechtelheimer 7 80; A. Burkholder 3 25; J. Newcomer 3 30; J. Miller 7 20; S. Keim 1 60; J. W. Bowman 1 80; J. Holder 17 45; E. Younce 3; J. Houser 10; J. Webb Koimer 1 60; S. Welmer 4 52; S. Obinger 3 30; 1 Kulp 25; P. Brubaker 1 75; W. B. Himes 5 10; R. Wakelind 7 50; S. Wind 3 20; Wm. Brath, 3 20; C. H. Smith 35; J. Maus 1 60; P. Smith 3 20; L. Harley 20; R. M. Royer 3 25; Henry Butterbaugh 4 80; Mrs. M. A. Jones 18; John Nicholson 5 00; George Holsopp 1 70; Jno H. Ulrich 4 50; Mary Bowby 1 60—Dec. 24.

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URBANA, ILLS., Dec. 30th, 1875.

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MATTIE A. LEAR.

WAMEGO, KAN., July 11th, 1875.

Dr. P. Fubney.—This is to certify that my wife was plagued with rheumatic pains for upwards of thirty years. Sometimes it was in her back, sometimes in her shoulders, sometimes in her arms, and at night she often could not sleep. She had such flying pains—flying from one place to another. We applied to different physicians without any success; got different kinds of patent medicines, but all did no good. At last we procured two bottles of your Panacea, and after using one and a half bottles, the pains left her, and she could sleep, and work with ease. This was about 3 years ago, and it has not come back yet. Ever since we keep the Panacea in our house, and sell it, and we have had no occasion for a doctor since.

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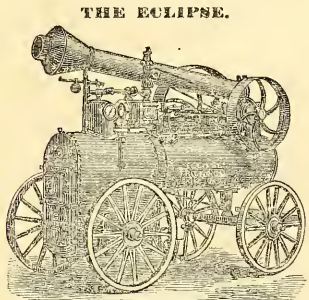
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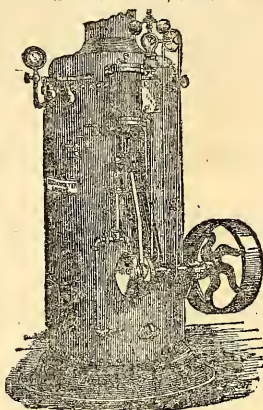


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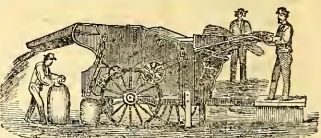
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# Primitive Christian.

BY JAMES QUINTER.

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VOL. I.

MEYERSDALE, PA., TUESDAY JAN. 18, 1876.

No. 3.

## NEVER GIVE UP.

Never give up, brother, never give up!

God has a blessing for those who work hard.  
Why should you murmur and grumble and fret,  
And envy the pleasure from which you're de-  
barred?

Work like a man,

Do the best that you can:

This is the wisest and happiest plan.

Never give up, brother, never give up,

Though the future looks lowering, and gloomy  
and drear;

Though the sun shine not now, yet it may very  
soon.

So keep up a brave heart and tread down  
your fear.

Soon may come light,

And all will be bright.

Only struggle and strive to do what is right.

Never give up, brother, never give up,

Though your burden be heavy and dark be  
your way;

The how in the clouds only comes with the  
rain,

And when night is deepest, then bursts forth  
the day.

Soon troubles will cease,

And your sorrows decrease,—

Only trust in the Lord, and then all will be  
peace.

—Selected.

For the PRIMITIVE CHRISTIAN.

## Theology—What it Is—a Science— Necessity of System.

BY J. T. MEYERS.

In writing on this subject it shall not be our aim to dilate particularly on the idea of theology, as that would be too profound a subject, but simply to notice in a brief and orderly way what is meant by the term in its exogetical sense; secondly, we shall endeavor to prove that theology is a science; and, thirdly, we shall show the necessity of system in theology. First, then, we shall make some remarks relative to

### THE MEANING OF THEOLOGY.

Theology is derived from *Theos*, God, and *logos*, discourse. The term, therefore, implies a discourse concerning God.

Orphus and Homer, it is said in history, were termed the theologians in the days of heathen philosophy, because they discoursed so much upon the nature and peculiarities of the gods. In history we even observe the fact of the apostle John's being termed the theologian, and no doubt it was because he so

frequently refers to the particular attributes of the Divine character in his writings. Hooker, the profound writer says, Theology is that science which treats of heavenly and divine things. If these heavenly and divine things, the things which appertain to God imply the theology of God, then our interpretation of the word is perfectly correct.

But not only must this term be regarded as referring to that department of Scripture which alone treats of the existence and power of God, nor even dare we apply it to the Bible as a whole; for a great part of it is simply history, but alone dare we apply it to that which especially concerns God and the soul. We come now to notice the second point of our subject,

### THEOLOGY A SCIENCE.

In every science there are two things to be taken into consideration, facts and ideas. These are certainly important factors. Facts are more than mere ideas, and just as these two principles differ with each other, so do science and knowledge differ from each other. Knowledge is the persuasion of a thing upon the principle of adequate evidence as to what is really true, while science embraces the internal relation of facts, one to another, and each to all. Science goes to prove that if one thing be admitted, others dare not be denied. Like as the science of chemistry teaches the chemist to tell and know beforehand the result of certain chemical combinations, so the science of astronomy teaches the astronomer to predict the relative position of the heavenly bodies for years and centuries yet to come. If science, therefore, goes to prove the effect and causes of things, how important then that we regard the teachings of the Bible as the great source and fountain of all true and correct science. If theology, therefore, is a science, and we must all admit that it is, it proves to us the necessity of understanding its relation to the soul, because of its positive effect upon the soul. Science involves a fact, and so must the Bible involve, not a knowledge of things, but a fact of things.

The science of physiology teaches us the fact that a violation of nature's law will produce an evil effect upon the human system; so the Bi-

ble teaches us that a violation of the law of God will produce an evil effect upon the soul. Like as the science of the nature of things is strictly positive, and no negativeness about it, so the Bible is positive in all its relations to the soul. The science of the solar system teaches the fact that a little disorder of the system would throw the whole of it into a state of confusion, so the Bible teaches the fact that a "little leaven, leaveneth the whole lump." "The soul that sinneth—it does not say that it shall perhaps die, but—it shall die." If these things then are facts, then that part of the Bible which relates to the soul and God, and which is termed theology, constitutes a science. But we shall now come to the closing part of our subject, namely,

### THEOLOGY AS A SYSTEM.

We must all admit, if we wish to be governed by reason at all, that the Bible is no more a system of theology, than the physical universe is a system of display and beautiful harmony throughout. We find in nature the facts which the chemist, the astronomer, the philosopher, and the physiologist must examine, and from them ascertain the laws and principles by which they are determined. So the Bible contains a system of truth and morals which must be brought together, authenticated, arranged, and from them form a general principle by which we can ascertain the relation these truths and morals sustain to each other.

This brings us to speak of biblical and systematic theology. By biblical theology is meant the facts of the Bible without any special order or system in the statement of these facts; while systematic theology consists in the collecting of these facts together into a systematic order, determining their relation to each other, with many other cogent truths, as well as a vindication of their harmony and consistency. This is not an easy matter to do, but nevertheless is the proper way to study the Scriptures. If the farmer observes a system in his farming, and the same harmony of order is displayed throughout the physical universe, is it not consistent with human reason that we should also observe a system in studying the Scriptures?



But here, no doubt, some might say, "Why not accept of the Scriptures as we find them, and thus save all this trouble and anxiety of mind? To this we reply, in the first place, that it cannot be done. The human mind is so constituted that it will bring into a careful scrutiny all the facts and incidents of the Bible, however true they may be. To have a correct idea of anything we must adopt some system in the collection of facts. The mind of man is a speculative organ, and will in no way or shape be satisfied with a mass of undigested matter. There is, therefore, a great necessity of understanding the Bible systematically. This is the reason we have so many infidels and skeptics in the world, because they do not read the Scriptures systematically. It cost the reformers years of study and controversy to solve the great problems of the person and character of Christ; that is, to properly adjust, arrange and bring into a systematic order all the facts of Scripture relative to this important subject—the personage of Christ. It is system we need in the church, system in our form of government, system in our views of theology, system in evangelizing the people, and more system, my brethren, in preaching the gospel.

*Philadelphia, Pa.*

For the Primitive Christian.

### Some Anti-footwashing Ideas Examined.

BY M. M. ESHELMAN.

In the *American Christian Review* of Nov. 30th, 1875, may be seen nearly two columns in support of the anti-footwashing theory. We are sorry that those who "have professed to receive God, Christ and the Holy Spirit; the law of God, the religion of Christ itself, and nothing else," should refuse to accept all of that law. It may be, though, that they have only "professed to receive God." This we will not dispute. We will now hear the *A. C. Review*:

"There is no evidence in Scripture, or in any early writing, of any such practice as washing feet in time of worship or associated with, either public or private, as a religious rite, an ordinance, an act of devotion, or in any other way."

No evidence in Scripture of any such practice as washing feet! Is that so? Not exactly so. John has faithfully recorded the practice of the Savior in this respect. Not the practice of somebody else, but the practice of Jesus. It is not enough that the Lord set the "example," and told them to do as he done,

but somebody else must write something about it, before we can believe it! Is that the doctrine of Christ? No, verily. We have never found that Christ said, "I have given you an example that ye should do as I have done to you; but don't do it until somebody outside of my chosen apostles has written that my disciples did wash feet." No, not at all! This idea did not originate with God, Christ, or the Holy Spirit, but in the benighted minds of men.

The *Review* says of Christ's washing his disciples' feet: "This was not in a meeting, nor in the time of worship at all."

Not in a meeting? Had not Christ and the disciples met? Certainly! Then they were in meeting, were they not? Is it so that Christ, after Judas' withdrawal, spake comforting words to his disciples, and uttered his noble prayer to his Father, and yet not worshiping? Eating Supper, washing feet, preaching, and praying,—all in the same room, on the same day, and yet no meeting, no worship? That is too light to have any bearing with those who believe "all things" which Christ said and did.

Again the *Review* says: "This was not in public at all, but in the private circle." What light this sheds on the subject! The words "private circle" were not at all used by Christ in connection with footwashing, or any other divine ordinance; nor by John in his 13th chapter. They may be found in the *A. C. Review*, but not in John xiii. Happily the *A. C. Review* is not John xiii; nor is it any thing like John xiii. If it were, it would shed the same light that is found in John xiii. But we leave the *Review's* "private circle," for another lesson, and proceed to notice one more of the *Review's* theories.

"Peter persisted, not against feet washing, but against the Lord washing his feet. 'Thou shalt never wash my feet.' The Lord said, 'If I wash you not you have no part with me.' Any one can see that this special language, applied to a special case, and not to a general law."

Is not, "If I wash you not, you have no part with me" a part of the law of Christ? Does it not teach us a lesson? It does. Does the Lord say to all, "If ye love me keep my commandments?" Are we not to "observe all things whatsoever he has commanded?"

"The Lord did not say to us, 'If I wash you not you have no part with me;' he said it to Peter."

Has the *Review* learned that species of argument too? "To Peter, not to us." Of course, if the *Review* sees that nothing can be learned

from Christ's language to Peter, except that it was to Peter, then it has also learned that Christ said to the apostles, and not to us, "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet;" said to the apostles, and not to us, "I have given you an example that ye should do as I have done to you;" only said to the apostles, and not to us. "Take this" (the cup), "and divide it among yourselves;" simply said to the apostles, and not to us, "This is my body given for you: this do in remembrance of me." Body of Christ broken for the apostles, not for us! This is the kind of logic set up by anti-footwashers. Do not become impatient, *Mr. Review*. The logic is yours—of your own peculiar kind. We think you have not learned your lesson on foot-washing very well, so will give you a little rest. In our next, we shall notice the *Review's* composition on the time when Christ washed his disciples' feet.

*Lanark, Ill.*

FOR THE PRIMITIVE CHRISTIAN.

Music.

BY DANIEL HAYS.

"The most joyous of joys is Music."

It adds attraction to the family circle. It attracts the young to the home fireside. It affords a charm for leisure hours. It cheers men on in the performance of duty. It lightens the burden of daily labor. The beauty in Music purifies the taste. It calms the wilder passions of human nature. It gives right culture to emotional life.

Music is the gift of God to His creatures. In the creation, the morning stars sang together. The Israelites sang on the banks of the Red Sea. Christ sang with His apostles, and at His birth, the heavenly host sang praises to God. Paul commands the church to sing with the spirit and with the understanding also. In the House of God, Music infuses the spirit of prayer and devotion. It lifts the thoughts heavenward and distracts worldly cares. It encourages the minister, and prepares the congregation for the preaching of the gospel. In the church, Music is a congregational work. All should sing, and that harmoniously. It should be serious; and the sentiment of the hymn should be expressed in appropriate Music.

In singing, one should lead. He should have a fair knowledge of music. He should secure the cooperation of the old and the young. He should use standard congregational tunes—those that have stood the test of time and experience. He

should select a medium pitch,—one adapted to the varied vocal powers of a congregation.

The moral power of Music is its sentiment. The beautiful in Music engages the heart. The sentiment in Music enlists the intellect. When clothed in sentiments of truth, purity and goodness, Music controls the mainsprings of moral action. O for more music expressed in words that burn with truth rousing the heart and intellect to right action!

For the PRIMITIVE CHRISTIAN.

### Ministering Spirits.

BY W. R. DEETER.

The writer of the Hebrew letter in speaking of the angels, propounds this important question, "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?" Heb. 1: 14. Those who have not examined the ministry of angels, have little idea of the interest they manifested in the welfare of the children of men, and the many missions they have performed to the children of the Most High.

In the query above, the answer is implied "Are they not all ministering spirits?" Every one would understand at once from the phraseology, that they *are* all ministering spirits. The phraseology is much like that used by Paul I Cor. 10: 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" Every one understands from the above, that the cup here spoken of and the bread also, are the communion of the blood and body of Christ. Just so in the parallel passage in regard to the angels of God. They are, then, ministering spirits. We will cite a few of the many instances that might be brought forward in which they were used as ministers.

The first is the case of Lot, who was rescued from the destruction of Sodom by two angels. The next case we cite is that of Daniel, when in the den of lions, when asked by Darius, "Is thy God, whom thou servest continually, able to deliver thee from the lions?" Daniel said, "My God hath sent his angel and hath shut the lions' mouths, that they have not hurt me." Dan. 6: 22. The angel Gabriel was the first to announce the birth of the harbinger of our Saviour to his parents. Luke 1: 11—20. The same angel was sent to Mary and Joseph to announce the conception of the Saviour of the world. Luke 1: 26—38. An angel announced the birth of Christ to the Shepherds, who were watching their

flocks by night. Luke 1: 8—12. "And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 1: 13, 14. "An angel of the Lord appeared to Joseph in a dream, saying, 'Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word.'" Matth. 2: 13. At the death of Herod, who sought the life of Jesus, the angel appeared again to Joseph, saying, "Arise and take the young child and his mother and go into the land of Israel." Matth. 2: 20. We next call your attention to the angels of the little ones, who believe in Christ. Jesus said, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven *their angels* do always behold the face of my Father which is in heaven." Matth. 18: 10. It was said by the Saviour, Luke 15: 10, "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

An angel of God rolled back the stone from the door of the sepulcher in which Jesus lay, when the pious sisters came to anoint the body of Jesus: and he was the first to preach the resurrection of Jesus.

When the Lord of glory ascended two angels stood by the disciples and comforted them, by telling them, that he would come again. Peter was released from prison by an angel, where he had been thrust to gratify the malignity of an infuriated mob and a treacherous king, being bound to two soldiers, by two chains, was not enough to resist the power of the angel of God, who was at that moment dispatched from heaven for his delivery. David says, The angel of the Lord encampeth round about them that fear him. Psalm 34: 7. We are told that when Jesus comes in the clouds of heaven, all the holy angels will come with him and that they will be dispatched to the four quarters of the earth, to gather together his elect. Matth. 25: 31. An angel will lay hold of our adversary, and will bind him with a great chain, and shut him up in the bottomless pit where he shall remain one thousand years. Rev. 20: 1, 2.

For The PRIMITIVE CHRISTIAN.

### Reflection of Time.

BY J. B. G.

The apostle admonishes to walk circumspectly, not as fools, but as wise, redeeming the time, &c.

The termination of another year of our lives should induce us to

make some reflections, which, though of the utmost importance, do not in general occupy so much of our attention as they ought; that we may feel more sensibly how short is the period of our lives, let us examine how we have passed the days that we have already lived.

How much of this year has been passed in eating, drinking, and sleeping; in taking care of our bodies and providing for our necessities. How much time has been spent in useless talking &c., without any advantage gained for our immortal souls.

How many hours have been passed in uncertainty and inaction and in expectation. Let us make a review of our time, and improve the hours which God does give, the hours that can never be recalled. Time once passed never returns. The moment which is lost is lost forever. How rapidly does the short space that we have to remain upon the earth fly away! Year after year passeth by and we are fast approaching the hour of death.

The night cometh when no man can work. Therefore let us redeem the time and work out our own salvation before it will be forever too late, that the awful hour of death may cause no anguish and fear upon our hearts, but everlasting joy and happiness.

### Is Earth Man's Only Abiding Place.

Those who admire the writings of Mr. Geo. D. Prentice will be pleased to read the following extract again; "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness. Else why is it that the high and glorious aspirations which leap like angels from the temple of our hearts, are forever unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars which hold their festival around the midnight thrones, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and taken from us, leaving the thousand streams of our affection to flow back like Alpine torrents upon the heart? We are born to a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will spread out before us like thro' islands that slumber on the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever."



## SNOW-FLAKE.

Out of the bosom of the air,  
 Out of the cloud folds of her garments shak-  
 on,  
 Over the woodland brown and bare,  
 Over the harvest fields forsaken,  
 -Silent, soft and slow  
 Descends the snow.

Even as our cloudy fancies take  
 Suddenly shape in some divine expression,  
 Even as the troubled heart doth make  
 In the white countenance confession,  
 The troubled sky reveals  
 The grief it feels.

This is the poem of the air,  
 Slowly in silent syllables recorded;  
 This is the secret of despair,  
 Long in the cloudy bosom hoarded;  
 Now whispered and revealed  
 To wood and field.

—Selected.

FOR THE PRIMITIVE CHRISTIAN.

## Limits.

BY C. H. BALSBAUGH.

A large proportion of my correspondence is anonymous. Freight with good wishes, and expressions of sympathy, and strong terms of commendation, my friends deem it best to withhold their names. I have a predilection for anonymous letters, although I write none myself. They are generally written in such a spirit and style that I can conscientiously fill out the blank with the signature of Jesus. A few would perhaps be better supplemented with the autograph of Beelzebub. If any one has stones to throw, or a sword to brandish, or a club to swing, please sign your name in full. When I am smitten, I like to know whence the blow comes. I have no armor for my back, and like to face my foe. Eph 6: 13—17.

I am urged by many readers of the "Primitive Christian" to continue writing for your magazine, while not a few vehemently call for more, and some even counsel me to write myself to death: all out of love and zeal for the cause of Christ, I have no doubt. To write more, or continue writing, or write my obituary in advance, depends on circumstances over which I have no control. A river is confined within its banks, and directed by them, no less than a rill. Even the wind, which "bloweth where it listeth,"—the most subtle and sovereign of the natural elements,—has its laws and restrictions in its origin and course, although they may be beyond the scrutiny and supervision of man. Every man has his sphere beyond which he cannot stretch himself. To learn this is wisdom. There are thousands of earnest souls in the Brotherhood, and I almost dare to

count myself among them, who would storm the very gates of hell, and rout the hosts of darkness with a single desperate bayonet charge, but within and without they run against the sharp edges of the impossible. One would preach fire down from Heaven, to consume the opposers of evangelization, while another would flood the world in a day with a pentecost of holiness and glory such as the angels never dreamed of. "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." In dealing with law, and moral agents and moral subjects, God does nothing by His direct omnipotence. He does not so much as pick open the most tiny bud, or break the chick's shell, or hand the most insignificant insect out of its egg. And yet He does it all, only not arbitrarily. He waits on the snail as patiently as on the swift errands of Gabriel. Relatively He limits Himself. We are all under limitation for manifold and gracious ends. Even the devil has his tether, and sin issues in results foreign to its nature. Satan is a mighty Samson, and has filled his fiery abyss with countless holocausts of immortal souls; but the greatest damage he ever effected he also sustained, in the dreadful recoil of the Cross upon himself. Could moral revolutions be effected by a word or a stroke, would not the editors of our periodicals send their papers like arrows from God's quiver to the ends of the earth? Would not the types glisten as if fresh from the mould of the Celestial manufactory, and print every letter vital and quivering with the breath of the Holy Ghost? But evangelization has its laws, and these limit our efforts as the beach limits the ocean.

Within these limits it is our duty to tax our time and energies and resources, as God taxed His in the sacrifice of His Second self. Do-nothings are not only a nuisance but a reproach. Sleepy-heads and "slow-bellies" and self-appropriating money-boxes are the scabs and sores and plague-spots on the Mystical Body of Christ. To roll a quid of filth on the tongue is to many sweeter than to read our periodicals, or send the show-bread of the sanctuary to the famishing thousands in this and other lands. Here consecration is not restricted by providential limits, but by the most reprehensible self-idolatry. "Give an account of thy stewardship," will bind us to the limitations of God, and not to the loose, self-pleasing liberty which has no higher law than our lusts and perverted appetites, and greed for temporal acquisitions. There is something terrible in the false estimate of duty which

springs from the standard of our corrupt inclinations! Let us all remember the large-lettered inscriptions at the rail-road crossings—"Look out for the Locomotive." "Surely I come quickly: Amen." The track of God's purposes is laid, the mighty engine of His Godhead, to which is attached the whole train of consequences springing from His law, is rushing on with a speed that makes heaven and earth tremble, and will soon reach the appalling Curve where all hell-bound passengers will be hurled over the precipice into "the lake of fire and brimstone," and all the New Jerusalem ticketed will reach their destination amid the plaudits of angels and the welcome of the Triune God. Who has a through ticket to the Metropolis of the Universe? Who is gauging his life by the limits prescribed by the Almighty? or who is idly dreaming of eternal happiness while limiting his means and energies by self-interest? God will "ask His own with usury." "Who is on the Lord's side?"

"SURELY I COME QUICKLY: AMEN." Then the "napkins" will be unfolded, the talents demanded, the limits of the All-wise and All good asserted, and the false trustees of Heaven's property consigned to their everlasting incarceration of despair and self-condemnation.

"SURELY I COME QUICKLY." Can we respond in joyous anticipation, "EVEN SO, COME, LORD JESUS?"

To return to the opening thought of this article. In writing for the press, and in my private correspondence, I am in many ways under limitation. Physical debility is a stern and painful limitation. Cramped pecuniary resources is another. I write only to the extent that my correspondents furnish me with the means. I want to write no more than the Lord will enable me, and be His amanuensis, even if I have but five words to say.

Union Deposit, Dauphin Co., Pa.

For the PRIMITIVE CHRISTIAN.  
 Settling Accounts.

BY GEO. K. SAPPINGTON.

Now is the time business men settle up their accounts. Old debts are paid, money is given and received, and the old ledgers, account books, and other business manuscripts, are balanced, then laid away on some secluded shelf to gather the dust of future years and do duty as referees. Now, also, both old and young stop and take time to make good resolutions, then they have from now until next New Year in which to break them. One



young man resolves not to drink, another, not to use tobacco, another, not to swear, and still others, not to be idle and loaf around street corners or in country stores, but they mean to be men—hard-working, industrious, noble men.

Few young men but what have made just such good resolutions as these sometime in their life, but alas, how few have kept and lived up to them. And why not? Because some of the tenses of that little verb do are wanting. If we would only have done so and so, we would not be what we are but it is too late now. What we did in 1875 we cannot now undo. We can never again write 1875 above our manuscripts or actions. The year has gone forever and like the wagon trails across the wide prairies of the far west, has left along the way its numerous graves to mark its desolate track. Not only the graves of relatives, benefactors, friends, enemies or strangers, but also some of the graves of our own cherished hopes and aspirations; yes, perhaps some of our dearest friends have been buried, and with them our deepest and warmest affections. Strange that, though we may have reaped plentifully of sorrow and disappointment, yet that wonderful image, Hope, still holds her sway; and no doubt, we hope more ardently to-day than we did last New Year.

Experience tells us that all accounts we have with the world must perish with us; all our fondest hopes, our most ardent longings of worldly grandeur will be buried when we are and in the same grave.

Napoleon, the most ambitious of men, reaped successfully and plentifully of the fruits of his ambition when here on earth, and was called the greatest warrior and conqueror of modern times; but what has he now? An empty name. On the very night he died the star of his glory set forever behind the barren, weather-beaten cliffs of St. Helena; and now the objects of his sublimest actions are no more realized than are those of the humblest private that served under his victorious banners. Why not, then, let us pay a debt we owe to our God? Why not settle an account with our Redeemer that shall stand forever, and thus possess a hope,—an ambition, that shall never perish—the hope of salvation? Let us see what kind of an account we will have to make. We will take the debtor's side first. We are indebted to God for our creation, for our being here on earth. He has given us a body wonderfully made. In it he has placed the mind, or thought, that something with which we can

perceive, understand and finally execute those wonderful works which make up the sum of human lives. Last and greatest he has created within us an immortal soul, that spirit which is to live in eternity. Three precious gifts, body, mind and soul. Then he has permitted us to live until now, enjoying freedom and the many privileges of a civilized and christian country. Then we might put down under this, food, raiment, light, and the Bible. But why particularize farther. Let us write down, in the name of sundries, the many other blessings which we daily receive, and, generally, too well-known and common to be appreciated.

Now what can we set down on the creditor's side? What have we done for God that will balance the items on this column? Many, I am sorry to say, have not even returned so much as the poor pittance of thanks. Many have arisen in the morning and gone to bed at night without so much as kneeling down and thanking God that they still live, let alone to acknowledge the many other blessings they have received. Others are luke-warm, and trying to live with the world on one shoulder and Jesus on the other, building their house half on the rock and half on the sand, and when the storm wages they will be almost saved, yet lost. But then, I am happy to say, there are some who are Christians, some who are trying to balance their accounts, trying to let their light shine in the darkness of the world; yes, who strive and pray with all the strength of their soul in their attempt to do right. Yet they have done nothing more than their duty. Though their reward is sure they have done nothing to boast of, because "Jesus paid it all; all to him we owe."

*Frederick, Md.*

FOR THE PRIMITIVE CHRISTIAN.

Alone.

BY JOS. STAYER.

We cannot be accused of exaggeration, successfully, when we assert that there is a world of meaning in this little word. How profitably can an hour, or a few, be spent alone, or, as some would, in solitude, occasionally. It is indeed conducive to the welfare and prosperity of mankind. It is then, and then only, that a man has the sole power of mental concentration. It is when the student is alone that he makes his most rapid progress; when alone he fathoms the depths of science, unravels the mysteries of history, reveals vividly the intricacies of geology. It is when

the minister is alone in his study, that he ponders, meditates, and enters deeply into theology; and becomes very conversant with subjects that pertain to "heaven and heavenly things," and subsequently elucidates them from the pulpit with wonderful eloquence and power of expression, and touches the hardest heart, and the populace gaze at him with wonder and awe. Even Christ, while sojourning upon the earth, would flee from among the multitudes, whom he was teaching, into the mountains, where he could be alone, and secretly commune with his Father—the God of heaven. Men can better see the goodness and kindness of God; they can better see the beauty of his creation, and better see into the mysteries of his handi-work, when alone.

Newton was not annoyed by babblers, but was alone, when he discovered the great law of gravitation. Volta and Franklin were respectively alone in the field of electrical science when they made their wonderful discoveries and revealed to the people the cause of lightning and thunder which shakes, at times, the earth almost to its very center. The world-wide known poetical works of Shakspeare, and Byron, and those of their predecessors, as well as those of their successors, were produced by those geniuses—as some absurdly call them—when they were alone: Their different places of resort, or retreat, in combination with their different dispositions, have given rise to the diversity of literature. The President admitted no visitors but was very desirous of being alone when he prepared his last message, one of the most elaborate ever submitted to congress and the people. When the Christian enters his closet, and is alone, then and there goes up a noble prayer to God untaunted by vile thoughts of sensual things.

*Roaring Springs, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

Light.

BY DANIEL MILLER.

"Where is the way where light dwelleth? and as for darkness, where is the place thereof?" Job 38: 19.

These questions are as old as time itself, but at no time have they carried greater significance than at the present; not that so many have the patience or the righteousness of Job, but because so many have said in the language of Job, "My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live."

It is not given to man to know the richness and the fullness of the



least of those things that God has created, much less to comprehend the glory and splendor of his own attributes; and light must be considered as a part of the Divine Essence, or, at least, coexistent with himself. For in the history of the creation there is a difference of expression between things created and those which had previously existed. Let us examine this point more closely: "And God said, Let there be light: and there was light." Gen. 1: 3. The verb *let* in the first clause of this sentence is in the imperative mode and cannot express an action fully past; but the verb *was* in the second clause is in the indicative mode imperfect tense and expresses a state of being entirely past; so that light existed even before the creation began. And this fact is sustained by the testimony of St. John in the first chapter of his gospel: "In him was life; and the life was the light of men. And the light shineth in darkness and the darkness comprehended it not. There was a man sent from God whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." Then how shall we reconcile this seeming contradiction? or is there a contradiction? If light had existed why should God say, Let there be light? The true meaning of this expression is, Let the existence of Light be made manifest, or, "I exist, and I will cause the attributes of my being to be made known." In order to do this it was necessary to separate that which was good from that which was evil; therefore on the first day "God divided the light from the darkness." Gen. 1: 4. Oh, the magnitude of that first day's work! It was a day of battle and a glorious victory! for "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9. And the Son of God "beheld Satan as lightning fall from heaven." Luke 10: 18, while an exclamation arose "How art thou fallen from heaven, O Lucifer, son of the morning!" Isaiah 14: 12.

Although darkness is forever banished from before the throne of God, yet it is permitted to mingle with light in our earthly home of probation, that we also may achieve a glorious victory and be counted worthy to become the sons of God

and joint heirs with Christ, the only begotten of the Father.

Under the law and the Prophets swift retribution often came upon those who allowed themselves to be enticed from the way of light by the rulers of darkness. Of the many instances that might be quoted, one must suffice: "And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods." "And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." Num. 25: 2, 4. How great was the displeasure of God toward those who had once been seated at his table and had become so unmindful of the great responsibilities resting upon them as to commune with those whose table is only "a snare, and a trap, and a stumbling-block, and a recompense unto them." Rom. 11: 9.

Paul also gives some good advice on the same subject, and those who think they can commune with every sect that pretends to be religious will do well to read his words carefully before they attempt to commit so great a sin against light and knowledge: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6: 14, 15. "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 21. It is not necessary that those who walk in the light should acquaint themselves with the various modes of keeping the tables of devils, for each one is served according to the whim or fancy of those who are in attendance; but let him learn the requirements of the Lord's table, most of which are given in the 13th chapter of the gospel of St. John and the 11th chapter of 1 Corinthians, and he will never be at a loss to know who is on the Lord's side. Christ himself has said: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil." John 3: 19.

But let us turn from the contemplation of the powers of darkness and shake the dust from off our feet that we may enter the realms of light and view the treasures reserved for those whose names are written in the Lamb's book of life. Let us go with the wise men of the east and gaze upon that star which went before them, till it stood over where

the young child was. What a cause for rejoicing! for that was the true Light, which lighteth every man that cometh into the world. May we not hope that the wise men of Denmark may find a single ray of light proceeding from the Star of Bethlehem to the shores of America? and may they return home and say to those who sent them, We have found the church of the Messiah!! Even from his own testimony we are assured; for he has said, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. He is also the way, and the truth, and the life: and no man cometh unto the Father except by him.

Our question is now answered: and we entreat every one to embrace Christ as the way where light dwelleth, and to divide between light and darkness and choose this day whom you will serve. If we prove all things and hold fast to that which is good, we shall see a new heaven and a new earth: for the first heaven and the first earth shall have passed away; and we shall see the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the city has no need of the sun, neither of the moon, to shine in it: for the glory of God lighteth it, and the Lamb is the light thereof.

Grantsville, Md.

For the PRIMITIVE CHRISTIAN.

### The Garment and Sword.

BY D. W. GEORGE.

"But, we are asked, 'If wrong for the Christian to use the sword, why did Peter have one?' To this we reply: Peter had none until required to procure one for this particular occasion, and that for the express purpose of exhibiting to all the world, both by precept and example, that the sword can in no case be used by the Christian. In proof of this, call to mind that while it was so important at that time to have a sword that a man was even required to sell his garment and buy one, two swords were ENOUGH (Luke 22: 38) for the object in view.

"Now, the object could not have been to use it against that 'great multitude' of soldiers armed with 'swords and clubs,' for then two would not have been enough. And forbidding his disciples to use them for that purpose he said, 'Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?' And yet if our Lord did nothing in vain, he must have had some object in view.



"So, every reasonable man is compelled to admit, our Lord's object was, by both precept and example, to exhibit as clear as the sun in its moon-day splendor, that celestial law of non-resistance, which draws the line between the people of God and the world, being the law of God to which the carnal mind is not subject, 'neither indeed can be.' (Rom. 8: 7.)

"But some of those whose carnal nature being unable to yield to Christ, try to make the Bible yield to them, say the text, "He that hath no sword let him buy one," shows that we have the privilege of using the sword. To which we answer, since two swords are not enough for all the Christian church, we have positive proof that this was not the object; for whatever the object may have been, one thing is certain "two swords" were "ENOUGH" for the end in view.

"The sword having been drawn under the Mosaic dispensation, it our Lord would, both by precept and example, teach that it must be put up, under the gospel, they must have one to put up; and this being the object in view two were sufficient." (W. C. Thurman, on Non-resistance, pages 41 and 42.) I quote the above in order to set forth the idea that Christ had no reference to 'a copy of the word of God,' as brother Landon West thinks. His article can be found in *Companion and Visitor*, Vol. 11, No. 49, Page 774.

It is not my object to get up a controversy with brother West, but simply to try to give my understanding of the text. I cannot think that the Lord had any reference to a "copy of the word of God." I think he meant what he said, and said what he meant, and that he had no metaphorical reference to the word sword. His object was, as I think, to give unto his disciples, as well as unto all the world, both precept and example, that as the sword was drawn under the Mosaic dispensation, it was necessary, to accomplish his purpose, that he should command them "to sell his garment and buy one," in order to teach them that important lesson, "resist not evil," as well as to give them the command to put it up, "for all they that smite with the sword shall perish with the sword."

I cannot understand as some do that what caused the Lord to say, "It is enough," was because they misunderstood him, and for this reason said no more about it. Just so that they had one or two swords he could display to his disciples, as well as unto all the world, his wonderful peace principles.

If ever Christians should fight, one

time certainly was when the soldiers came to take the Lord. The Lord knowing this he required them to sell their garments and buy a sword; but when they said "here are two," it was "enough" to accomplish his purpose. When they came to take the Lord, those two swords were still enough to accomplish his purpose. He tells them not to use the sword. Hence the command, not to fight for our nearest and dearest friends.

*Williamsport, West Va.*

For the PRIMITIVE CHRISTIAN.

### The Saviour's Knockings.

BY AMOS S. CHAMBERLAIN.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

This language of our Saviour addressed through the apostle John to the church of the Laodiceans, we think not only applies to the Laodiceans, but to this and every age. We understand that the Saviour is here represented as standing at the door. What door? The door of the heart. Knocking for admission? Yes; he stands at the door and knocks. But why does he not come in? Because he is not invited, and because the sinner has bolted and barred the door of his heart, and the Saviour cannot come in until the door is open. But how does he knock? By his Spirit, word, and providences; by his faithful ministers; and by his church. Yes; dear fellow traveler to an eternal world, the Saviour knocks loudly by all of these. When you felt the gentle movings of the Holy Spirit striving with you, saying, "Come to Jesus," how he knocked then! and when you followed that mournful procession to the church-yard, and there saw a fellow being consigned to the tomb there to await the resurrection day, then how loudly he knocked at the door of your heart for admittance! When you were summoned to stand around the bedside of some kind friend, or dear relative, and before the spirit took its flight heard him say, "Prepare to meet me in heaven," and then saw his eyes close in death, was not this a very loud knock?

Now dear, unconverted friend, why do you not let this heavenly messenger in? You treat no other friend thus. Suppose you were to go to the house of a neighbor and knock for admission, and knock again and again, and you knew that he was at home and where he could hear you, what conclusion would you arrive at? Would it not be treating you with contempt? Would you not say, "Well, they don't want

my company, and I will not trouble them again?" You would not stand there a great while, but would take your departure. Now, dear friend, thus you are treating your best friend—your Creator, Benefactor, and Preserver. Thus you are treating the Son of God, him who died to redeem you, him who was cast into the bloody sweat of Gethsemane, who was spit upon, scourged, crowned with thorns, spiked to the rugged tree to atone for your sins and mine. It is he whom you treat so ill. Beware lest he take his departure and say, "Let him alone he is joined to his idols." Sad indeed must be the condition of one whom the Saviour forsakes thus. Then be warned to flee to the Saviour, whilst he is still knocking, before he takes his departure; for you will notice the position standing, ready to depart. Then open your heart and let the Saviour in, and he will sup with you and you with him. What a glorious supping to sup with Jesus! May God help you to open the door, and may we all meet in heaven to sing his praise forever, is my prayer.

*Croton, New Jersey.*

### Gems of Thought.

"The infinite reluctance with which God gives up man; that struck me in reading the Book from end to end. The pain, the yearning of God, the moan of a mother, the cry of a broken heart—it was very wonderful. I felt in reading it as if God were putting out both his arms, straining his eyes after me and crying out to me 'Come back!' I cried at some parts of it myself; I forget just now where they were, but I think you will find the tears on the pages here and there even yet. It seemed as if God was saying, 'Image of my countenance, upright like myself, susceptible of immortality, companion of my life, wrecked and shattered, wounded and dying, yet how can I give thee up? Ye were not made for death; Why will ye die?'"

A Christian minister once said, "I was never of any use until I found that God did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom." It is not great men we want in the Church of God to-day—it is earnest, warm-hearted men!

We may know that we have fellowship with Christ when he appears to us as one pre-eminently lovely, when his fellowship is coveted; when we mourn any cause of estrangement from him, and when it pains us to see his cause dishonored or his love despised.



## For The Young.

### A Boy's Faith in God's Word.

My dear little folks, I am going to tell you about something that happened a few weeks ago, near my own home in the North. Perhaps some of you will have heard of the Islands of Orkney. They lie to the north of Scotland, and are surrounded by a very wild sea; sometimes, when the wind blows, the sea lashes itself with a white fury, and tears round the high rocky sides of the islands, tossing up its white foam and shrieking and groaning as if it were very angry indeed. Then the huge columns of spray look like great arms tossing themselves about and waiting to catch anything that comes near them, and suck it away down to the depths where the great fishes and sea-weed lie.

Well, one night, not long before Christmas, a ship was caught in a great storm, and driven upon some sharp rocks, near the shore of Pomona (the largest island in the group of Orkneys,) not many miles distant from where I live. Some fishermen who were near, saw the ship strike, and rushed down to the shore to try to save the poor sailors. But great waves were running in, first rising like glassy green walls, then breaking and tumbling on the beach, boiling and hissing in their fury. The fishermen looked at the waves, then at each other, and they saw that a boat could not float. As they stood silent, and wondering what to do, a great cry came from the ship, and looking round, they saw that part of her stern had broken off and was sinking very fast.

Then these brave Orkney men ran for a boat; they could not bear to see the poor sailors die, and would rather risk their own lives than not try to save them. They pushed the boat into the water and jumped into it. But a great wave lifted the boat up, and then threw it down, down, down, and it was upset flinging the men into the sea. With great difficulty they reached the shore. Twice again they tried to launch the boat, without success.

At last the sailors on board the ship managed, by means of a rocket, to throw a rope to the men on the beach, who made it fast; and the poor sailors crept along it, one by one, and so were saved all but the captain, who went down by the stern of the ship, and one little boy named Jack, who refused to venture on the rope. The poor little fellow was afraid to trust himself to such a frail looking thing as the swinging cord, with nothing but the raging waves beneath. The kind sailors begged him to try, telling him if he

did not he would certainly be drowned before morning; but he steadily refused. They all said, "Good-by," very sadly, and left little Jack to his fate.

Next morning, when the sailors and fishermen awoke, they saw part of the ship still above the water, and, as the storm had abated, they took a boat and put off to the wreck to see what they could save. Upon entering the cabin what was their surprise and joy to see little Jack sleeping peacefully in his bunk; they roused him, and he sat up, exclaiming,—

"You have come to take me ashore, have you not? I knew you would be sent."

"But we were not sent," said the men. "What do you mean, Jack? Who sent us? And how did you know we would be sent?"

"Why? Does not the Bible say, 'Ask and ye shall receive?'" So last night I asked God to bring me safe to land, and I knew if I believed, He would do what I asked. I did believe, and now He has sent you for me."

The sailors brought Jack ashore. On hearing the story of the wreck I went to see the men, and offer what assistance I could. I asked Jack if he was not afraid to remain in the sinking ship alone.

"Oh, no, sir!" he said, simply, "I knew that God would take care of me there as well as in my own home."

And you see, my dear little folks, He did take care of the boy who loved and trusted Him; and will he not take care of you if you love and trust Him, too?—*Churchman.*

### How Grace Transmutes.

Take an ounce of the blackest slime of a beaten footpath on a rainy day, near a manufacturing town. That slime we shall find in most cases composed of clay (or brick-dust, which is burnt clay,) mixed with soot, a little sand and water.

Let us suppose that this ounce of mud is left in perfect rest, and that its elements gather together, like to like, so that these atoms may get into the closest relations possible. Let the clay begin. Ridding itself of all foreign substances, it gradually becomes a white earth, already very beautiful, and fit, with the help of congealing fire, to be made into finest porcelain, and to be kept in kings' palaces. But such artificial consistence is not its best. Leave it still quiet to follow its own instinct of unity, and it becomes not only white, but clear; not only clear, but hard; not only clear and hard, but so set that it can deal with light in a wonderful

way, and gather out of it the loveliest blue rays only; refusing the rest. We call it then a sapphire.

Such being the consummation of the clay, we give a similar permission of quiet to the sand. It also becomes, first a white earth, then proceeds to grow clear and hard, and at last arranges itself into mysterious, infinitely parallel lines, which have the power of reflecting, not merely the blue rays, but the blue, green, purple, and red rays, in the greatest beauty in which they can be seen through any hard material whatever. We call it an opal.

Next in order the soot sets to work. It cannot make itself white at first; but instead of being discouraged, it tries harder and harder, and comes out clear at last, and the hardest thing in the world; and, for the blackness that it had, obtains in exchange the power of reflecting all the rays of the sun at once, in the vividest blaze that any solid thing can shoot. We call it then a diamond.

Last of all, the water purifies or unites itself, contented enough if it only reaches the form of a dew-drop; but if we insist on its proceeding to a more perfect consistence, it crystallizes in the shape of a star.

And for the ounce of slime which we had . . . we have a sapphire, an opal, and a diamond set in the midst of a star of snow.

If such beautiful and glorious transformations can take place in mere matter, through the ordinary operation of the law which God has appointed, what will the transformation be in man, who has a soul and an intellect as well as a body, and on whose behalf God has interposed, and will yet interpose, in so mighty and marvelous a manner?—*Ruskin's Ethics of the Dust.*

### Helping the Minister.

"One thing helped me very much while I was preaching to-day," said a clergyman.

"What was that?" inquired a friend.

"It was the attention of a little girl, who kept her eyes fixed on me, and seemed to try to understand every word, said. She was a great help to me."

Think of that, my little ones; and when you go to church or chapel, fix your eyes on the minister, and try to understand what he says, for he is speaking to you as well as to grown up people. He is telling about the Lord Jesus, who loves the little ones.—*Missionary Echo.*

—As riches and favor forsake a man, we discover him to be a fool; but nobody could find it out in his prosperity.

## The Primitive Christian.

MEYERSDALE, PA., JAN. 18, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with reference to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### CROSSES IN THE LIFE OF ALL.

"A widow lady was almost in despair from the variety of hindrances, relaxation, and disappointments she had to endure. She was quite overwhelmed with her domestic crosses and had scarcely the heart to go on with her daily conflicts.—'No other roof,' she complained, 'is so constantly beset with misery as mine.'—She had no idea that any neighbor of hers was half so crossed as herself, judging, as she did, from outward appearances. But it pleased God to teach her a lesson through the instrumentality of a dream, which was the wholesomest medicine of which she could have partaken. One night she dreamed that a whole town stood before her, and every house in it bore a cross against its door; on one it was a very large one; on the next it was of less size, and on others, though they were very few, it was but a small one.—

Among all the crosses, however, none appeared so inconsiderable and light to carry as that at her own door. She awoke a new creature. What she had seen she understood; and she recollected Christ's saying, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' She fell down upon her knees at once, and prayed to God to pardon her for her complaining, murmuring, and repining spirit, and besought him to release her from it, and fill her with a spirit of patience, submissiveness, and content with his orderings. And she implored him also to endow her with his strengthening grace, to bear her cross, which from that hour forward she found to be light, as compared with the cross her own weakness had given her to bear. 'Yes,' she exclaimed, 'I can do all things through Christ which strengtheneth me,' for his yoke is easy and his burden is light."

Such is the recorded experience of a female believer. And her experience is that of many others. Every disciple of Jesus has his crosses to bear. Our Lord said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke xiv. 27. "In my flesh," said Paul, "dwells no good thing." And while there is no good in the flesh, there is much evil in it, "for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other." Gal. v. 17. And as the flesh lusts against the spirit, such lusts are evil and cannot lawfully be gratified. So they must be mortified or crossed.—And this crossing or opposing what is wrong, is implied in the word *cross*. So our own fallen natures are a fruitful source of crosses, and we bear this source of trouble with us all the time. And in addition to the crosses we have which spring from our own corrupt natures, and which come from within us, there are others which come from sources and circumstances without us. So none of us can expect to be Christians and have no crosses to bear. But from the circumstance that many of our habits and dispositions are averse to the precepts and principles of the holy law of Christ, and also from the circumstance that the world in which we live, and by which we are surrounded, lies in wickedness, we may expect to meet with a number of crosses in our Christian course, from the time we commence it until we reach the goal of our race.

But let us not think that we have more from our share, or that our crosses are more annoying or more heavy than those of our fellow-Christians, and thus become discouraged. We only know, experimentally, our own trials and crosses. We may think that our Christian brother's life is beset with less difficulties and crosses than our own, but in this we may be very much

mistaken. We know not his struggles with sin, nor the trials and crosses that often embitter his life. Did we know them, we should not, by any means, envy him his position, as we may sometimes in moments of despondency and temptation be led to do, imagining his crosses and trials to be less than our own, and his position in life much more desirable than ours.

It is common for each person to think that his own crosses and trials in life are more difficult to bear and endure than his brother's. And the erroneous character of this sentiment is very forcibly exposed in one of Addison's papers in the *Spectator*, and which will be found in one of our old school-books, the *Sequel to the English Reader*. The title of the paper is, "*Endeavors of mankind to get rid of their burdens.*" The writer, while reflecting upon a thought of Socrates, "that if all the misfortunes of mankind were cast into a public stock, in order to be equally divided among the whole species, those who now think themselves the most unhappy, would prefer the share they are already possessed of before that which should fall to them by such a division," represents himself as falling into a sleep and dreaming. He heard Jupiter make a proclamation that every mortal should bring in the causes of his griefs and troubles, and throw them together in one common heap, in a large plain. The suffering heard with pleasure the proclamation, and hastened to relieve themselves of their troubles. *Fancy* was busy in helping the suffering to gather up everything that they considered an evil. One relieved himself of his poverty; the luggage of another was found to contain his wife; old persons were seen to throw down their wrinkles, and young ones the things that detracted from their beauty. Diseases formed a large part of the heap, but more of them were imaginary than real. But vices and follies were not thrown down, as if they did not constitute a cause of suffering.

After all had delivered themselves of their calamities, Jupiter issued a second proclamation, giving every one liberty to exchange his cause of affliction and to return to his home with whatever new trouble he might get in exchange for his old one. *Fancy* was again busy in offering her services to all who were making their selections. An old gentleman who had the misfortune to be without an heir, exchanged some bodily disease for an undutiful son which had been thrown down in the heap by an angry father. But the old gentleman who had taken the graceless youth in exchange for the disease he had laid down, soon discovered the exchange was not at all to his advantage, and he begged the father to take his son again, and give him back his disease.



The heap being distributed among both sexes, a piteous sight was presented. Murmurs, complaints and groans indicated great distress and dissatisfaction. And Jupiter finally taking compassion on the suffering multitude, made another proclamation, ordering all to lay down their troubles, to give them an opportunity of taking up their own again. This they did with a great deal of pleasure. *Fancy* was now prevented from interfering, and *Patience* took her place, when the whole heap soon became greatly reduced, as she returned to every man his own trouble which he first possessed, with some instruction how to bear it in the best manner. All left apparently well satisfied that they were not left to their own choice in regard to the particular kind of trouble that fell to their lots.

In view of the fact that we all have our crosses and troubles, and that it is altogether likely that we can bear those which fall to our own lot, and to which we have become somewhat accustomed, better than we could those of another, we should not murmur or become impatient at our own condition, or envy the happiness of another. No one can form a correct judgment of another's happiness or sufferings.

And let us not forget that crosses may be necessary in the discipline we need to wean us from the world, to mortify sin, and to further the work of grace in us.

"If loving hearts were never lonely,  
If all they wished might always be,  
Accepting what they looked for only,  
They might be glad, but not in Thee.

"We need as much the cross we bear,  
As air we breathe, and light we see;  
It draws us to thy side in prayer,  
It binds us to our strength in Thee."

#### THE PRIMITIVE CHRISTIAN FOR THE POOR OF THE CHURCH.

As usual we have numerous requests for our paper from members of the church who represent themselves as being too poor to pay for it, and yet are very anxious to have the advantage of reading it. We confess it is very hard for us to refuse the PRIMITIVE CHRISTIAN to any who express a desire to have it when they plead poverty as the cause which compels them to decline to take it. And we therefore are sending it to a considerable number of this class. But we feel that we cannot by any means afford to send it to all of the poor that would like to have it, and who should have it. All who properly value and enjoy a Christian journal, will appreciate the feelings of our poor brethren and sisters who are deprived of the edification derived from such a source, and will also sympathize with them.

As we cannot afford to send the PRIM-

ITIVE CHRISTIAN to that class of our brethren whose spiritual interests we are considering, they must forego the edification of reading it, unless those who are able to do so, will help furnish the means to pay for it. This we hope those in good pecuniary circumstances, will do. We should like to have the double pleasure of receiving donations for the purpose under consideration, and of sending our paper to the poor who much desire to have it. Can we not raise a fund for this purpose? Brethren and sisters, please give this subject a thought. We will acknowledge any contributions made for this purpose in our paper.

We would further suggest to our friends who take an interest in the wants of the poor, and who send in their names to us, that in cases in which the applicants cannot pay all, but can pay a part, have them pay whatever they feel able to pay. And we hope with a becoming degree of economy, and self-denial in the mere luxuries of life on the part of our poor brethren and sisters, and with a becoming liberality on the part of our wealthy brethren and sisters, that all the poor that are anxious to have the PRIMITIVE CHRISTIAN, can obtain.

#### NO MORE FUNDS.

The amount of funds from the Forney legacy, which we proposed to appropriate to the supplying of a certain class of persons with the PRIMITIVE CHRISTIAN, is exhausted, and consequently, we can supply no more from that source. We are sorry that we cannot continue to receive subscribers upon the charity fund of brother Forney, as the applications are many; but we are now supplying quite as many as the amount we have to dispose of will permit. We hope the funds supplied by the liberal donor for the dissemination of Christian truth, will be productive of good.

#### THE NATIONAL PROTESTANT.

We have received the first number of the second volume of the *National Protestant*. It is devoted to the cause of Protestantism, and in opposition to that of Roman Catholicism.—The course it proposes to pursue, is fair and liberal. The following sentiments occur in one of its editorials: "We stand ready to criticise, denounce, and expose anything we consider erroneous on the part of Protestants, as readily as, if not more so than, on the part of Roman Catholics. We are opposed to Roman Catholicism upon principle, not from prejudice, and as journalists we deem it our duty, as no one will deny it is our privilege, to advocate and expound our own theories and conclusions in regard to it. We propose handling the important question in all its bearings—morally, so-

cially, and politically—and shall endeavor to be prepared to meet the issues arising from its agitation as they may come up." Price one dollar per year.—Single copy, ten cents. Address, NATIONAL PROTESTANT, Box 4961, N. Y.

#### "OUR HOME FRIEND."

This is the title of a very neat youth's paper of eight pages. It is designed for the Sunday-school, day-school, and home circle. The number before us is filled with reading matter adapted to the character and design of the paper. A three-cent stamp will secure a sample copy. The subscription price is 50 cents a year. Address, PETER HUGH STAUFFER, Milford Square, Bucks county, Pa.

#### "THE YOUNG DISCIPLE."

From a press of business we have failed to notice the *Young Disciple*, a juvenile paper, edited by sister W. A. Clark, and published at the office of the *Pilgrim*.—The first number is very well got up, and filled with good reading matter. We hope our young sister appreciates the responsibilities and difficulties of the work she has assumed, and by the grace of God will be prepared to meet them. The difficulties referred to are those to be overcome in adapting and simplifying the truth, to the understanding of the minds of children. We hope our sister will succeed both in making her paper remunerative to herself, and useful to the interesting class of readers for which it is designed. For terms, &c., see advertisement in the PRIMITIVE CHRISTIAN.

#### Cleanings and Jottings.

BROTHER C. Hope, in a letter dated, Hatfield, Pa., Jan. 10th, 1876, says: "Inform your readers that we do not start to Europe on the 15th inst., being detained by sickness, my wife and child being both sick. If God permit, we will take the next steamer about the 21st or 22nd inst. We find the brethren all in earnest in the cause; and we are becoming bound to our dearly beloved brethren more and more, by the bond of love. Remember us in your prayers."

BROTHER M. J. Thomas, Sandy Creek church, Preston county, W. Va., Jan. 8th, 1876, gives the following sad occurrence:

"Yesterday morning, about 3 o'clock, the dwelling of our beloved brother James A. Ridenour was burned with all her furniture, clothing and bedding; and he himself was so badly burned, that he is now under medical treatment, and perhaps be a cripple for life, both hands and face being dreadfully burned. It is not known how the house caught fire, but is generally supposed to have been the work of an incendiary. Our unfortunate brother was still in debt for his little farm and has a

large family of small children, now without clothing—hatless and shoeless. They saved nothing from the flames but the clothing they had on after they had retired, and with much difficulty was the family saved from being burned up.

The brother and most of the family slept on the second floor, and a few of them in a back room below. About the time named he awoke and discovered that there was something wrong below. He got up and went down; and on opening the stair door, he saw that the front and main room was all ablaze and full of smoke. Now no way of escape was left, but to leap from the second floor through a window, or through the flames in the room.—He made a leap toward the door, but failing to find it, he, with much difficulty, finally got out through a window. As soon as he could speak, he called to them above, and through the aid of a school teacher then boarding there, the family was let down outside through a window. So all were saved. Brother Rideour is an able and worthy minister. To-day the neighbors and citizens at Salem meeting-house, clothed the family which is now staying with friend George Sees, a near neighbor; and made arrangements to go right to work and build a house and supply their wants. He is truly in destitute circumstance; but we have a generous people, helping with a liberal hand, and warmly sympathizing with the suffering family. May the Lord remember them in their troubles and trials, and sustain our dear brother in his suffering condition."

BRO. A. H. SNOWBERGER, Majenica, Ind., Jan. 9th, says :

I will give you a little news from the Salem congregation, in Indiana. We commenced a series of meeting in our meeting-house at Lancaster, on New Year's evening, and closed to-day.—Brethren David Yonnee, from northern Indiana, and Stephen Bashor, from Mo., were with us. We had sixteen sermons preached. The brethren labored with power and effect. During the week, 21 precious souls were made willing to forsake sin, were immersed, and took the name of Jesus upon them. They were all young persons, all females but three.—Among them were only seven married persons. Two formerly belonged to the New Light church. May the Lord give them all grace to be faithful members and to adorn their profession to his honor and glory. The church was much revived and we hope the good effects of the meeting may be felt many days hence. The roads were almost impassable with mud, but we had large audiences, especially at night."

BRO. S. A. WLAKER, Bloomville, Ohio, Dec. 23rd, says :

"I am sorry to say that church matters in this arm appear to be somewhat retrogressive. Perhaps more than one reason might be assigned therefor. Some have changed localities, but possibly the true cause is a lack of real Christian zeal on the part of all. May God revive his work."

From brother S. R. Holsinger, Carleton, Neb., we have the following :

"We are enjoying a very pleasant winter thus far. We have not had a bit of snow, and but very little frost in the ground. I have no special church news to communicate at present, with the exception of a visit to this place by

brethren Wm. Lugenbeel, Cheesman, and Monroe, all from Republic county, Kansas. They gave us four good and interesting meetings; had a good turn out and very good attention. We thank the dear brethren for their labor of love among us. May the good Lord make them useful in his good work, and finally richly reward them with eternal life, is our prayer."

FROM different sources we learn that brother J. W. Stein was, for several weeks past, laboring earnestly and very acceptably in northern Illinois. He has now left for his old home in Virginia. Sister Stein is with him. We wish them a pleasant visit, and hope to hear that it may not only be pleasant to them, but beneficial to their old friends and neighbors. We should be pleased to have them stop with us on their way homeward. B.

C. Engle of Dayton, Ohio asks for the address of brother Riley of South California. Perhaps some of our readers can give the desired information.

ONE of our agents, after sending a number of subscriptions, says.

"I still expect to obtain some more subscribers for the PRIMITIVE CHRISTIAN. There are so many that could subscribe, but they plead hard times; yet they can afford to use the obnoxious weed, tobacco. There might be much more said, but I refrain. I wish you success in the good cause of spreading gospel news in your valuable paper. May the good Lord give you all the required wisdom and help to conduct it according to his holy will."

Perhaps many who use tobacco feel too poor to pay for the paper; but it is certainly not with very good grace that they plead "hard times" as an excuse for not subscribing. Very moderate tobacco users pay from five to ten dollars a year,—and many pay from fifteen to twenty-five dollars, for this purpose. How such can plead "hard times" we can understand; but how they can conscientiously refuse to take a religious journal we cannot comprehend. Sound reason would say that they ought to do without the former instead of the latter. B.

BROTHER A. M. T. MILLER, Marshalltown Iowa. Dec. 28th, writes: "Our winter is unusually warm and soft; so much so that the streams have not been frozen over yet. Health is good."

BROTHER J. D. TROSTLE, of Linganore, Md., Dec. 29th, 1875, says :

Brethren Wm. How and Archy VanDyke, are with us at this time. They have been faithful in comforting the saint and warning the sinner; and we feel assured that their labors will not be in vain, although our meetings have not been so largely attended in consequence of wet weather and unpleasant roads, which have become very bad. It has rained every day, more or less, since the 25th, and no prospect yet of clearing off. They leave here January 1st, 1876, for the Pipe Creek church, where they will

spend a few days, and then go to Cumberland county, on the fourth, to spend a few days. We cherish the hope that their labors will be blessed with the best of results, as well as the many other efforts put forth for the promotion of the cause of Christ."

BROTHER THURSTON MILLER, Warren Center Ind., Dec. 29th, 1875, says :

"Old Portage Prairie congregation still survives, notwithstanding her silence in the columns of our periodicals. We are still trying to do battle against Satan and his allies, and hope to conquer through Jesus Christ our Lord. The ark of God is still moving slowly, although for a season it had seemed to stand. For some time since we have contemplated holding a series of meetings, and now all arrangements are made to commence, the Lord willing, on Sunday Jan. 2nd. All anticipate a glorious feast of good things; and the one united prayer from all concerned is, "Lord, revive us;" and when that prayer is realized, then will stubborn hearts melt and yield, the church prosper, and God our Father glorified."

BROTHER CONRAD FITZ, Astoria, Ills., under date of Dec. 22nd, 1875, says :

We held our lovefeast meeting October 14th and 15th. Had a full house and good order. Previous to our feast there were added to the church four souls by baptism; and since that time, one reclaimed. The church appears to be in a prosperous condition. John Fitz who was formally the elder here, has moved to Iowa, and is succeeded in the office by elder David Miller, who is very zealous in his Master's cause. May the Lord be his wisdom and strength."

SOME brother who signs himself a lover says :

"In *Christian Family Companion and Gospel Visitor*, No. 47, page 741, a writer in his article headed "Wonderful," says, "The Lord of glory became a felon." Dear editor; such language should not be published, and the writer should be taught that a felon is a criminal, and "felony a crime punishable with death." So says Webster. Calling the Lord a "felon" is a violation of two of the restrictions of No. 3 of "Special Notices" in the same number: (a) "Personal character must be respected, and (b) bitter and unkind words must not be used."

Well, perhaps we should not have published it, but we did not understand it just as "A Lover" does. Paul says, in speaking of Christ, that he was made "to be sin for us;" and, in another place, that he was "made a curse for us." We understood the author to use the term "felon" as Paul uses the terms "sin" and "curse." B.

"WHAT is wrong that my paper does not come?" So say several of our subscribers. The fact is, a great many did not heed our earnest solicitations to send in their subscriptions early; and, in consequence, their names were not on our books, and some are not on yet. The best we can do for you now is to send your paper as soon as we can, and ask you to have patience. B.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

OVER HILL, Upshur Co., W. V., }  
Nov. 22nd, 1875.

To the General Brotherhood—Greeting:

I have just returned from a mission of love to the western part of this State visiting and holding meetings with the brethren in Ritchie and Wirt counties. I found all well, generally, and doing well, with the exception of our much beloved brother, Martin Cochran, whose case is the cause of my writing to-day.—By reference to No. 36 of last volume you will find an article written by brother John Friedley, concerning the great loss of brother Cochran, whose entire mill with all its machinery, was swept away by water, on the 1st day of Aug., 1875. Thus he lost his life labor. Who can imagine the feelings of the brother on being awakened about daylight by the alarm, given by his two little sons, who had been sleeping in the carding room, that the mill was going. When his sons awoke the mill had moved about a foot from its foundation. The water was then up in the second story. They made their escape by means of a bridge that had lodged against the mill. The hand of the Lord was there in awakening those sleeping boys, to let them return to gladden the hearts of their parents, who said to me while with them, that though their troubles were great, yet the Lord was with them in giving back to them their children, whose tender lives were exposed to a watery grave. Who can not shed a sympathizing tear? I visited this kind family last fall, and found them in a prosperous condition; but on returning this fall, I had to shed tears.

Beloved brethren and sisters, tears alone will not restore their loss. Brother Martin needs help. If he does not get it, he never can rebuild; for all except his house was swept away, and it was not all paid for. He lost about all his summer's work of wool carding. His account-book was swept away, and hence he has nothing to help himself with. At the time the mill went, they had not bread enough in the house for breakfast. One of his sons is making their bread by working in a blacksmith shop; his wife is knitting for people to get shoes and boots for them. So the brethren told me while there. Brother Martin is cleaning out the mill race, which is greatly cavled in; intending to put in a little corn mill to make their bread with, while he will make an effort to replace his engine and carding machine. Brother Cochran had steam power attached to his mill, so that in time of dry weather he could grind and also card wool. He says if the brethren would help him to five hundred dollars, it would enable him to repair his engine and carding machine, which were torn to pieces and scattered down the river for miles, and some he never found. The engine was washed about half a mile and lodged in an orchard. Brother Cochran has no disposition to beg, but wishes the brethren to lend him five hundred dollars and give him time to pay it back. This would enable him to start his cards; then he soon, with good luck, would be able to help himself, as he has a large custom. Brethren, I think it is our duty to help him. I would propose that each

housekeeper lay this matter before his arm of the church. Let us all, brethren and sisters, donate something. Who is it that cannot give five or ten cents, or even fifty cents, or one dollar? A great many could give ten times this much and not miss it. Just think! Brother Cochran's loss is about six thousand dollars. After each housekeeper has canvassed his territory and got all that will to donate something free, then see if there are any who will lend brother Martin some money on reasonable terms. None need fear to lend to him, for he is a man of truth and honesty. So say his congregation, and we have every reason to believe it is so. My proposition is, for each housekeeper to get up a subscription list: then let all subscribe what they feel able to give, and then let it be paid in payments.

Now, brethren, do not read this and then pass it by and forget it; but let it have a place in your hearts. In the language of Jesus, "What thou doest, do quickly."

I yet would say, that brother Cochran had a good two-horse team, and one of his horses is dead, leaving him but one horse to work. Money should be sent by postal money order or registered letter, or by express or draft, to Martin Cochran, Pennsborough, Ritchie Co., W. Va., and acknowledgment of the same will be made through our periodicals.

Written by request of the Rock Camp congregation, in which brother Cochran is a minister in the second degree.

DAVID J. MILLER.

## Appeal.

We, the brethren of the Swan Creek church, met in council on the 25th day of Dec., 1875. After preliminary business matters were adjusted, the following question was put to the meeting: Are the brethren of this arm of the church willing to appeal to our next District Meeting composing the north-western district of Ohio, to select one or two brethren, sound in the faith, to serve one year as evangelists to preach in and along the the suburbs of the above-named district, and to pay their proportion toward the support of these evangelists. Unanimously agreed.

We, therefore, the brethren of the Swan Creek church make this appeal to the elders composing the north-western district of Ohio, to counsel their members on this important subject, and to instruct their delegates to report at above-named District Meeting, so that said meeting may take steps toward spreading the gospel. Brethren, a noble work has been started in Ill; let us keep the good work moving; let us put our shoulders to the Gospel ship, and help to spread the glad tidings to parts where the pure doctrine is almost unknown, and so fulfill the commission, "Go ye therefore and teach all nations," &c.

By order of the church.

R. K. BERKEYBILE,  
(Pilgrim please copy)

LENA, Ills., Jan. 7th, 1876.

Brother James:

Permit me to say, that after some weeks of constant labor in response to a call from the brethren in northern Illinois, I feel a little refreshed from a few days' rest with the dear brethren and sisters at this point. We intend

to leave on the 10th inst., for our old homes in Virginia, but expect to stop a few days with brother Abram Cassel, near Philadelphia, on the way. Any letters may reach us in care of brother B. F. Moomaw, Bonsacks, Roanoke county, Va. We are reconciled to our absence from the West a few months in consideration of promises of returned labor from dear brethren who live east, which I trust will refresh both their souls and ours.—Our companionship with the beloved brethren and sisters in Illinois has been sweet and refreshing.

J. W. and LETTIE A. STEIN.

DENVER, Colo., Dec. 26, 1875.

This has been a most delightful day.—In fact the last month has been one uninterrupted spell of pleasant weather, almost like October. One can hardly realize that it is winter; but the leafless trees and the calendar tell us it is so.—Christmas for 1875 is past. In this city it was observed with much ado in many respects. The money spent for Christmas presents and in feasts was immense. The day instead of being spent in a way fitting to the memory of the great Author of Christianity, is, I fear, spent in a way abominable in the sight of God—that is, in a great measure. Carnal feasting and revelry is the rule, while charitable deeds and acceptable worship, I fear, are the exceptions.

To day, while taking a stroll through the streets and enjoying the bright and pleasant sunshine, I dropped into one of the gorgeous temples of worship,—of the Baptists. Their Sunday-school was just commencing. There was a large attendance of children, and an earnestness of purpose seemed to characterize their work. The subject of feet-washing was brought up. The leading ideas derived from the subject were: Christ washed his disciples' feet to teach us charity, humility, and love; but that the fruits of charity, humility, and love are obedience to the Savior's commands, was never so much as hinted at. It is passing strange that so many will acknowledge the necessity of the heart being imbued with these excellent characteristics of the religion of Jesus, and at the same time disannul the command given to *test* our love and charity. This command is heard and taught to the children, not to do it, but to leave it undone; notwithstanding it is those that hear his sayings and *do* them that shall be blessed. One idea expressed in the general remarks of the Superintendent struck me as being rather peculiar. He told the children to particularly remember the words, "If I wash thee not thou hast no part with me." The idea was this: If Jesus washeth not with the washing of regeneration no one can have part with him. Thus the literal act of feet-washing it is designed to use, for argument's sake, entirely out of its legitimate sense. If this is not wresting the Scriptures to one's destruction I know not what is. One says "to be born of water and of the Spirit" has nothing to do with water baptism, and here the Baptist would say, "If I wash thee not," has no allusion to the washing of Peter's feet. "Oh, consistency—thou art a jewel!"

While speaking of the religious element here I would remark that this city is well supplied with churches, and others are in course of erection. The most prominent is the Central Presbyterian, which will



cost about one hundred and fifty thousand dollars—the building alone—and the furniture and fixtures probably \$25,000 more.

There are also some very costly buildings going up of a charitable nature. One is "Home for the Homeless;" another, the "Inebriate Asylum."

The Constitutional Convention is now in session here. The object is to frame a Constitution for the State of Colorado, that is to take her place in the arena of the United States of America next 4th of July. Coming into the family of a mother 100 years old, Colorado will be "Christened the Centennial State of America."

J. S. FLORY.

BLACKSBURG, Va., Dec. 28, 1875.

Dear Brother:

I have made an effort to get the PRIMITIVE CHRISTIAN introduced into several new homes, and have succeeded in getting a few names; and I still intend to make further efforts to get others to try it, believing that if they take it one year, they will be induced to subscribe for it in the future. The inducement I hold out to parents to get them to take the P. C. is the benefit to their sons and daughters, as well as to themselves. It is natural for young people to want something new to read.—Then why not make a united effort to have the doctrine of the Brethren, which is the doctrine of the Bible, which is the doctrine of the Lord, fully introduced into every household. As all families have neighbors, who by a little persuasion might be induced to lend a helping hand to forward a work of such vital importance, by making all the exertion in our power, we can increase the circulation of the Brethren's literature, which will probably be the means of having our numbers in the church multiplied. Then as this is a noble work and a noble cause, let us engage in it with a noble heart, in the fear of God, knowing that our reward will be glorious in the kingdom of our God and his Christ.

Yours in love,

ABRAM CRUMPACKER.

#### Mission to Canada.

December 29th, 1875.

Brother James Quinter, Greeting:

By request of our brethren in the States, we feel it our duty to give some account of ourselves. It is through the mercies of a kind God, our heavenly Father, that we are permitted this morning to pen these few lines of love on British soil. We can say this morning that we are well, for which we feel very thankful to God.

We left our homes in Ohio, Stark and Wayne counties, Dec. 22nd, and met at Orville. Brother M. Weaver not being very well, we lay over until next morning; then took cars at 7 a. m. for Cleveland; thence to Buffalo. We arrived at Buffalo at 7 p. m. Brother Weaver did not feel able to go on. So we lay over till next morning, when he felt some better. Thence we struck for the Niagara Falls. Here we beheld the wonderful works of God. Thence we took cars for Canada shore. Arrived at Hamilton at 4 p. m. This is a city of thirty five thousand inhabitants, lying between Lake Ontario and Bason Hill. Here we staid all night. Next day we took cars for Berlin, Water-

loo county. This was now Saturday evening. Here we were directed to a man by the name of Jacob Sehantry, where we were cordially received.

The next day, Sunday, 26th, our friend Sehantry took us to a Mennonite church in Berlin. This is a town of about three thousand inhabitants. Here we commenced our labors of preaching. From this our friend took us back to his house, where he had preaching appointed for us that evening. Here the warm lovers of truth made arrangements for us for preaching, and before the congregation dispersed they announced 7 or 8 appointments at different churches of different denominations. Now the field is opened to us, and still more appointments made. To-day we have two meetings.—We also have an offer of a very large meeting-house belonging to the Mennonites, to hold a protracted meeting. If we both keep well we think we will commence that meeting next week.

Now in conclusion we will say to our dear brethren and sisters, that we ask of you to be sincerely engaged in prayer to God in our behalf, that the word of God may have free course to the hearts of sinners, so that many may be brought from darkness to light, and from the power of Satan to God. Our love to you all; especially to our dear families which we have committed to the care and keeping of God, who is able to preserve them to life eternal.

We have very pleasant weather; no snow that amounts to anything.

Z. B. SHOEMAKER,  
M. WEAVER.

MASSILLON, O., Dec. 27, 1875.

I feel like penning a few lines for the PRIMITIVE CHRISTIAN, as a warning to those that have considerable money lying in their houses. One of the boldest and most fearless robberies ever perpetrated in this neighborhood occurred near East Greenville, on the night of the 14th. About midnight a wagon containing four men was driven to the residence of Jacob Imboden, an old and wealthy farmer of Tuscarawas township. They went quietly to the rear of the house, and opening a window, went in and upstairs to the room of Philip Imboden, a brother of Jacob's, and seized an old and heavy chest and pulled it across the floor. The noise awoke Philip, who turned over in bed, when he was set upon by the robbers and beaten into unconsciousness. Leaving him nearly dead, the robbers again seized the chest and slid it down stairs, making considerable noise, which awoke Jacob Imboden, his wife, and wife's sister, who occupied other apartments in the building. But before they could collect their scattered senses and muster up courage enough to inquire into the racket, the robbers had coolly opened the front door and walked off with the chest, which contained nearly eight hundred dollars in money and a lot of notes. The chest was carried a short distance from the house, opened, rifled of its contents, and thrown over the fence into the orchard, where it was found the next day. The robbers drove directly south. Mr. Imboden got several neighbors together and followed after unknown to the robbers. They drove several miles south, then turning east to this place, they were watched so closely that in a few days they had plenty of evidence to warrant the arrest of three men of this

place. The first man that the officers arrested had in his possession over one hundred dollars of the stolen money, and of course he was calabossed. The next man, when the officers called, was not at home, but after a short time he came home with a large turkey over his shoulder. In reply to a question by officer Seaman, he said he had stolen the bird and wasn't going hungry by considerable. But in place of helping to devour the bird, he was locked up in the calaboose, where turkey roasts are not fashionable. The third man is also in the city prison; but the fourth, after getting his share of the plunder, left the city last week, and the probabilities are, that he will escape arrest and punishment, which he doubtless richly deserves. The three men are now in the Canton prison awaiting their trial. LEVI KITTINGER.

#### A Fatal Accident

Happened in the Mohican church, Wayne county, Ohio, on the 21st of Dec., 1875, by which our friend George Elson lost his life without a moment's warning. The circumstances were about as follows: He had stored about 400 bushels of wheat away in a bin, or granary, in an old barn. The timber, being decayed, he thought there was danger of its breaking down. The floor was about five feet from the ground. He took his ax and went to the barn, it is supposed, to put some posts under the bin to make it more secure.—His wife went out after a while and found the bin broken down. The neighbors were soon collected, and they removed the debris and wheat, and found the body having been caught by the falling timbers and covered with 2 feet of wheat. The deceased was the son of our brother and sister Thomas and Anne Elson; was a member of the Evangelical Association, (Albrights); was a man highly respected by all who knew him; pleasant, sociable and kind, but his spirit has gone into the hands of God who gave it, and the body was interred in the graveyard on the 24th. Rev. Stull preached the funeral discourse with our assistance. Such is another evidence of the uncertainty of life.

Age, 40 years, 3 months and 9 days.

P. J. BROWN.

#### A Remedy for Small-Pox.

A correspondent writes as follows: "I herewith append a recipe which has been used, to my knowledge, in a hundred cases. It will prevent or cure the small-pox, though the pittings are filling.—When Jenner discovered cow-pox in England, the world of science hurled an avalanche upon his head; but when the most scientific school of medicine in the world—that of Paris—published that recipe as a panacea for small-pox, passed it unheeded. It is as unfailing as fate, and conquers in every instance. It is harmless when taken by a well person.

"It will also cure scarlet fever. Here is the recipe as I have used it, and cured my children of scarlet fever; here it is as I have used it to cure small-pox; when learned physicians said the patient must die, it cured:

Sulphate of zinc, 1 grain.  
Fox glove (digitalis) " "  
Sugar, 4 teaspoonful.  
Mix with two tablespoonfuls of water.  
When thoroughly mixed, add four ounces of water. Take a spoonful every hour.



"Either disease disappears in twelve hours. For a child, smaller doses, according to age. If countries would compel their physicians to use this, there would be no need of pest houses. If you value advice and experience, use this for that terrible disease."—*N. Y. Citizen.*

### Plumcreek Normal School.

We now state to our brethren and sisters, readers of the PRIMITIVE CHRISTIAN, that the work indicated in No. 44 of last volume has been commenced. Now we trust that all who have any interest in the youth and desire them to be brought up in the church, will seriously consider said articles in "Open Letter," and the explanations, and put the plainest intent on the words and thoughts therein contained. We do especially desire correspondence from every congregation in the brotherhood. A postal card or letter giving your views in regard to the plan proposed and best method to complete said endowment, as soon as it can be done, as many of our brethren's children wish to go to school next summer. Now would it not be better that we should afford the facilities for educating them and attend to the duty in such a way that the whole man be educated. We believe in educating the hand, the head, and last, but not least, the heart in accordance with the will of God. We mean just what we say.—We want our fraternity to endow the school and make it a Brethren's school in fact as well as in name. We are asked, "What good will it do me to subscribe \$100?" 1st. You thus become one of the controllers of the school, so as to keep it in the limits and bounds of "the tenets of the church."

2nd. You secure for yourself a perpetual scholarship virtually free to your child, or any other you may wish to enjoy the school.

3rd. The money is not lost; and should the school depart from the original intent and plan and charter embodying said plan, then you might demand it again.

4th. Our children will see that we mean what we say when we send them to our own school. I tell you as one who has tried it away from church influence, that many dangers would be avoided of losing our beloved offspring from the church.

5th. We are commanded to "watch and pray." We have prayed, but we have also sent the tender lambs out of the fold to get useful instruction.

Is this wise? Not at all, for many were lured away. Shall we who hold so much of God's "silver and gold" as stewards, withhold the small sum asked for? We hope not.

Finally, brethren, if you do not feel able to give a scholarship, \$100, then you can give just what you feel to give as donations, bequests, or legacies for any special case as for a house, library, the orphans, &c., or for the general good of the school. "We despise not the day of small things." We are glad that the brotherhood are blessed with thousands, and yet the widows' mites bring forth fruit before God. Let each interested brother or sister write, and give us your mind freely.—We shall not scold you. We want a school to aid the cause of the church.—We believe in it most heartily. Shall we not have it? What say all of you? 3 cents invested in writing to help do so noble a work will not be lost. Do not

put it off from day to day. If you have not seen the articles referred to, ask and you shall receive them by return mail.—We are sending out our blank subscription lists, and if any one wishes to subscribe, write for one on postal card, on which you can subscribe yourself and get others to subscribe one or more scholarships, or if only a few dollars donation, accept it. Yours faithfully,  
Address, LEWIS KIMMEL,  
Elderton, Armstrong Co., Pa.

### MARRIAGES.

On Sunday, Dec. 26th, 1875, at the residence of the bride's parents, by brother D. P. Walker, brother JACOB M. KNEPPER and sister SARAN REIMAN, all of Somerset county, Pa.

Dec. 30th, 1875, at the residence of the bride's parents, SAMUEL D. SEILER and SUSAN A. COOK, daughter of John and sister Diana Cook, all of Montgomery county, Virginia.

A. CRUMPACKER.

By the undersigned, on the evening of the 19th of December, 1875, Mr. A. F. GROVE and Miss JANE SINGER both of Jackson township, Cambria county, Pa.

DAVID HILBERMANN.

By the undersigned, Dec. 26th, 1875, at the residence of the bride's mother, JOHN H. MELLINGER and LOUISA SHEETS, all of Marshall county, Ind.

DANIEL D. YODER.

At my house, Jan. 9th, 1875, brother JOSEPH GNAGY, of Summit and sister ANNE BLOUGH, of Berlin, both of Somerset county, Pa.

JOEL GNAGY.

At the residence of the undersigned, on the evening of December 28th, EDWARD LAMBERT, of Somerset county and SARAH MATHEW, of Fayette county.

FREDERICK F. MURRAY.

On the 30th of December, at the residence of the bride's mother, Mr. JOHN CONNER and Miss ELEN C. LINT, both of Jasper county, Iowa.

D. E. BRUBAKER.

By the undersigned, at the residence of the bride's father, John Forney, Sr., Richardson county, Neb., January 2nd, 1876, brother J. N. SNICK and sister CATHARINE FORNEY.

JONATHAN WARNER.

Also, at the same time and place, friend GEORGE M. NEELEY and sister MARY FORNEY, all of Richardson county, Neb.

On the 26th of December, 1875, at the residence of sister SULT, by Geo. Witwer, THOMAS CATRON and Miss MARY SULT all of Caldwell county, Mo.

On Jan, 2nd, 1876, by the same, at the residence of brother James Fleming, Mr. JAMES A. FLEMING and Miss MARY A. EPPERSON, and of Caldwell county, Mo.

GEO. WITWER.

### OBITUARIES.

We admit no poetry under any circumstance in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Of consumption, Dec. 18th, 1875, brother ISAAC HUFF, of the South Waterloo church, Black Hawk county, Iowa. Annual occasion improved by the Brethren, by reading and preaching from John xv. 1-3. Brother Huff was a very consistent brother and a kind husband and father. He leaves a sorrowing widow (sister) and three small children to mourn his departure. Peace to his ashes.

E. K. BRECHLEY.

In the Tuscarawas church, Stark county, O., Oct. 14th, 1875, brother MARTIN REELY, of lung fever, aged 75 years and 1 month. Funeral services were improved from 2 Cor. v. 1, 2, by elders John K. L. Swihart and Conrad Kahlor. Brother Reely was a minister (as it is sometimes said) of the second degree, and was truly a light unto the house, as well as a lively stone of the church of Christ.

GEORGE HELMAN.

In Shiawassee county, Mich., Nov. 1st, 1875, DANIEL ALBAUGH, aged 78 years, 1 month and 26 days. Brother Albaugh was born in the State of Maryland.

Also, sister MARY ALBAUGH, 13 hours later, aged 76 years, 5 months and 20 days. Sister Albaugh was born in the State of New Jersey. Elder Isaac Miller, of Barry county, and the writer were called to conduct the funeral services. Text, Rev. xiv. 13. How sad and touching the sight to see father and mother brought out of the house at the same time, in their coffins, and not a voice left behind to cheer the dwelling place! The funeral procession went 4 miles to the village of Elsie, in Clinton county, where the funeral services were performed in the Methodist meeting-house to a large concourse of people. Brother and sister Albaugh were worthy members of the church over 35 years.  
GEO. LONG.

In Pony Creek church, Pawnee county, Neb., Oct. 7th, 1875, brother DANIEL SNYDER, aged 27 years, 8 months and 26 days. He left a young widow, (a sister), three children, and an aged widowed mother to mourn their loss. Funeral service by the writer.

Also, CALVIN E. HEIKES died Nov. 16th, 1875, aged 19 years, 8 months and 19 days.—This young man worked in a coalmine and was crushed to death by several tons of slate falling on him. This should be another solemn warning to be ready for in such an hour as we think not, death may compass it to this young man, outside of the church. He was buried in the Brethren's graveyard of Falls City church, near his parents' home. Funeral occasion improved by the writer to a solemn congregation.

Also, in same church, sister MARY TRUBY. She was born in Franklin county, Pa., March 20th, 1799, and died Dec. 18th, 1875, at the house of her daughter and son-in-law, Jacob Yantis, in Richardson county, Neb., aged 76 years, 8 months and 28 days. Disease, dropsy of the chest. Funeral sermon by John Forney, Sr. She only survived her husband, Daniel Truby, 2 months and 11 days, who died in Ohio Oct. 7th, 1875, aged 82 years, 2 months and 29 days.

### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

Adam Pheil 4 50; Christian Sheller 4 50; E Miller 1 70; Emanuel Beeghly 8 40; Samuel Leckrone 6 00; John Bennett 3 30; Jno Brindle 3 00; Noah Smith 1 70; Wm Raddick 3 50; Joseph Weaver 3 10; Mahala Knuffman 1 55; John Gankle 30; J G Beshore 75; Hannah Neely 20; Wm Hill Henry 70; Jno Thomas 6 40; D B Eby 12 55; George Holsinger 10; David Brower 32 00; David Shively 30; Simon E Yundt 7 27; John Sherry 10 10; David Keim 8 00; D F Eby 10; Ella Schoonover 1 70; Mary C Snowberger 1 60; M H Shutt 75; E D Shafer 1 70; B Gaspy 1 60; Mary Bowly 2 35; John Mohler 22 60; J D Musselman 7 24; Thos S Stewart 3 60; Jacob D Livengood 1 50; Samuel Forney 1 60; Peter Nieniger 5 75; Cyraa Backer 5 50; John Overly 3 60; Abraham Whiteman 4 50; A Rhinehart 11 10; Elizabeth Huch 1 50; Leanda Hysre 6 90; Andru Appelman 1 60; Frances Burris 1 60; David Myers; 16 00; Andrew Hagart 1 70; J Columbia Stoner 1 60; D H Schultz 1 70; A S Culp 1 60; Anna Oaks 1 60; Jacob Gerhart 10 08; Peter Sipe 1 60; Elizabeth Planck 1 60; Jac P Lerew 2 75; Een Blough 5 00; T A Turner 3 35; J F Ullery 1 60; J L Custer 3 20; Geo Witwer 5 00; Samuel Griffith 10 40; B B Shirkie E J Blough 8 20; Lewis Holtzmauller 1 00; Geo Oceanoover 6 90; Rebecca Wampler 8 00; Utaas Schroek 1 60; Conrad Fitz 2 60; H Talhelm 85; D P Loag 5 10; Uriah Cramer 1 60; Maggie A Black 1 60; Detrick Philip 24 00; Benjamin Bowman 10 15; Henry Zuck 11 25; John Barklow 12 00; Valentine Blough 19 10; Amanda Turner 1 60; Baltzer Lybrook 17 10; Ellen Works 1 60; M Winks 8 00; Mary A Lewis 1 55; Christian Shaffer 10 10; Jacob Lidy 10; Melchor S Newcomer 1 60; George Brubaker 1 70; J E Metzger 4 35; Ann Aydelott 3 10; Henry Jones 5 00; Solomon Smith 1 00; Robert Beard 8 00; I I Crist 11 00; H F Nelkirk 1 55; J D Rosen-

berger 2 00; E J Sager 4 20; Wm Schindler 1 00; Martin Cosner 2 00; H D Lawshe 11 20; John Feller 3 20; John Smith 1 00; Alfred Longenecker 19 40; S F Sciber 3 40; E M Horner 1 70; I N Crist 6 15; S F Reiman 7 25; Jonathan Lefler 3 43; S P Maust 60; Kate G Stover 2 03; S Musselman 1 00; Aaron H Baltimore 16 00; J B Neff 7 20; Joseph Myers 1 75; D Heise 2 10; D Crofford 1 60. Jno Dolhour, 1 70.

**"O wearisome condition of humanity!"**

How many wretched homes in our land! How many heart-broken invalids! Life with many signifies a mere onerous existence. All are subject to disease, but when health is removed the hope is nearly gone out. Sickness is usually incurred through exposure or carelessness. Especially is this true with those diseases peculiar to woman. Through her own imprudence and folly she is made to drag out a miserable existence—a source of annoyance and anxiety to her friends, and any thing but a comfort and pleasure to herself. Exposure to the cold at times when she should be most prudent, and overtaking her body with laborious employment, are both fruitful causes of many of the maladies from which she suffers. Gradually the bloom leaves her cheeks, her lips grow ashy, her vivacity departs, she continually experiences a feeling of weariness and general languor, and altogether presents a ghostly appearance. What does she need? Should she take some stimulating drug, which, will for the time make her "feel better," or does her entire system demand reparation? She requires something which not only will restore to health the diseased organs, but will tone and invigorate the system. Dr. Pierce's Favorite Prescription will do this. It imparts strength to the diseased parts, brings back the glow of health, and restores comfort where previously there was only suffering.

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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

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# Primitive Christian.

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"Earnestly Contend for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY JAN. 25, 1876.

No. 4.

## For the PRIMITIVE CHRISTIAN. LOVE EACH OTHER.

BY MRS. J. S. THOMAS

Strange, that mortals so benighted,  
Face to face so often stand!  
Strange, oftimes, the dreaded chasm  
Proves a tiny, narrow strand!  
Strange, a mote sometimes appeareth  
Like unto a monstrous beam!  
Stranger still, the would-be real  
Often proves to be a dream!

Grief we know is real bitter,  
But it makes the sufferer know  
That without love for each other  
Happiness can never flow.  
"Love each other," Jesus said it,  
And he knoweth, from his throne,  
That if love be unrequited,  
It is deepest anguish known.

Like oases in a desert,  
As a brook upon the plain;  
Like to bread in time of famine,  
Or, in drouth, the genial rain;  
As the sunshine and the shower—  
All that's holy, good and pure—  
So shall love through life protect us,  
And in death sweet joy procure.

Love, the brightest star of heaven,  
Gem of memory's mystic cell;  
Thou to weary mortals bringest  
Joys the world can never tell.  
But when we have gained the portals  
Of that glorious world above,  
We shall shout, through endless ages,  
"Christ forgive us—all through love."

Phila., Jan. 14, 1876.

## For the PRIMITIVE CHRISTIAN. Missionary Work.

BY D. P. SAYLER.

Dr. Adam Clarke, in his comments on the stone cut out of the mountain without hands, Daniel 11: 45, says some very good things; and as there seems to be a missionary spirit awakened in some of our brethren; and as the Doctor's works are not accessible to all of our brethren I make some extracts of his views on the subject. He very properly makes the stone a representation of Jesus Christ, and his church &c. Among other things, he says, on the words in v 44, "And it shall stand forever." "7. This is its final characteristic. It shall prevail over the whole world, it shall pervade every government,—it shall be the basis of every code of laws,—it shall be professed by every people of the earth. The Gen-

tiles shall come to its light, and kings to the brightness of its rising. The whole earth shall be subdued by its influence; and the whole earth filled with its glory. "8. The actual constitution, establishment, and maintenance of this kingdom, belong to the Lord; yet he will use human means in the whole administration of his government. His word must be distributed, and that word must be preached. Hence, under God, *Bibles and missionaries* are the grand means to be employed in things concerning his kingdom. BIBLES must be printed, sent out, and dispersed; MISSIONARIES must be equipped, sent out and maintained; therefore, expenses must necessarily be incurred. Here the people now in the kingdom must be helpers. It is the duty, therefore, of every soul professing Christianity, to lend a helping hand to send forth the Bible; and wherever the Bible is sent, to send a missionary to infuse its truths. "9. The duration of the kingdom of the mountain upon the earth.

"The world has now lasted nearly six thousand years; and a very ancient tradition has predicted its termination at the close of this period. Its duration has been divided into three grand periods, each comprising two thousand years, which should be closed by a period without terminating limits;—and these have been supposed to have their types in the six days work of the creation; and the seventh day, called Sabbath of rest. 1. There have been two thousand years from the creation without any written revelation from God; this was called the patriarchial dispensation. 2. There have been two thousand years under the law, where there has been a written revelation, a succession of prophets, and a Divine ecclesiastical establishment. This has been termed the Mosaic dispensation. 3. One thousand eight hundred and twenty nine years (this being the year of grace when the Dr. wrote) have passed since the true epoch of the nativity of our blessed Lord; and this is called the gospel, or Christian dispensation, which is now within one hundred and seventy one years of closing its two thousand.

(Forty six years have elapsed since the Dr. wrote the above, so at this writing, December 1875, there are remaining but one hundred and

twenty four years to complete the two thousand.)

"According to the ancient tradition, there were, (1.) Two thousand without the law; (2.) two thousand years under the law; and (3.) Two thousand years under the Messiah; and at the termination of the third the endless Sabbath should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, the evening and the morning were the first, second, third, fourth, fifth, and sixth day; but when the Sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. That is left without termination; and therefore a proper type of the eternal Sabbath—that rest which remains for the people of God.

"And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all its contents be burnt up? Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termination? Are all visions and prophecies about to be sealed up, and the whole earth to be illuminated with the bright beams of the sun of righteousness? and the final by incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing that their final redemption is at hand? Are we so near the eve of that period when they who turn many to righteousness shall shine as the stars forever and ever? What sort of persons should we then be in all holy conversation and godliness? Where is our zeal for God? Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the gospel? Multitudes of whom are not under the yoke, because they have never heard of it; and they have not heard of it, because those who enjoy the blessings of the gospel of Jesus have not felt, (or have not obeyed the feeling) the imperious duty of dividing their heavenly bread with those who are famishing with hunger, and giving the water of life to



those who are dying of thirst; how shall they appear in that great day where the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father; and the judge of quick and dead sits on the great white throne, and to those on his left hand says,—I was hungry, and he gave me no meat; I was thirsty, and ye gave me no drink. I say then shall they appear who have made no exertions to tell the lost nations of the earth, the necessity for preparing to meet their God; and showing them the means of doing it by offering them the blessings of the gospel of the grace of God! Let us beware lest the stone that struck the motley image, and dashed it to pieces, fall upon us, and grind us to powder.

"Bibles are sent out by millions into Heathen countries:—but how shall they hear without a preacher? And how shall they understand the things which they read, unless those who know the things of God teach them? Let us haste, then, and send missionaries after the Bibles! God is mightily at work in the earth: let us be *workers together with him, that we receive not the grace of God in vain!* He that giveth to those poor, (emphatically poor, for they are without God in the world, and consequently without the true riches) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid to him again. For he that *converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins.* God does not call on us to shake hands with all secular, social, and family comfort; and to go to the Heathen with the glad tidings of great joy: but he loudly calls on us to assist in sending those who, in the true spirit of sacrifice, the love of Christ constraining them, say, "Here are we; O Lord, send us!" Let these servants of God run to and fro, that by their ministry knowledge may be increased. Amen."

I endorse much of what the Dr. has here said. But when he asks, "How shall they hear without a preacher?" Paul answers, "But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world." He then says, "Let us haste, and send missionaries after the Bible." But I fear all the missionaries will do is to set up their sect among them, without making them any better than the teachings of the Bible will make them. Witness the late delegation of Indians at Washington before the President, under their chief, Red Cloud. When his time to

speak came he stepped up and said: "Great Spirit, hear me, and have mercy upon me, and pity me. (Long pause) I say that I am brought up so that before I speak I call heaven and earth to witness what I say," etc. Will sectarianism improve this son of nature?

The Roman Catholics are the most successful in their missionary work, and why? Because they adopt their native costume, make but slight changes in their idol temples, and but slightly change the mode and manner of their idol worship, substituting the image crucifix for the image idol, before which the heathen bows, and so daubing them with the name Christian, and enroll them in their number, while at heart they are as much heathen as ever. And, more or less, this is true of much of sectarian missionary work.

For the PRIMITIVE CHRISTIAN.

### Sunday Schools and Christmas.

BY SIMON MIKESSELL.

"My house is a house of prayer, but ye have made it a den of thieves." So says the Lord. I wonder what Christ would have said had he been in Troy, Ohio, on Christmas. The following we copy from the *Troy Union*.

"Every seat and every available space of standing room were occupied, on Christmas night at the Sunday school treat of the Methodist church. Two Christmas trees were arranged; and cart loads of presents and good things were distributed. The usual exercises were carried out to the satisfaction of all;" and I would add, to all but God. That God is not in such work is, to me, very clear; and I think it should be clear to all that have not the pleasures of this world uppermost in their hearts. But let us see what more is said by the same paper. "Altogether we believe the Sunday school children of Troy had more Christmas this year than ever before. They all enjoyed it, and it will freshen their heart's love for their schools and the work. All the time and money thus spent has been seed sown in good ground, which will, doubtless, produce an abundant yield."

For Sabbath schools we have a very high respect; and we have been connected with them for years. But the way Sabbath schools are carried on at the present, we will lift our voice against them. The Savior says, "Ye cannot serve God and Mammon." See what tender care that mother has for the body, and what infidel neglect for the soul! Many parents are troubled

about everything but the immortal interest of their children. Look into the churches, more particularly on festival days, and you see that their members are so much like the world that their spiritual influence is altogether extinguished. They strive and toil, and agonize for anything and everything but the soul. See the gewgaws and foolery hung on their children.

Remember that soon the loud trump of the archangel will awake the sleeping dead, and you and I shall come forth to the resurrection of life or the resurrection of damnation. Then that Savior whom you have honored by your walk of humility, and with whose righteousness you have been clothed, will say, "Come, go with me to the New Jerusalem above." But if you are not prepared for this you must hear the dreadful sound, "Depart." Oh! think, to be the companion of wretched men and devils forever; to sink in misery forever; to be an outcast from God and Christian friends, and without any prospect of any alleviation of your woe! I close with a warning to my dear Christian friends, to reform from your pride and festivities. Better go to the house of mourning than to the house of feasting. The Prophet says, there are seven things which God hates; and one of the first is A MOUND LOOK.

Troy, Ohio.

For the PRIMITIVE CHRISTIAN.

### Sister M.'s Seed-Basket.

PACKAGE NO. 4.

What base ingratitude for a person to serve self and the world for sixty or seventy years, and then when the "evil days come," and the years draw nigh when he shall say "I have no pleasure in them," turn and offer his services to God. How great the mercy of God that he will accept such an one! Think of it, ye whose sun of life is past the meridian. Knowest thou certainly that God will forgive thee and accept the service of a wasted mind and body. For his son's sake he may; but hasten, the evening is nigh, and they sun may go down suddenly.

—We were pleased with brother Saylor's article on funerals, in No. 1. It is just such an admonition as we need. We have often thought a feast on a funeral occasion was very much out of place. There are often persons from a distance that need some nourishment, but it should be of the plainest kind of food, something easily made ready. We desire to mention something else that is getting quite fashionable at funerals; perhaps brother Saylor for-



got it. We mean a profusion of flowers around the corpse, over the coffin, and in the room. At the funeral of a young man in this county, last summer, there was such an abundance of flowers that they had a separate conveyance to carry the flowers in the funeral procession. It seems to us it has a tendency to destroy the solemnity of a funeral. People go away thinking and talking of the flowers and how beautiful the corpse looked, rather than of their own mortality. If a person, prompted by affection, lays a flower on the body of a friend, we can see no objection; but we fear pride and fashion are generally the prompters. Flowers are becoming at a wedding, but now the dead bodies of young girls are decked out in lace and flowers as though they were to be led to the altar rather than carried to the grave. Let us not forget that we are creatures of imitation, and are in danger.

—Some of us criticise the preaching of our ministers more than is justifiable, and some of our fault-finding is very trivial. Suppose one did speak louder than is pleasant to our ears; if what he said convinced some soul of sin, or excited a desire in the hearts of the members to live nearer to God, it don't matter in what tone of voice he spoke. If there is ever an occasion for earnestness it is when a minister is endeavoring to free souls from the bondage of sin by the preaching of the Word; and when 'one is in earnest it is natural to raise the voice even in common conversation. Then why complain of loud preaching? It is very true that extremely nervous persons are seriously affected by loud talking or preaching. Such persons should never sit near the speaker. We ought to be the last people to find fault of our ministers. We put them in the position they occupy, often much against their will, and if they do not meet our expectations we have no right to complain. Perhaps those who complain failed to ask God to guide the church in the choice of a minister when the one of whom they complain was elected. We have sometimes thought that the church does not always properly consider what an important thing it is to elect a minister. The prosperity of the church depends so much upon her ministers that when one is to be elected it should be made a subject of anxious thought and prayer. In our arm of the church our ministers are elected on Lovefeast occasions. It is talked of before, and we suppose each one is expected to make it a subject of prayer, but do they do it? When the time comes,

after the first services the announcement is made that there will be an election held, and the members proceed to cast their lots as their judgment or fancy may dictate. Now, why not have a little season of solemn public prayer to God for guidance before the lots are cast? When Matthias was elected the apostles prayed that God would show them *his* choice. If we fail to ask God to show which one he has chosen, and only think of our own preference, can we expect that the right one will always be chosen? How else are we to account for the many ministers, chosen by the churches, that never make efficient workmen in the vineyard of the Lord?

For the PRIMITIVE CHRISTIAN.

### Improve the Time.

BY EMMANUEL SLIFER.

"Behold, now is the accepted time. Behold now is the day of salvation."

This reads the latter part of the 2nd verse of the 2nd Cor. 6th chap. The present is all we enjoy. Solomon the wise man says, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Hence the apostle Paul, in most of his Epistles appears to be so importunate with his brethren, upon the vital subject of religion. He was not content with getting the people to expose the cause of Christ; but was anxious to retain them within the fold. He desired to have them always ready to depart and be with Christ. Many of the believers in the Corinthian church were not such persons as Paul, would have them be. Hence his continued and incessant efforts to advance them in the faith as Christians are required to go from faith to faith. The Christian cannot remain stationary in the good cause in which he is engaged. He must progress, as light and knowledge are afforded, and it is his duty to seek such light and knowledge. These are only attained from the gospel, and they may lie there dormant because they are not sought by the persons who ought to seek them. Ask God for the enlightening influences of his Holy Spirit, and he will impart that influence, which he says shall lead you into the whole truth.

The Corinthians, at the time when Paul wrote to them, were walking "by faith and not by sight." Such also is now the condition, and status, of all Christians. None of us has yet attained to the position in the divine life to which we can have access; and, therefore, having much yet to do, it is the extremest folly to waste our precious time, day after

day, when we have no promise for to-morrow. The advice of the apostle would be the safest, as given at the head of this article.

There are many reasons why we should act promptly, for some of which let the reader turn to the 5th chapter of the same epistle from which we have taken the text at the head of our article. The very first verse holds out an inducement to the Christian to persevere. It will be discovered that "there is a building not made with hands eternal in the heavens;" and that building can alone be occupied by the Christian. And he must not only be a Christian to-day, but remain a Christian as long as he lives. He must be able to say when departing that he has "fought a good fight;" and if that is so, he will most assuredly occupy one of those heavenly mansions prepared for him after he leaves this world, not otherwise. In the same chapter—we will find another reason why we should work continually; because will all be arraigned before the judgment seat of Christ, that every one may "receive the things done in his body, according to that he hath done, whether good or bad;" for the good we are to be commended, for the bad we are to be condemned. Reason teaches, beside what we learn from the gospel, what course we should adopt; and the apostle says when we shall commence, that is, "To-day." *Who will say No, and run the risk?*

For the PRIMITIVE CHRISTIAN.

### Intellectual Faculties, Order of Development.

BY DANIEL HAYS.

The powers of the human mind are developed in relative strength in the following order: Perception, Memory, Recollection, Imagination, Understanding, Reason.

Reason includes self-consciousness and the power of deriving facts from experience.

Memory is the power of retaining acquired knowledge.

Recollection and Imagination are powers by which the elements of knowledge are lifted up from the depths of Memory and placed vividly before the mind.

Understanding is the working power of the mind in judging relations.

Reason is the power that rules the mind. It is always true to itself. Honest men differ only in regard to what is true in so far as their knowledge is imperfect.

—Never do anything hastily; remember it is the last cup of tea which is the strongest.



## SWEET SUBMISSION.

As the harp strings only render  
All their treasures of sweet sound,  
All their music, glad or tender,  
Firmly struck or tightly bound;

So the hearts of Christians owe  
Each its deepest, sweetest strain  
To the pressure firm of woe,  
And the tension tight of pain.

Spices crushed their pungence yield,  
Trodden scents their sweets respire;  
Would you have its strength revealed,  
Cast the incense in the fire.

Thus the crushed and broken frame  
Of both sweetest graces yield;  
And through suffering, toil, and shame,  
And the martyr's keenest flame,  
Heavenly incense is distilled

FOR THE PRIMITIVE CHRISTIAN.

## Faith.

BY C. H. BALSBAUGH.

A clergyman of note in one of our maritime cities seems astounded at the tenets held by the Brethren, and denounces in unsparring terms, as the most "damnable heresy," the doctrine of a "legal faith" so earnestly maintained in brother Eshelman's tract, entitled "The One Faith Vindicated." It is alleged that we "are sailing under false colors," converting the terms of Christianity "into a cloak to hide a Jewish religion." We are styled "rent bottles of an abrogated dispensation," and represented as "straining every nerve to keep the wine from all leaking out." So thinks my correspondent, whose wine seems to be all turned into vinegar. It is perhaps even preferable to have an "old bottle" with one drop of "new wine" in it, than an old keg full of "the gall of bitterness." The doctrine of justification by faith alone, as held by all sectarians, is a mockery of both reason and revelation. The faith which distinguishes the elect can no more be dissociated from its manifestations, than can life from its evidences. There is a stern philosophical necessity binding faith and works, giving to revelation the "right hand of fellowship" in indissoluble wedlock. Out of life proceeds life, as the Son out of the Father, as Eve out of Adam, as bud and branch and flower and fruit out of the tree. Every pulsation, every respiration, the movement of the smallest muscle, every quiver under the dominion of vitality, is an illustration of the faith which is unto salvation. Life and inertia are irreconcilable contradictions. Faith without works, ditto. If we open an egg twenty-four hours after proper incubation, we discover a pulsating point in the germ. Expression, in some form, can no more be divorced from faith,

than that motion in the egg can be divorced from vitality. Work, in the Divine sense of the term, is the inevitable accompaniment of faith. Not more absolutely does faith require a supernatural revelation to give it an object and Source, than its mode of expression by the same means. Faith without works is as incompatible as life without a body; being equivalent to life, it has all the irrepressibility of life. And faith without a prescribed form of manifestation, would be the most intolerable Babel. The rejection of equal authority in the form as in the life itself, is the secret of all the isms, schisms, theologues, and sectarian clap traps which have made Christendom "a den of thieves." There is no use in mincing the matter, or patting "the mother of harlots" good-naturedly on her cheek, as though her quilted vesture of "purple and scarlet" were as good and sufficient as the seamless, stainless linen of the Son of God. Faith must have one God as the Fountain of its life, and one liturgy for its embodiment. The same faith and two forms, would be as incongruous and monstrous, as for a father to beget, out of the same life and through the same other self, a human being and the "foal of an ass." All nature protests against the hideous doctrine of faith without works, or a variation of ordinances as the product of the same life. All who sever faith from works, and exalt "the traditions of men" to the rank of Divine ordinances, "hold the truth in unrighteousness," and chip the cross to fit their own shoulders, or perhaps carry Luther, or Calvin, or some other theological Anak, instead of the Cross. God is no changing. He is "the same yesterday, and to day, and forever." To substitute sprinkling for baptism, is to say to Christ, stand back, and "hold your peace." To discard feet-washing, and ridicule those who observe it, is an unequivocal declaration that God is a liar, and that human wisdom knows better than He in what mode to express His own life. Religion is the life of God in the soul; and to disallow Him his own form of manifestation, is the most daring impiety. All this is the fruit of the doctrine of faith which ignores the tangible side of the atonement and salvation. In the Religion He has given us, God no more overlooks our nature and its requirements, than He does his own. In "working out our own salvation," there is as urgent necessity for the human and objective, as these were needed by God in Christ to work out the atonement. The doctrine of faith without works strikes at the very root of the scheme of Redemp-

tion. What we are in ourselves, and in our relation to our fellows, is as much a reason for one side the method of salvation, as what God is in himself and in relation to his creatures, is a reason for the superior side. Both elements have the same authority, and he that violates either, does so in contempt of the "One Lawgiver who is able to save and to destroy."

My correspondent says truly that "God does not need our works any more than He needs our daily bread." But we need them, and the world needs them, for without them we lack the essential relation to the mundane side of the Divine government, and are destitute of evidence to ourselves and the world of a vital relation to the super-mundane side. Faith without works destroys all possibility of evangelization, as it "hides our light under a bushel." God is cognizant of the heart as man is of the actions, and needs nothing outward to lead Him to the inference that we are regenerate. But the dual constitution of man renders a dual religion imperative. Faith in the abstract,—which is only a theological fancy—is the moral life turned wholly Godward; and this is the only view of it which sectarianism admits. Such a purely psychological faith is impossible, and even if it were, it involves all that enters into the soul's expression; for what the soul feels is through the instrumentality of the body, no less than what it does. So that a purely spiritual faith is not only unscriptural, but palpably absurd. If it involved no relation manward, it would have no more power to rectify the conduct, and impress and lure the world by its Divine origin and nature, than a horse, or an ox, or a stump.

This is no light matter, as it involves the honor of God and the salvation of man. When a plenipotentiary disregards the instructions of his government, and substitutes his own private opinions, setting his authority and judgment above that of his sovereign, he is branded as a traitor, and his name becomes the hyperbole of indignation and scorn. When he who proclaims himself as the ambassador of Christ, assumes the authority of a legislator, abridging and diluting and annulling the law of God, and trusting his own flesh-begotten, flesh-pleasing, purse-replenishing pettifoggery into the foreground, he sins against Jehovah, becomes a usurper of the Divine prerogatives, abuses his commission, is a false apostle, a "blind guide," a charcoaled finger-board on the devil's highway to perdition.

To every minister in the land I would say, if it is your purpose to

preach an unadulterated Gospel, here is my hand and heart to speed you in the glorious work of reclaiming the world to God and His Christ. But if you persist in "setting aside the commandments of God," and adhering to the doctrines and traditions of men, offering to a world full of perishing sinners "stones for bread, a serpent for a fish, and a scorpion for an egg," I refer you, with an aching, bleeding heart to Gal. 1: 8, 9.

Brethren, "contend earnestly for the faith which was once delivered unto the saints," and let there be no "trumpet" in Israel that "gives an uncertain sound," but let there be concord of doctrine and unity of effort "from Dan to Beer Sheba."

Union Deposit, Pa.

For the Primitive Christian.  
"God in Christ."

BY NOAH LONGANECKER.

In No. 45, of Vol. 2, of *Christian Family Companion and Gospel Visitor*, appeared an article addressed "to a young minister;" and as I am a young minister, and hold the views assailed by the writer, I feel that *I am the man*. If it is true, as the writer asserts, that "nothing can be more fatal to the truth as it is in Jesus than such heresy," I desire that the so-called heresy should be fully met; and that such might be done, I will here present some of the reasons for holding such a view of the Son of God. Let me here remark that the *Lord God* is eternal, but is never called the Son, except with reference to his incarnation. Let the Bible student but notice carefully, and he will find that I am correct when I assert that the second person of the Divine God-head was the *Lord*, and was always called so, unless there was a reference to his incarnation. "His name is called the Word of God;" and we read, "in the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh." We do not understand John to say that the Word, or Lord, (the second person of the God head,) was made, but that "He was manifested in the flesh." We read, "a body hast thou prepared me;" and when the Lord God took upon himself the body which the Father prepared, he is called the Son—the term Son including the *human* as well as the *Divine*, the *man* as well as the *Lord*. With reference to the *Divine*, he is called *Lord*, with reference to the *human*, he is called the son of man; and with reference to the union of the two, he is called Son of God. Much more might be

added on this part of the subject, but brevity forbids me to do so here.

The reason that the Father prepared, and the Lord offered that body, was that we might be redeemed from sin and death; and that the offering of that body was what Divine Justice required, the word of God, as well as reason, would teach us. Hear the Lord: "I come to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." From the above Paul draws the following inference; "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The veil of the temple was rent from the top to the bottom at the crucifixion of Christ, to show that the way into the holiest was opened. It was when the veil, or his humanity, was rent, that the Heaven of God's abode was opened to all believers. We were redeemed with the precious blood of Christ; but of course this could never have been acceptable had he not been "without blemish and without spot," and even then it would not have secured our redemption, if the one that offered the sacrifice had not power to lay down his life as well as to take it up again. As far as the mere dying was concerned we might have done it, but to pass through death unto life would have been out of the question. Man sinned and man must suffer. Neither reason nor Divine Justice exacts more. But where the beauty and power come in is, that when the Lord had offered the body, and when it was destroyed, he had the power to raise it up again.

Before I proceed any further with this part of my subject, I will first notice man, the masterpiece of God's creation, for whom Christ, the Son of God, died. God is holy, wise, good, just, and perfect; and we are informed that "God created man in his own image, in the image of God created he him." The soul issued forth from God the fountain of all spiritual life; and as God is holy, so was man. The evangelist in referring to his origin calls him "the Son of God." But man is no more that holy being. His image is changed. He is separated from God, which is spiritual death. As man is separated from God the fountain-head of spiritual life, his soul and body will not long remain together; temporal death will soon follow. Christ came into this world to redeem and save us; and to accomplish this he necessarily had to come where man was found: he must necessarily be *born* into this world

to meet us in all conditions from the cradle to the grave. The God-head never suffered, although He supported the human. In the article referred to at the head of this one the writer says, "If God withdrew from His Son in order that he might die, there is no reconciliation, and "we are yet in our sins." There is no such a thing as God withdrawing from His Son. God withdrawing from Himself is an utter impossibility. But as the union of the Divine and human constitutes the Sonship, so the withdrawal of the Divine from the human is death in one of its forms; and the separation of the human—which is temporal death—is no less in another. If temporal death was all that was included in the sentence, "in the day that thou eatest thereof thou shalt surely die," there might be some inconsistency of the Lord's withdrawing from the body that the Father prepared. The Lord did no more nor less than Divine Justice required, when he gave up that body,—or life, if you prefer,—and there was nothing wanting to secure our redemption, if but the Lord would take up that body again, which we are happy to know he has done. That "we were reconciled to God by the death of His Son" is more fully demonstrated by the withdrawal of the Divine from the human, than if the human had been forced from the Divine; which, in my judgment, would have been the case had not the Lord given up that body and withdrew.

The assertion that if Divinity had forsaken humanity on the cross, that Christ's death would have been as inefficient for the atonement of sin, and the redemption of sinners, as our own, is not true, if the Bible is true when it declares that "He offered himself without spot to God." I have more regard for the humanity of the Son of God, than to bring it on a level with my own. If the Lord God had been one of the parties who sinned, (I do not wish the reader to believe that He could have been one,) He necessarily would have to suffer on the cross. The Lord is a Spirit, and spirits have not flesh and blood. But the Lord took upon himself flesh and blood, and that blood He offered for the remission of our sins, not as a part of God the Lord, but of God the Son.

The writer of the above named article declares in another article that the "Wonderful gave body, soul, and Deity for the whole world." Truly so; but that is not saying that He suffered His soul to be buried with the body in the grave, nor that Deity was separated from soul and body by piercing the body. It took something ten fold more



severe to bring about such a state. It was that which made him sweat, as it were, great drops of blood. Had man never sinned, Justice would never have required God to withdraw from him; and had he never been banished from the presence of God, he would have enjoyed the benefits of the Tree of life, and, according to the Bible, could never have died the temporal death; but Divine Justice required his banishment from Paradise, or God's presence, and the separation of the soul from the body; and if it required this in the offender, it also required it in the substitute. But when the Son of God,—our substitute,—had satisfied Divine Justice in all its requirements, He, as Lord,—or Deity, if you prefer,—had power to unite, or bring together, soul and body, and then to take upon himself the human. All this He has done; and in bringing together and thus restoring what sin had separated or destroyed, He proved himself to be the Son of God,—even as the Bible asserts—"declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." I, too, believe that it was the God-man who bled, and not the God-man.

The careful reader will probably notice an apparent contradiction where I declare that "God had to forsake his Son in order that He might die," and that "there is no such thing as God withdrawing from His Son." In the first I make some allowance for the erroneous view that some entertain of the Sonship, and in the last I do not. To correct the erroneous view of the Sonship, the first would read, "the Divine had to forsake the human in order that the human might die the temporal death," which was absolutely necessary to our redemption. I also most earnestly and sincerely contend that "it was MAN that sinned, and it must be MAN that makes atonement for sin. It is the MAN Christ Jesus that made his soul an offering for sin." Take it all in all I cannot otherwise but believe that the man Christ Jesus experienced just what he declared on the cross; namely, "My God, my God, why hast thou forsaken me?" With due regard and sincere charity to what has been written on the above subject by others, I submit this for a careful perusal. "Prove all things; hold fast that which is good."

North Industry, Ohio.

God's promises are a defence against man's threatenings. The promises of the gospel are sealed to us by the word of the Father, the blood of the Son, and the witness of the Spirit.

For The PRIMITIVE CHRISTIAN.

### The Beatitudes of the Mount—No. 6.

BY JOHN CALVIN BRIGHT.

"Blessed are the pure in heart: for they shall see God." *Matth. 5: 8.*

As the word heart occurs some eight hundred times in the Bible, as it is one of the leading or principal words in all these instances, as much is said about heart religion, being right at the heart, &c., and as "The Lord looketh upon the heart," it is very proper for us to have a right understanding of the term.

The natural heart is the primary organ of the blood's motion in the body. From this organ all the arteries arise, and in it all the veins terminate. "It is the center or knot of blood vessels; the spring or fountain of the blood, which is carried impetuously around," diffusing food, strength, warmth, and vitality to the whole physical man. By its alternate contraction and dilatation, the blood is forced through the entire system in three minutes, or upwards of four hundred times a day. It continues its ceaseless motion from the cradle to the grave, day and night, awake or asleep. And were it to cease its perpetual beating one hour, the body would become cold in death.

The figurative, or metaphorical, meaning of heart, as defined by lexicographers, is, "The seat of the will, understanding, affections, passions." My definition is "The real desires, purposes, dispositions, strength, and character of an individual." These meanings are warranted by Scripture; or, if you please, the true inwardness of the Scriptures themselves.

As the heart occupies such an important part in the animal economy, we can see the wisdom in and appropriateness of the inspired writers' using it as a vehicle to express the great, weighty, pregnant and essential truths of the Bible. And as the mighty motion of the heart forces the vital fluid to every part of the body, imparting heat and life to every tissue; so the desires, passions, appetites, and purposes of an individual form his character and determine his status. If the digestory, respiratory, and circulatory functions, of which the heart is the great center, are in a state of health, the body will be strong and vigorous; so, also if the desires &c. are right, antecedents, presents, consequents,—all is and all will be right.

The heart of the ungodly and sinner "is deceitful above all things and desperately wicked"—"a world of iniquity," and none can know it save He who tries "the reins and

the heart." From such a heart "proceed evil thoughts, murders, adulteries, fornications, thefts, falsehoods, blasphemies," and everything that defiles a man. *Jer. 17: 9; Matth. 15: 19.* In it evil thoughts arise, wicked purposes are nurtured, the basest passions dominate, hellish plans are devised, selfish dispositions produced, and an unholy character formed. "The lust of the flesh, the lust of the eyes, and the pride of life," are the unconverted heart's tripartite creed. Pride, self-will, and self-indulgence, hold triple and absolute dominion over it. Such a heart is an enemy to God, to man, to itself. "Every one that is proud in heart is an abomination to the Lord." *Prov. 16: 5.* "I will punish the stout (self-willed) heart." *Isa. 10: 12.* And the weeping prophet pronounced a dreadful doom to the self-indulgent—to those who walk after the imagination of their own heart. *Jer. 9: 14; 23: 17.*

But our text calls for "the pure in heart." I have first described the unregenerate heart, that we may see the great contrast, and that we may better appreciate and understand the privileges and blessings of the pure in heart; and that, peradventure, some friendly alien "from the commonwealth of Israel" may see the error of his way—his awful condition—and flee the wrath to come—flee to Christ and be made "wise unto salvation." For this heaven has made ample preparation. Jesus Christ the Highest of all the high, being "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," became the Lowest of all low, born of a virgin, "wrapped in swaddling clothes, and laid in a manger." And by his ministry, sufferings, death, resurrection, ascension, and mediation has made a way possible that Whosoever will may partake of the water of life freely. None are so high or none so low but that the plenitude of God's grace will reach them. All are invited to the gospel feast.

"There need not one be left behind  
For God has bidden all mankind."

Repentance is the first great step: a godly sorrow for sin, that worketh repentance not to be repented of. Right here we are met with sublime and precious promises. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." *Ps. 34: 18.* "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." *Is. 57: 15.*



Faith follows. "If thou believest with all thy heart thou mayest." "For with the heart man believeth unto righteousness." Then obey from the heart that form of doctrine delivered unto us. Having thus been begotten by the word of truth, born of incorruptible seed by the word of God that liveth and abideth forever, and purified our souls by obeying the truth, we are new creatures in Christ Jesus. Old things have passed away; behold, all things have become new: new thoughts, new desires, new purposes, new affections, new dispositions, a new, and holy character formed. The result is a new, clean, and pure heart.

Among the fruits and evidences of purity in heart we mention the following:

1. Pure thoughts. " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." Phil. 4: 8.

2. Knowledge and goodness. "And I myself also am persuaded of you, my brethren, that you are full of goodness, filled with all knowledge;" "For the fruit of the Spirit is in all goodness and righteousness and truth." Rom. 15: 14; Eph. 5: 9.

3. Chaste conversation. "For our conversation is in heaven." Phil. 3: 20.

4. Temperance. "He that striveth for the mastery is temperate in all things." 1 Cor. 9: 25.

5. Meekness and Long-suffering. Paul besought the Ephesian brethren to walk "With all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4: 2.

6. Patience. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 36.

7. Gentleness. "I beseech you by the gentleness of Christ." 2 Cor. 10: 1.

8. Godliness. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Timothy 4: 8.

9. Contentment. "But godliness with contentment is great gain." 1 Tim. 6: 6.

10. Joy, and peace. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." For the kingdom of God consists in "righteousness, and peace, and joy in the Holy Ghost." Rom. 15: 13; 14: 17.

11. Modest apparel. 1 Tim. 2: 11; 1 Peter 3: 3, 4.

12. Brotherly kindness. "Be kindly affectioned one to another with brotherly love." Rom. 12: 10.

13. Love, or charity. Charity is "the bond of perfectness;" "by this shall all men know that ye are my disciples, if you have love one to another." Col. 3: 14; John 13: 35. See the following Scriptures, Gal. 5: 22, 23; 1 Peter 1: 5-8.

The religion of the Bible is a heart religion. It condemns the religion of those whose devout exterior and egotism continually declare, "Lo, here is Christ," but who are within full of corruption, vanity, pride and self-righteousness; whose appearance and profession indicate a child of grace, but whose heart is as black as sin. "Pure religion and undefiled before God the Father" transforms and purifies a character all over-inside and outside—in thoughts, deeds, words and dress, and not in one particular only. As the woman's leaven leavened the three measures of meal, so the religion of the Bible renovates and transforms the whole compound being of man—soul spirit, and body.

"For they shall see God." Shall see God is a Hebraism, which signifies to enjoy his blessedness, and possess his immunities; as seeing a thing was equivalent to possessing and enjoying it among the Hebrews. Hence when the Psalmist said, "Thou wilt not suffer thy Holy One to see corruption," he meant he would not come under the power of corruption. When the Master declared to his nocturnal visitor, "Except a man be born again, he cannot see the kingdom of God," I understand, not enjoy its privileges here, or its blessings over there. And when he said that unbelievers "shall not see life," he implied that they would not enjoy that life upon which the second death would not have power.

"Shall see God" implies in the first place, the great riches of the Christian—"the unsearchable riches in Christ Jesus." "All things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's." It vouches a hundred fold in this life and an everlasting life in the mansioned home. In the second place it refers to the *great enjoyment of the Christian*. "Sit in heavenly places in Christ Jesus" in the Church Militant, and with "joy unspeakable and full of glory" carol and chant the sublime and glorious strains of immortal melodies of the everlasting songs in the New Jerusalem. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out: for who has known the mind of the Lord? or who has been his counselor? Or

who has first given unto him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory forever. Amen. Rom. 11: 35-36.

Dayton, Ohio.

For the PRIMITIVE CHRISTIAN.

### Sunday Schools.

BY G. B. REFLOGLE.

There seems to be an inclination on the part of some of the brethren and sisters to give serious attention to Sunday Schools; and they seem to have vaguely defined ideas of their usefulness. As yet the interests in them among us as a people are very meager; and their utility, as a means of enlightening the rising generation, is very little appreciated. They are treated (even by those who speak in their favor) too much as a sort of plaything, or mere pastime, to be lightly passed over, or neglected for trifling excuses or to be attended to only when it is convenient. Wherever such is the case, they had better be abandoned altogether, and at once.

If Sunday Schools are a lawful means of teaching the true principles of Christian conduct, then they are as sacred and divine as any other method employed for the same purpose, and a neglect to treat them as such, among Christians, is highly culpable. How is it that when we have a friend visiting us, or when it is a little muddy, or a little distance, or a little warm, or a little cold, or we feel a little tired, or a little dull, we neglect the Sunday Schools? It certainly is not because there is not ample opportunity to work for Jesus, to send the divine principles taught and illustrated by the Lord right home into the hearts of attentive listeners: not because it is impossible to sow good seed for the angels to reap; not because those who attend are incapable of comprehending the unvarnished truths of the Bible when presented by clean hands. The reasons must be sought somewhere else, and I fear that the reasons are found in a want of spirituality on our part. These may seem like hard utterances, but are they not as true as they are hard? The same may be said, and with equal force, in regard to Bible classes and prayer meetings. Some object to them because they deem them something new, as though there was danger of learning too much of the Bible, or to be too much engaged in spiritual devotion. Let these remarks serve as suggestions, and let some able pen write up the subject conformably to its merits.

Unionville, Iowa.



## For The Young.

### The Two Bills.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand-dollar bill.

While lying there side by side, they fell a-talking about their usefulness. The dollar-bill murmured out—

"Ah, if I was as big as you, what good I would do! I could move in such high places, and people would be so careful of me, wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do? Nobody cares much for me. I am too little to be of any use."

"Ah, yes! that is so," said the thousand-dollar bill; and it haughtily gathered up its well-trimmed edge that was lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar-bill.

Just then the cashier comes, takes the little murmuring bill, and kindly gives it to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand, and it whispered, "I may do some good, if I am small." And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good.

Then the little dollar-bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and wherever it went, it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, ragged, softened, by its daily use. Seeing the thousand-dollar bill lying there, with scarcely a wrinkle or finger-mark upon it, it exclaims—

"Pray, sir, and what has been your mission of usefulness?"

The big bill replies, "I have been from safe to safe among the rich, where few could see me, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happier by my mission."

Then the little dollar-bill said, "It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few." And it rested satisfied with its lot.

MORAL.—The doing well of little every day duties makes one the most useful and happy.

—Selected.

### A Mother's Boy.

"Is there a vacant place in this bank which I could fill?" was the inquiry of a boy as with a glowing cheek he stood before the manager.

"There is none," was the reply. "Were you told that you could obtain a situation here? Who recommended you?"

"No one recommended me, sir," calmly answered the boy, "I only thought I would see."

There was a straightforwardness in the manner, an honest determination in the countenance of the lad, which pleased the man of business, and induced him to continue the conversation. He said: "You must have friends who could aid you in obtaining a situation, have you told them?"

The quick flash of the deep blue eyes was quenched in the overtaking wave of sadness as he said, though half-musingly, "My mother said it would be useless to try without friends;" then, recollecting himself, he apologized for the interruption and was about to withdraw, when the gentleman detained him by asking why he did not remain at school for a year or two, and then enter the business world.

"I have no time," was the reply. "I study at home and keep up with the other boys."

"Then you have a place already," said his interrogator. "Why did you leave it?"

"I have not left," answered the boy, quietly.

"But you wish to leave; what is the matter?"

For an instant the child hesitated; then he replied, with half-reluctant frankness: "I must do more for my mother."

Brave words! talisman of success anywhere, everywhere. They sank into the heart of the listener, recalling the radiant past. Grasping the hand of the astonished child, he said with a quivering voice: "My boy, what is your name? You shall have the first vacancy that occurs in the bank. If, meantime, you need a friend, come to me. But now give me your confidence. Why do you wish to do more for your mother? Have you no father?"

"My father is dead, my brothers and sisters are dead, and mother and

I are left alone to help each other. But she is not strong, and I wish to take care of her. It will please her, sir, that you have been so kind, and I am much obliged." So saying, the boy left, little dreaming that his own nobleness of character had been as a bright glance of sunshine into that busy world he had so tremblingly entered. A boy animated by a desire to help his mother will always find friends. —Sel.

### How to be Happy.

We shall have at least three hours for skating," said Charlie, and just then they came in sight of old Goody Stevens' hut. Infirm as she was, she stood out in the cold trying to split some kindlings from a pine stick.

"Let's stop and help her," suggested Charlie.

"Not I; I am in a hurry to get to the pond," replied Rufus gruffly, and he passed on.

"Please go in and get warm, and I will bring you in kindlings enough to last you a week," said Charlie, gently taking the wood from her trembling hands.

"You have lost a good half hour," cried Rufus scornfully, when at last he appeared at the pond.

"But perhaps I have gained a blessing," whispered Charlie to himself, remembering how the old woman had asked God to reward him.

Then came an hour of merry strife, cutting circles, playing "Fox and Geese," &c., till he saw Ned Percy standing on the bank with longing eyes, for Ned's mother was too poor to buy him skates. "Mine would just fit him," thought Charlie, and in a moment he had gained the shore.

"Halloa, Ned!" he called cheerily, "I will take turns with you, for I should hate to have my skates grow rusty while I am sitting down to rest." And for more than an hour he insisted upon Ned's keeping them.

When they went home, Rufus walked sulkily along, while Charlie whistled all the way.

"I don't see why you enjoy life so much better than other folks," muttered Rufus discontentedly; "I should think it was Easter morning with you all the year round."

"I don't know, I am sure," answered Charlie, "unless it is because I have learned that the secret of being happy is to try to make somebody else happy too."—*Child's Paper.*

—True religion is the poetry of the heart; it has enchantments useful to our manners; it gives us both happiness and virtue.

## The Primitive Christian.

MEYERSDALE, PA., JAN. 25, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussion.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with reference to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "I LEAVE THEM FOR YOUNG MEN"—INDISCRETION.

It is said that a young clergyman once called on Dr. Dwight, an eminent New England theologian, and the author of *Dwight's Theology*, and other theological works, and asked the doctor's advice in regard to the best method of treating a very difficult and profound point in metaphysics, upon which the young preacher was preparing a sermon. "I cannot give you any information upon the subject," said the learned theologian, "I am not familiar with such topics: I leave them for young men." And why did he leave such difficult questions for young men to preach upon? It was surely not because young men are more able and better qualified than old ones are to explain and apply such topics in their ministrations, for age and experience give to old men advan-

tages over young ones, upon at least some subjects.

The fact was this: Dr. Dwight had learned probably both from observation and experience that subjects like that which the young preacher was preparing himself to preach upon, and upon which he sought the advice of the doctor, had properly little or no place in gospel sermons. And the reply to the young preacher was intended for a reproof; and though it was very mild, it was very pointed, and though he needed some help to understand the subject he was investigating, he hardly needed any help to understand the meaning of the answer he received from his senior brother in the ministry. It was as much as to say, In my judgment, you had better let such subjects as you have named alone, at least until you become older and more experienced, and instead of preaching upon the subject you propose preaching upon, preach upon subjects more purely evangelical, subjects that you are better acquainted with yourself, and which your hearers can better understand, and of which they have more need to bring them to Christ on earth, and to rest in heaven.

There is a tendency in some of our young brethren, both in the ministry and out of it, to give their attention and labor to the investigation of subjects which are but obscurely revealed in the Bible, if revealed at all, and which have but little bearing upon the conversion of sinners, or upon the sanctification of believers.—Such subjects should be cautiously touched and sparingly used by ministers of the gospel, and especially by young ministers. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever, that we may do all the words of his law." Deut. xxix. 29. The fore-ordination and fore knowledge of God, are taught in the Scriptures; and so is the doctrine that man is a free moral agent; but to explain and reconcile all such teaching to the satisfaction of every mind, may not be an easy task, and it is doubtful whether it is the duty of ministers to do so. They are to teach what is taught them, or what is revealed—the doctrines, commandments, and facts of the gospel; but with the difficulties and apparent contradictions connected with a belief of these, we should give ourselves but little concern, for they are only apparent and not real. "The way of the Lord is equal;" that is, it is harmonious and just.

We were once solicited by a young brother to discuss the main points involved in the difference of sentiments existing between Unitarians and Trinitarians in regard to what is popularly known by the term Trinity. We felt that a discussion upon that subject would be an un-

profitable expenditure of time and labor, and we therefore declined taking part in it.

There is much precious, practical, and sanctifying truth contained in the Christian Oracles. To desire a knowledge of these, and to labor to acquire that knowledge, and to impart it to others, is highly commendable in all Christians, and especially in Christian ministers. But while Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15,) he also said to him, "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith: so do." 1 Tim. i. 4. So in the great field of varied topics which lies before us, and which invites our investigation and exploration, those should have our decided preference which minister to "godly edifying."

### THE SPIRIT AND LANGUAGE OF THE PRIMITIVE CHRISTIAN.

"In meekness instructing those that oppose themselves."—TIM. II. 25.

This passage in one of St. Paul's letters to Timothy as a Christian minister, contains directions to him in regard to the spirit in which his ministerial labors were to be performed. And in admonitions to Christians in general, in his letter to the church at Ephesus, he admonishes them "to speak the truth in love." Eph. iv. 15. These passages should be carefully studied, and the directions contained in them be closely followed by all preachers of the gospel, and all others who are laboring to do good by the means of the gospel. We have quoted the foregoing passages for the purpose of applying them to our writers or contributors; and we presume it will be readily admitted by all thoughtful and intelligent readers, that the passages apply to all who write, as well as to all who speak for the edification of those to whom they address their remarks.

Timothy, as a Christian teacher, was to instruct in meekness. And all who write to instruct through the medium of our Christian periodicals, should write in meekness. And if we are to *speak* the truth in love, we undoubtedly should *write* the truth in love. These terms, meekness and love, expressive of the spirit in which we all should write and speak, need but little explanation, as we presume they are understood; nevertheless, we think it not amiss to refresh our readers' memories with an allusion to their meaning. "Meekness is a mild and placid disposition of mind, which subdues and restrains our angry passions; which gives sweetness to our tempers, dignity and kindness to our words and actions.—Free from censoriousness, and reluctant to offend, it is not easily ruffled by provo-



cation. It blends the harmlessness of the dove with the gentleness of the lamb; it bears injury without resentment, or a disposition to revenge. It covers the faults of others with the mantle of love, and while it is censured and reviled, it remains undisturbed as the island amid the stormy waves around." And in the apostolic injunction to Christians to *speake the truth in love*, the love of benevolence is probably here implied; which is that form of love which prompts us to seek the happiness or welfare of others.

Meekness and love are important elements in the character of him or her that would be useful in speaking or writing, or in any other way. The first will keep us from doing harm, and the last will impel us to do good. And they should have a controlling influence upon both our preachers and writers. We should endeavor to render the articles we write for the press, as well as everything else we do, as useful and profitable as possible.— But the use of harsh and unkind words and the manifestation of a spirit of censoriousness, reproach and hostility, should not be indulged in, but avoided as much as possible, as their tendency in general is to do evil rather than good. The spirit or manner of a writer frequently accomplishes more than the matter. And the spirit of meekness and love will, in the most of cases, do more good in promoting truth, and in suppressing error, than the spirit of hostility and reproach.

With a sincere desire to have our brethren who write for us, and the PRIMITIVE CHRISTIAN for which they write, accomplish as much good as possible, we offer these suggestions: "Let not then your good be evil spoken of," is an apostolical injunction. And our labors to do good, may not have the respect showed them that they should have, or they may not accomplish what they otherwise would accomplish, if they show that we are wanting in discretion, or a proper Christian spirit. Our manner of speaking to or about our brethren, or the language we use, may not always manifest our "brotherly love" to as good an advantage as it is desirable it ever should be manifested.— A couple of cases now occur to our mind which we have recently noticed in the writings of the brethren for our periodicals, in which the language under the circumstances, is rather strong. In one case the brother speaks of being "assailed" by another brother, and in another case, one brother charges another with seeking "revenge." Under some circumstances when our feelings are a little stirred, we may use language which under other circumstances, we probably would not use. Perhaps we all might improve our language, if not in grammatical accuracy, in Christian meekness and love, by observing more constantly and diligently

the apostolic injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. iv. 6.

It is not only in our communications to one another as brethren, that we should instruct in "meekness," and "speak in love," but the same gospel manner should be used when exposing the errors and condemning the wrongs of persons belonging to other denominations of professing Christians, or even of "aliens to the commonwealth of Israel." It is the method that will be most likely to succeed in carrying conviction to the mind, and in winning souls to God.

Our remarks are by no means designed to shield the errorists and the guilty from just corrections and faithful reproofs, that a faithful application of the gospel administers to them. The truth is to be preached and published, and the whole truth, "whether men will hear, or whether they will forbear." And let not the manner in which the truth is to be published be overlooked by any who are engaged in the noble work.

The PRIMITIVE CHRISTIAN is read by many outside of the church, as well as by many in the church. and we are exceedingly anxious that it shall fairly represent the spirit and doctrine of primitive Christians, and of our own fraternity, which claims close affinity with primitive Christians. We hope, therefore, that all who help to give character and influence to our paper, will try to make it as unobjectionable in language and spirit as we all want it to be in doctrine and principle.

#### NOTICE.

There will be a public discussion held between brother R. H. Miller, of our own fraternity, and Elder — Walker, of the Christian (Disciple) church, commencing on the 15th of February next, in the Pipe Creek church, Miami county, Ind. Peru and Bunker Hill are the nearest stations. Daniel Bowser and Abram Shepler are the committee of arrangements, and the address of both is Peru, Miami county, Ind.

The above notice is given by the authority and request of brother J. B. Lair, on behalf of the committee.

### Cleanings and Jottings.

#### Report of Funds.

##### DANISH FUND.

Henry and Mary Bair, W. Alexandria, Ohio,	\$ 25
Andrew Umbel, Markleysburg, Pa.,	40
Geo. K. Sappington, Fred'k, Md.,	53
Leah Reeplogle, Woodbury, Pa.,	30
R. E. Reed, Easton, Monongalia Co., W. Va.,	50
J. E. Bosserman, Polo, Mo.,	50

S. Mohler, Covington, Ohio,	30
Philp Holland, Limerick Stat., Pa.,	1 00
Anna Stoner, Ladoga, Ill.,	1 00
Abraham Schwartz, Birmingham, O.,	50
A. J. Williams, Harmonsburg, Pa.,	30
Sister in Indianapolis, Ind.,	1 00
Catharine R. Suplee, Phila., Pa.,	25
Gertrude Spear	10
Roland C. Evans,	10
Margie W. Evans,	10
Emma Kate Sobers,	10
Frank D. Suplee,	10
Robert T. Evans,	50
Mary S. Evans,	50
D. Hendricks, Chester, Pa.,	1 00
Sohn H. Ulrich, Huntington, Ind.,	1 00
Mary Bowley, Blacksville, W. Ga.,	25
David Keim, St. Peters, Pa.,	30
Daniel Shively Bayard, Ohio,	20
Hannah Neely, Grant, P. O., Iowa,	10
Geo. W. Fields, Wyoming Ter.,	50
Maria Baer, Loudon, Pa.,	10
Lost Creek church, Pa.,	5 35
Elias Younken, Meyersdale, Pa.,	40
Jacob Wine, Moore's Store, Va.,	1 25
Danish Fund,	50
Denmark,	50
Mary Lockett, Cave Spring, Va.,	05
Abraham Hefflebower, Urbana, O.,	40

Total in present issue,	\$ 20 18
" in No. 48 of last volume	273 29

Grand total,	\$293 47
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##### STEIN FUND.

Anna C. Miller, Fort Scott, Kan.,	10
Samuel Mohler, Covington, Ohio	30
Sister in Indianapolis, Indiana,	1 00
D. G. Hendricks, Chester, Pa.,	1 00
Mary Bowley, Blacksville, W. Va.,	20
Kate G. Stover, St. Louis, Cal.,	30
Geo. W. Fields, Wyoming, Ter.,	50
Josiah Ashenfelter, Salem, Neb.,	10
Mary A. Lanver, Millintown, Pa.,	15
Maria Baer Loudon, Pa.,	10
Mary Lockett, Cave Spring, Va.,	05

Total in this issue,	\$ 3 80
In No. 48 of last volume,	92 26

Grand total,	\$101 06
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A BROTHER sends us an article for publication, and on a separate slip he inquires: "Do you think I will ever be able to do any good to my fellow-man in this direction?" We answer, Yes; but to accomplish good in this way, it will require you to be studious, humble, watchful, prayerful, and very careful. We would advise you and others who feel to enter upon this excellent work, not to attempt to say everything in one article that might be said, or that you might be able to say, on your particular theme. A better plan will be to make only a few points and make them well. Many young writers are entirely too prolix. We admire short, pointed and sensible articles. The article that sets the reader to thinking and searching is better than that in which an attempt is made to furnish everything in order before his mind in such a way as to relieve him from investigation. Express your best thoughts in the best possible way; and when you have done this, do not bury them up with words to no purpose. B.

**Missing Numbers of 1875.**

We are still able to furnish missing numbers of the last volume; but as we must now take our old papers off the shelves to make room for the new, we will ask all who preserve their papers on file to look over their files, and, if there are any numbers missing, to let us know immediately. We only offer to send missing numbers for 1875. This notice is given to afford an opportunity to all to have the last volume full. Of course, if we do not hear from you promptly, we will not be able to accommodate you, as we must soon put our old papers out of the way; therefore look to your own interests in this matter without delay.

BROTHER J. S. Heastand, of North Georgetown, Ohio, says: "We had a series of meetings of one week. Brother Jesse Calvert was with us, and there were thirty-two baptized."

BROTHER J. I. Cover, of Fayette Co., Pa., Jan. 14th, writes:

"This morning I arrived home from a visit of love to the brethren in the northern part of Armstrong county, Pa., and south-western part of Jefferson county.—The meetings for the most part were conducted in the Fairview school-house, Porter township, commencing on Monday, Jan. 3rd, and continuing until the 10th. Ten discourses were in much weakness delivered, and a pretty good interest manifested; and there being three other religious meetings quite near, and a Methodist church dedication about 2 miles distant, I conclude that the school-house had a good audience, all things considered. The attention was excellent, and we are of the impression that the truth lost little. \* \* \* We can believe that the tender faith will arise from the sprouting germ and blade, and make trees there which will bring forth much fruit.

"The panic times absorb much of the attention of the people everywhere. Food and breadstuffs are, with the working class, scarce enough. But still this should not hold the ministry back, nor the members in coldness, but life-like, they should be up and at work. The meeting closed with better prospects than it began. The members were built up, and consequently felt loth to see us and our comrade take the parting hand; but we were obliged to say, "The Lord's will be done." The Lord was our helper, and did give us willing minds to go in the solemn charge.—Let us continue in well doing, and be steadfast, faithful unto the end. I am yours, brethren, in love, till we all come into the fullness of Christ."

We are pleased to state that brother Cover also thought of the PRIMITIVE CHRISTIAN, and, on his return, sent us some subscribers, for which he has our thanks.

THIS is the fourth number of the PRIMITIVE CHRISTIAN that goes forth on its mission; and it affords us pleasure to say that the changes we have made in our journal give general satisfaction. We are also glad that our agents and subscribers are showing their appreciation of

our efforts to give them a good paper.—Many are doubling their efforts, and, of course, their success, in obtaining subscribers. Our list is considerably larger than it has ever been at this season, and many are added daily. If our readers, in general, and our agents, in particular, will continue their efforts; if they work with a will, as they have worked, we will realize a large increase in the circulation of the PRIMITIVE CHRISTIAN. Just now would be a very good time to call on old subscribers who have not yet renewed, where there are such. They have done without for a few weeks, and, of course, if they were attentive readers, they now miss their paper, and will readily renew. Agents also are able to show the paper in its improved state, and this, no doubt, will help them in their work. We can furnish back numbers.

BRO. S. Z. Sharp, Marysville, Tenn., writes: "I am alone in a circle of fifty miles, as a minister of our church. I am trying to preach the gospel to the poor. A church had to be built and I went into it beyond my strength, financially. The rest of my earthly substance is not adequate to carry on the gospel work as it should be done. All our members are poor. I have been furnishing the paper to some for years myself. Could you in justice to yourself and others, help me in this missionary field, and supply a few persons with the PRIMITIVE CHRISTIAN? Three have been won to our church by the aid of the papers. \* \* \* There are others almost persuaded, but I fear to ask too much."

This is one of many similar calls; although it is but just to state that brother Sharp has done his part well. He lives in a numerically and financially weak congregation; and he has, at his own expense, been sending the paper to the poor. Of this he does not complain, but is happy in seeing good results; but now he feels that he has done about all he can do at present, and comes to us for aid. We do cheerfully send the paper to the persons named by brother Sharp. But we are frequently asked to send the paper to poor persons who live in populous and wealthy congregations, where there are members who have more money on interest than our office is worth. What should we do in such cases? We do not feel like turning the poor away without the paper, when we feel sure they will appreciate it. We cannot do this, although it diminishes our little savings, and, if it continues to grow, may consume our business. Under these circumstances, we feel that we would be wronging ourselves and our liberal-hearted brethren and sisters, by not extending an invitation to them to help.

In this issue we open a Poor Fund, and hope those who have abundance will remember the poor, and administer to their wants.

ITEMS for this department of the PRIMITIVE CHRISTIAN are solicited. When you send items of news, please write them on separate slips, and not on one side of your business letters. Many interesting items are overlooked and laid aside, because this precaution has been disregarded.

B. ALMANACS for 1876 are exhausted.—We have not enough to fill the orders on hands. If any have sent money for almanacs, who could not be accommodated, we shall be pleased to make such disposition of the money as they may direct.

**POOR FUND.**

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK xiv. 7.

**Contributions.**

I. J. Harley, Philadelphia, Pa.,	\$1 00
C. Urner, Spring City, Pa.,	40
H. Shock, Huntington, Ind.,	20
D. G. Hendricks, Chester, Pa.,	30
John Mohler, Bradford, Ohio,	1 39
Henry Derry Church, Pa.,	30
S. R. Wells, White Hall, Pa.,	1 00
C. Heise, Victoria Square, Ont.,	96
Maria Baer, Loudon, Pa.,	1 40
Benj. Swingley, Mt. Morris, Ills.,	20

Total, \$7 15

It might be well to remark that we have about sixty names on the poor list, and are daily making accessions.

THE following is from brother S. R. Wells, of White Hall, Pa. We thank him for his remembrance of the poor and for the aid he gives us in supplying them with the PRIMITIVE CHRISTIAN. If the sympathies of a few hundred more could be reached, many poor members could be made glad.

Dear Brother James :

We enclose one dollar to aid you in your benevolent work in sending the PRIMITIVE CHRISTIAN to the poor members of the church who are really too poor to pay for the paper. We truly sympathize with the poor who would love to enjoy the reading of a good, readable Christian paper. And especially, we think, if there are any among the poor who are deprived of their hearing, or whose physical strength is at a low mark, so that they are not able to attend the place of worship and the ordinances of the Lord's House, it must be very consoling and soul-cheering to them to have the PRIMITIVE CHRISTIAN to read in their loneliness. We hope that many of the dear brethren and sisters have already responded to your earnest appeals for the poor. We felt sorry to learn that some of your readers objected to the new name of the paper. It is true, the *Gospel Visitor* is a precious name. It reached many families and was read with pleasure and profit; but now comes the PRIMITIVE CHRISTIAN, with its beautiful name, to instruct us in the way of holiness, self-denial, non-conformity to the world, and practical piety. If these graces abound in us, then may we claim the title of "Primitive Christians." Farewell, dear brother.

S. R. WELLS.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

FREDONIA, Wilson Co., Kan., }  
Jan. 9th, 1876.

Dear Brother Quinter:

While sitting at the window musing and it being near the usual hour for worship, my mind was carried back to the more eastern States, and into the houses of worship where I can see through the eye of imagination the dear brethren and sisters assembled for worship, and methinks I can hear their voices raised in singing the praise of God; but suddenly my mind reverts to our own sad condition. I say sad, for it does seem sad when I think of the many able ministers that are enlisted under the banner of king Jesus, and we are left almost destitute of preaching of our own denomination. We have plenty of preaching, as there are protracted meetings being held all around us by the different denominations; but the preaching does not satisfy us, as we cannot believe only a part of God's word. We have six regular appointments in a year, and they are filled by brother Sydney Hodgden, of Neosho county, Kansas. He comes the third Sunday of every other month, and the other months father holds meetings once a month at different places among the brethren, but he being young in the ministry, and having very poor health, the work falls very heavily upon him.

We try not to be idle, but yet we feel very much discouraged at times, and can not help exclaiming, "Why don't some able minister move here and settle among us and hold regular meetings!" We number about thirty members in all in this church, and had we an able, faithful minister among us this number might be greatly increased, as there are those here who say they would join if we had more preaching and not so far to places of meeting. It is a very small excuse; but why not remove it, so they will have to look for some other excuse, and finally, when they are made willing to take up the cross, they will fail to see such small excuses.

We had a communion meeting in a tent on father's place on the 21st and 22nd of last September. We had a good meeting, but not very largely attended, as there was a good deal of sickness at that time in Kansas as well as elsewhere. There were two additions to the church by baptism. The brethren of Wilson and Montgomery counties were organized into a church at the communion meeting held the 20th and 21st of October, 1874; brother John Clingenpeel and father (John F. Hess) were chosen to the ministry, and brethren George Pophley, Jacob Baily, and John Megeze were chosen to the office of deacon. We are known as the Fall River church, and brethren traveling west and giving us a call, will meet a welcome reception, and we would like if they would make a special point to call upon us, as more preaching is needed here very much.

We were blessed with good crops during the last year; the wheat was very good, and the corn was a large yield, the largest that has been raised since the settlement of the county; there was an abundance of peaches and all kinds of wild fruit, apples are scarce yet in southern

Kansas, as the apple orchards are not old enough to bear much; winter wheat is in a flourishing condition.

There has not been any winter weather yet, excepting a few disagreeable days; had snow once, and that melted as fast as it fell. General health good.

From your sister in Christ,

LUCINDA HESS.

DALLAS, Texas, Jan. 11, 1876.

Brother James:

I thought perhaps it might be interesting to some of my friends to hear from me through the PRIMITIVE CHRISTIAN. I am now visiting my children in Texas. John wrote if I would come he would pay my expenses. I left my home in Hamilton, Mo., Dec. 14th, at 5 o'clock, a. m.; arrived at Fort Scott at 3 p. m.; lay over until 12 o'clock at night; then took a sleeping car and arrived at Dallas the next evening. John met me at the train. It was a happy meeting indeed to find my dear children well and doing well. Wilber is learning the tinner trade.

We are having fine weather here.—Some days we have the doors open and no fire, only to cook our meals. There was a slight frost, and last night a little sleet. Health good. I was to Sabbath-school and stayed for preaching. Heard a good sermon by a Baptist minister on the Sabbath question. It did not seem much like home to me, yet there was very good order and a large congregation. I think the Brethren might do much good here. I have thought since here that there is not enough of the missionary spirit among the Brethren. My children have seen three members since here, and they were traveling to see the country, and, at our request, stopped to see our children.—Brethren, it has grieved me to think my dear children cannot hear the Brethren preach. I fear they will almost lose sight of that faith that was taught them in their childhood by their parents. But my sincere prayer to God is, that that day may not be far distant when the church will send her missionaries to Texas, and try to extend the borders of Zion's kingdom here as well as elsewhere. Truly, the harvest here is great, but the true and honest laborers are few. There are nine different churches here, and people turn out well to preaching.

I like this place well, and think the winters here would agree with me better than where I live. This was one object in coming here to spend the best part of the winter. This is a splendid farming country. If some of our eastern and northern farmers would come in here and improve some of these vacant farms, keep a lot of good cows, and make nice, good butter, they could do well for it always commands a good price. The Texas women do not know much about making good butter. A good garden pays well. Cabbage sells now for 25 and 30 cents per head. My oldest son has been here 5 years this month. He likes it well; has enjoyed good health since here. He says good farmers can do well. Money seems to be plenty. They do almost an entire cash business here. My daughter-in-law and I have taken several rides, and I think the country around Dallas as far as I have been is beautiful. Saw some splendid houses. Dallas is a much larger place and contains better buildings than I expected to find.

Now brother James, I have written the above with the hope that I might en-

courage some of our zealous brethren to come here to live and build up a church. Our children think they might meet with good success, if they would show to the world by their upright walk and conversation, that they carry out what they preach. But the popular preaching of the day is, "They say and do not." If you think this worthy a place in your columns, you can insert it. May the Lord crown your efforts this year, is my prayer.

Your sister in Christ,

ELIZABETH WITWER.

COLUMBIANA, O., Jan. 2, 1875.

Dear Brother Editor:

I have been a reader of your valuable paper for the last year, and have been highly delighted with the most of its contents. In a late number I noticed that it is to be enlarged, and I thought now is the time to make a request which I have long had in contemplation, *i. e.*, that you should, if the suggestion please you, devote one or two columns to the interests of Sunday-schools and for the help of teachers. I am a young teacher, and feel very much the need of instructions from those better acquainted with the Holy Scriptures. Commentaries are high in price, so that all are not able to purchase them. I think such a department would help very much in the circulation of the paper, besides affording an excellent opportunity for sowing good seed.—To the unawakened it may seem strange that we should have so much concern for the edification of the minds of our fellow-mortals. But why, if we are so desirous of being saved ourselves, should we not be interested about the salvation of others. If I should be instrumental in the hands of my Redeemer, of winning one soul from the paths of indifference and unconcern, to come and sit at the feet of Jesus, and hear his words of love and comfort, as my thirsty soul does, I shall feel well repaid for all the exertions I may ever have been able to put forth. I have great reason to believe my heavenly Father has shown me the important position the Sunday-school teacher occupies, and hope that he may help me to use the best of my abilities in the promotion of his glorious cause.

Should you be pleased to consider this subject, I would like to hear a plan for the instructions. I will send you one of my own construction, and then leave it to your revision: That you name a chapter to be read by the school; that you notice the subject and leading points, and comment thereon at your own discretion.

I am a member of the Sabbath-school at Zion Hill church, near Columbiana.—School every alternate Sabbath morning before preaching. Farewell.

MRS. L. A. SLOTTER.

LORRAINE, Adams Co., Ill., }  
Jan. 9th, 1876.

Brother Quinter:

A few months ago I started on the way for Zion, and find it a pleasant journey; although there be many traps and snares by the way that would prove fatal if I were to step either to the right or to the left; but with the help of God I am trying to walk in the way which our Savior showed us, with the promise that therein is eternal life.

I was reared by River Brethren parents, but have been cut off from the presence of them for twenty-two years. During this time I belonged to no religious de-



nominations; but while seeking a home, that I might not be left out in the wilderness and cold, I, by the providence of God, found a home among those who were once the spiritual neighbors of my ancestors, and are now my brethren; and I find in them a little of that spirit that seemed to exist in the Apostle Paul when speaking to the Philippians, forgetting those things which are behind, and reaching forth unto those things which are before, pressing toward the mark for the prize of their high calling in Christ Jesus. Phil. iii. 13, 14. I also find that when their rules are strictly observed, they come very nearly those given by our Savior while here in the flesh teaching us the ways by which we might obtain everlasting life. Now a few of us, being isolated from any regularly organized church, have been partially organized in a little band, without any experienced speaker. We feel our weakness, and know our infirmities; nevertheless we pray for the assistance of all those who feel as though they could help us by their prayers, both in the pulpit and through the press. In my immediate neighborhood the Brethren were never heard to preach until within the last twelve months. Since then there have been two baptized, and there are others earnestly counting the cost. We have also had the aid and assistance of the *Companion and Visitor*, which was highly appreciated; and I know no better way than to try to spread a few more copies of the PRIMITIVE CHRISTIAN. I shall therefore give you a few more names, hoping and praying that the readers will not only be profited by reading them, but will be induced to search the Scriptures wherein they may find the only sure foundation upon which they may build.

Ever hoping and praying,

H. W. STRICKLER.

VINTON, Iowa, Aug. 6, 1875.

Dear Brother Quinter:

Since I have not seen any church news from our arm of the church as yet I thought I would write you a little. If you think it will be of interest to any one you may publish it; if not, let it go into the waste-basket, where articles not worthy of publication usually go. I cannot give all that I would like to give in a short letter, but will give what I think is most interesting.

We number about one hundred and thirty members, in our arm of the church. All seem "alive" to the work before them. Our church is not compact, but extends over a large territory, making the duties of our ministers very laborious.—But with few, if any exceptions, they go to work in right good earnest. We think, too, that their labors have been blessed. It is true we have been surrounded with many adverse circumstances—much opposition from those who claim to be the children of God; but our ministering brethren as well as lay members have endeavored to know nothing but Christ and him crucified, to save a lost and undone world, endeavoring at all times to speak to the people nothing but the things that become "sound doctrine"—the word of eternal truth, which is the power which God makes use of for the salvation of all. Though our efforts in planting and watering have been but feeble, the increase which our heavenly Father has granted unto us has been very encouraging, indeed, for which we praise his holy name. During last year we were made happy in

seeing about 20 added to the church here, by baptism, and this year we have received 10 by baptism and 2 by letter.—Two more came to us from Missouri, of whom I will speak presently. Taking all things into consideration, we think that God has been very merciful to many sinners in this arm of his church.

Yesterday was the time for our regular meeting at our church house. A camp meeting of the M. E. church being in full progress within 2 miles, we, of course, could not expect much of an audience, but (God be praised for his assistance) we had the pleasure of seeing almost every one of our brethren and sisters at their posts of duty, who live in coming distance of the church. Also a good number of those that do not belong to the church.—Two were added by baptism to the church, formerly members of the Baptist church. I said I would speak of two members who have come to us from Missouri. They came without letters, and having failed to receive an answer to letters written to the brethren in Mo., concerning them, by request of the church, I will send you following

NOTICE.

"To the Brethren and Sisters in Saline Co., Mo., or wherever they may reside Greeting:

"Brother Oscar and sister Mary E. Smith have moved to our arm of the church without letters of membership, and having a desire to unite with the church here, they have written several letters to the brethren asking for letters of membership, but have failed to receive any reply; in consequence of which we have concluded that the brethren of Brownsville, Saline county, Mo., have all changed places of residence. We now take this method of reaching you, in hopes that you will at at once reply. The above named members say they were baptized in September, or about that time, 1874, by brother David Williams, or at least that he is or was the elder when and where they were received.—They were acquainted with but few of the brethren in Missouri. They know no cause why they are not entitled to letters of membership. Brethren, please answer at once, as our feast will soon be held, and brother and sister Smith wish to commune with us, but cannot unless they receive their letters of membership.—Letters may be sent to Oscar Smith, or the undersigned.

ELIAS TROXEL,

Vinton, Benton Co., Iowa.

ASHTON, LEE Co., Ills., }  
Jan. 1st, 1875.

I see a wish in No. 42 of the C. F. C. and G. V., to know what were our impressions that led us to seek Christ. My first impression was made through the love which God had for us, which is revealed unto us in the 1st Epistle of John, 4th chapter, where he warns them not to believe all teachers who boast of the Spirit, and instructs to try them by the word of truth. I was taught obedience, or partial obedience, by my parents, as they were very strict Methodists, and they were very strict with their children, in training them in the way they should go. And I believe they were Christians as far as they knew the word, as they were taught the contaminating doctrines of man, instead of going to the word, there to learn the doctrine of Christ and his Apotles. They taught me the same doc-

trine. I knew no other, and was deeply impressed to seek my salvation. I went forward to the altar of prayer to find the pearl of great price. There they taught me that faith was the only thing needful, and by faith alone I would gain the victory; and by listening to their persuasion, I grasped at the shadow and called it religion, and I was seemingly satisfied for a while. But there was an aching void within; there was a something lacking.—What it was I knew not. I went to searching the holy Word. I found obedience was required as well as faith. I applied for baptism for the remission of sin, to the professed minister, A. D. F., of the Mount Pleasant church of the Rock River conference. He wished to know by what mode I wished to be baptized. I told him that Christ went into the Jordan, and I wanted to go into the water, too, as I believed that was the baptism. He refused, and said he would not go into the water and baptize, as he considered it vulgar for man and woman to go into water, and is I wanted to be baptized by immersion, I might go to the Baptists. They were a people I knew not of, as I was not permitted to go to any other church, and knew no other doctrine than that of the Methodist church.—Therefore I was a lost sheep, rejected—a castaway Baptist. Years rolled away before I found the flock. I joined the Baptists. There I enjoyed myself with them. They claimed the word for the man of their counsel. I inquired why they kept only a part of the commands, and left the others unobserved, as I understood that the kiss and feet-washing were as essential as baptism and the communion. They claimed they would do no good or no harm, but were non-essential, and were intended only for those who were sandals. I knew no people who dared to come out and obey the whole law, until I came back to this place, where I found the poor, despised people called "Dunkards." I listened attentively to their doctrine, and compared it with the word. I felt safe to cast my lot with them, as the word declared that they who live godly in Christ Jesus shall suffer persecution. And today I glory in the despised, plain going, and obedient Nazarenes, who love to obey the word in deed and in truth; for we are taught, "If ye love me, keep my commandments." If we say we love him, and keep not his commandments, we make him a liar, but let the word be true, and all men liars. My desire is that these words may be a savor of life unto life, and the hour speedily come when the eyes of the blind will be opened, that they may see themselves in the light of holy truth, and put on the new man in Christ Jesus in obeying all of his commands, not by faith alone. "Show me your faith without works, and I will show you my faith by my works." Therefore, by faith and works we show our love, in strict obedience to all the commands of our divine Master, who so loved us that we ought also to love one another.

Your brother in Christ.

JAMES R. SHULTZ.

To C. H. Balsbaugh.

Beloved Brother in Christ:

My poor heart often yearns for you in your affliction, being somewhat attached to you by Christian affection, as well as unto one who has given us valuable warning and counsel. When I think of



your excruciating pains, I must needs think of *Dives* and *Lazarus*. In this world *Dives* received his good things, and likewise *Lazarus* his evil things; but after death the case was reversed. God sets one thing over against another even in this life. There is no bitter but what has its sweet. Not all that enjoy health are happy; nor are all the rich satisfied. May God give you much grace. Dear brother: I am glad you gave us an article on "God in Christ;" and although I differ with you on the subject, yet I deem it prudent that both sides of the subject should be presented so that all things may be proved by the readers of the PRIMITIVE CHRISTIAN; and then they should do like the honey-bee when extracting honey from flowers—suck out the honey and leave the poison in. You make some strong assertions in your article, but they do not make your arguments any the stronger. That you should place Christ's holy humanity on a level with our fallen, surprises me. Remember that humanity was a part of the Son of God; and if the Son offered it willingly by laying it down to the demands of divine justice, will the Father be less pleased with it than if some human power had forced him to give it up by crucifying it? When I know that God withdrew himself from the first Adam, who was the son of God, (because of sin,) and left him exposed to the consequences of sin, which is death, I fail to see how he would bring man back to him in the second Adam, except the second Adam would first pay the debt by giving up the human as an offering instead of the first Adam, which he has done; and by taking up that human after quickening it, he now stands between us and our Father as our Mediator. I submit this to you, dear brother; and if you deem it prudent, I would love to see more on the subject from your pen. I fail to see why my view of the subject should be so fatal to the truth, when "we were reconciled to God by the death of his Son"; and that death is a separation of parts, and that those parts were, as you assert, Deity, soul, and body. It is "God in Christ" no less when Deity and humanity are separated, than when Deity, soul, and body are separated. Could I be persuaded that this doctrine "makes the Bible a blank book, of no more value than 'Mother Goose's Melodies,'" &c., as you affirm, I would consign this to the flames, and would fall down on my knees and would ask God for pardon for harboring such wicked thoughts. A love for the truth has led me to write as I did.

Yours in the hope of a blessed immortality,  
NOAH LONGANECKER.

#### Announcement.

The brethren of the Lost Creek church, Juniata county, Pa., intend to have a series of meetings at the Free Spring meeting house, commencing on February 3rd, 1876, in the evening.

M. BESHOR.

#### MARRIAGES.

At the residence of the undersigned, Dec. 23rd, 1875, Mr. LEMUEL JONES, of Jackson township, and Miss LALAN REEDUS STILES, of Ebensburg, all of Cambria county, Pa.

Wm. BEARS.

By the undersigned, at his residence, Dec. 28th, 1875, brother DANIEL KINGERY and sister MATILDA FORNEY, both of Carroll county, Ill. MICHAEL KIMMEL.

On Wednesday, Dec. 1st, 1875, Mr. WILLIAM KIMMEL and Miss ANNIE ECKMAN, both of Carroll county, Ill. HENRY MARTIN.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Upper Deer Creek church, Cass county, Ind., Sept. 11th, 1875, friend SAMUEL SENECE, aged 53 years, 5 months and 17 days. Funeral services by Eld. Hiel Hamilton and A. Rinehart, from Job. ii. 6, 7.

Also, in the same church, Nov. 6th, 1875, CLARISSA F. CRIFE, daughter of brother William and sister Mary, aged 9 months and 20 days. Funeral services by A. Rinehart and Jacob Cripe, from Rev. xxi. 4.

Also, in the same church, Nov. 7th, 1875, sis—ASHLEY, aged 62 years, 5 months and 10 days. Funeral services by Eld. Hiel Hamilton and others, from Rev. xiv. 15.

A. RINEHART.

In Ringgold, Md., Jan. 1st, 1876, SUSAN ALICE BARNHART, aged 23 years, 5 months and 1 day. She leaves a husband, infant babe 3 days old, father, brother, sister, and many friends, to mourn their loss. But we do not sorrow as those who have no hope. She was a warm friend of the church of the Brethren, but like many others put off uniting with it until a more convenient time. God saw fit to remove her. While on her bed of affliction she became much concerned about the one thing needful, and desired the prayers of the faithful; and also she herself wrestled with God in prayer, and we have reason to believe, found Jesus practicing to her soul. She wished to be taken into the church as an applicant for baptism, and we had the happy privilege of seeing and uniting with the Brethren and sisters in receiving her and her husband; and we hope he will not delay to fulfill his promise. She was beloved by all who knew her. She bore her sufferings with great patience, and passed away peacefully. In her death the husband has been bereft of an affectionate wife, the father of an obedient daughter, the brother and sister of a loving sister, and the neighbors of a dear and kind friend. We believe she sweetly sleeps in Jesus, and will come forth in the resurrection morning clad in immortality. May the surviving relatives seek consolation in the service and promises of God, and take a stand upon the truth. Words of comfort were spoken to a large congregation of sympathizing friends by brother J. F. Ollor, and Jos. Hess, (River brother) from James iv. 14. E. FLOYD.

In the Livville Creek church, Rockingham county, Va., near Broadway, sister MARY A. MASON, widow of John Mason, deceased, aged 70 years, 7 months and 5 days. She was sick a great deal in her time, but bore it with patience, and when she was able always manifested a willingness to aid and comfort the afflicted. By such she will be much missed, but hope our loss is her eternal gain. Funeral services by the writer and others, from John v. 24, 25. JACOB MILLER.

In the Astoria congregation, brother GEORGE STENZEL, aged 73 years, 10 months and 14 days. He leaves a wife, 12 children, 59 grand-children and 4 great-grand-children to mourn their loss. Funeral services by S. D. Hamu, David Miller and Jesse Danner.

JONAS HELTZEL.

In the Lower Twin church district, Preble county, Ohio, on Nov 10th, 1875, sister ELIZABETH PAUL, wife of brother John Paul, aged 53 years, 11 months and 24 days. She was baptized June 14th, 1845, and lived a consistent member until her death. She leaves a sympathizing husband and three children—two sons and one daughter—all members of the church, and the oldest son a minister. Funeral services by the writer, from Eccl. vii. 1, 2. ABRAMAM YOUNG.

In Hamilton, Mo., Sept. 5th, 1875, LEON LOW, in the 17th year of his age.

On the 7th, same month, SARAH LOW, sister of the above, in the 28th year of her age. Said

son and daughter were the children of our respected neighbors and friends, Mr. and Mrs. F. P. Low. Funeral services by the undersigned.

On Sept. 20th, infant child of our ministering brother T. A. and sister Ilonberger.

On Dec. 22nd, near Hamilton. DELIA JANE, daughter of Amos. L. and Lydia M. Mason, aged 3 years. Disease, diphtheria.

GEO. WITWER.

In St. Mary's county, O., Oct. 15th, 1875, of bilious fever, sister CHARLOTTE DAVIDSON, wife of brother Davidson. Her little daughter Lizzie preceded her only eight days. The sister was exemplary, and in every respect a good companion and an affectionate mother. She leaves a husband and four children to mourn their loss. Funeral services by Samuel Baker and Jeremiah Kitterman, of Darke county, O.

In the Fairview congregation, Fayette county, Ohio, Nov. 7th, 1875, LOUIE G. HOPKINS, son of brother Elijah and sister Lucy Hopkins, aged 12 years, 1 month and 18 days. Disease, diphtheria. Louie manifested in his dying moments unusual interest in a Savior's love. On being told by his father that he must die, he replied, "I am willing and ready to meet my Jesus." To his mother he said, "I am going to heaven to live with Jesus," and most affectionately entreated them to devote the time they might be spared to live upon earth to the study of the Bible, that they might be fully prepared to meet him in heaven. To his older brother he said, "Be a good boy and meet me where Jesus dwells." To his younger brother and little sisters he said, "Do not cry for me; Jesus is calling me home." To his grandmothers, sweetest tones, he said, "Be faithful to the church and to your God, that when death overtakes you you may meet me where you shall part no more." His mind and soul seemed lifted to Jesus, and calmly, but exultingly, his spirit took its flight to the land of spirits, to bask in the smiles of its God forevermore. Thus passed away a little jewel; but how rejoiced should parents be when realizing that their dear children are transplanted from a world of trials and tribulations to one of perpetual bloom, where brights and disappointments are known no more. Funeral services by Eld. Thos. Major and Sarah R. Major, from Matt. xviii. 14. A. J. HIXSON.

#### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

Win C Miller 1 00; Evan Nearhoof 11 55; Thomas B. Wenrick 17 20; John P. Bucher 6 80; Mary Heiser 1 70; Fred Leffel 3 00; H. C. Martin 1 00; J. M. Weaver 10; Emanuel Newcomer 17 10; Jesse Stutzman 10 00; Jacob Fyock 50; Polly Wlwer 1 70; I. N. Crosswait 75; Alex Mack 5 25; J. G. Winey 1 80; Lonisa M. Emmert 2 70; Jonathan Moser 5 10; J. H. Moore 75; Samuel F. Behm 3 30; J. Albright 75; N. B. Blough 15 00; A. Rinehart 50; David G. Wells 7 00; Caroline E. Hittshaw 80; David S. Hale 13 20; Frederick Hamblee 3 20; Catharine Cronce 1 70; E. W. Stoner 15 65; Abraham Sumner 23 50; George Cllick 1 80; Jonas F. Englar 11 20; J. C. Witmore 3 20; David Shively 1 00; Moses Miller 25 25; Samuel Newcomer 1 60; J. G. Bashore 1 60; Sarah A. Wilson 10; C. Heise 12 85; Levi Miller 21 60; C. F. Martin 4 75; J. F. Fidler 7 25; J. Ashenfelder 10; S. R. Wells 1 00; S. P. Miller 6 40; John Green 4 90; Joel Lesh 4 00; A. Nighswander 9 64; Nathan Miller 10; S. S. Garman 20; Tobias Colyer 1 60; John P. Escroote 25 00; Moses K. Egan 5 00; H. S. Jacobs 2 00; D. S. T. Butterbaugh 9 60; Abr. Studabaker 1 55; Davis Myers 1 60; L. D. Rohrer 3 20; Kezia Tyson 1 60; Wm. Wells 3 30; Jacob Zigler 3 20; Henry Hershberger 3 20; Joseph Studabaker 9 25; Henry Hahn 1 60; G. W. Sala 9 70; C. J. Beyder 1 60; Wm. H. Palmer 13 13; George Albright 5 10; J. O. Shunaker 3 30; Reuben Graybill 3 15; John P. Wolf 2 75; J. D. Hunsberger 1 60; J. R. Eilenberger 10 25; W. H. Hopkins 20; Mary A. Lawrence 25; A. M. Hibbs 1 60; Daniel Kibbe 1 70; John Poyer 1 80; Harrison Burkhardt 1 60; Henry Myers 7 00; Daniel J. Whitehead 4 80; Samuel K. Charles 5 40; M. J. Stutzman 1 80; Samuel Molsbe 3 00; J. L. Beaver 1 00; J. O. Garber 12 80; J. Koop 7 20; Ph. Moonvay



3 20; Abraham Wolf 9 90; F A Obergteit 12 25; Hannah Hibbs 5 00; J W Hawn 1 30; Lydia Magee 1 60; Martin Witter 1 70; John Brillhart, 2 00; Geo Brambach 1 60; G W Bowser 3 20; John F Hess 5 00; Henry Keller 13 50; Francis Replogle 1 00; Lewis Kimmel 19 30; Jacob Camp 1 70; Elisia Hunt, 6 40; Mariah Baer 5 00; Ella Williams 1 50; John Shick 1 80; Abraham Winger 1 60; Mrs D W Albaugh 1 60; Wm H Lichty 10 00; A A Oberliu 1 50; Michael Swanger 3 30; D Meyer 1 60; J S Emmert 1 60; Nancy Swihart 16 00; Jonas Leekron 10; B E Plaine 50; Henry Bate 3 40; Josiah, Fahney 12 00; J P Barnes 1 70; Sarah M Langdon 1 80; S D Faulkender 4 48; John S Mohler 3 10; Jacob Replogle 1 70; J G Royce 1 50; Gabr Frame 1 70; Fred Euneking 4 20; Samuel Hoffert 1 70; D B Stutzman 4 80; Miss Catharine Butterbaugh 5 20; J Drushal 1 70; John W Metzger 1 60; E B Lindsay 1 60; Michael Weyand 1 60; Elias Graybill 14 20; SR Zug 5 70; John Nicholson 1 70; Nancy Scover 2 00; E W Stover 2 90; John Weitz 1 45; Andrew P Hestick 50; Susan E Barkman 1 60; Susanna Snyder 30; A Staloker 1 60; Jesse Beechly 1 70; James L Switzer 4 20; D B Sticly 40; John Royer 1 70; Kate Warble 1 60; Wm H Pullen 10; H Broadwater 1 60; Michael Hofb 1 70; Richard H Grossnickle 1 60; Jas A Sell 3 10; Mathias Lingenfelter 2 10; Joseph Cripe 1 60; Jas S Snowberger 3 15; Isaac Dell 5 00; C A Mason 10; Noah Ham 1 70; Lewis P Keim 6 40; T K Byerly 18 45.—Jan. 8th.

From the Missouri Republican (St. Louis).

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Among the notable professional men of this country who have achieved extraordinary success is Dr. R. V. Pierce, of Buffalo, N. Y. The prominence which he has attained has been reached through strictly legitimate means, and, so far, therefore, he deserves the enviable reputation which he enjoys. This large measure of success is the result of thorough and careful preparation for his calling, and an extensive reading during a long and an unusually large practice, which have enabled him to gain high commendation, even from his professional brethren. Devoting his attention to certain specialties of the science he has so carefully investigated, he has been rewarded in a remarkable degree. In these specialties he has become a recognized leader. Not a few of the remedies prescribed by him have, it is said, been adopted and prescribed by physicians in their private practice. His pamphlets and larger works have been received as useful contributions to medical knowledge. He has recently added another and perhaps more important work, because of more general application, to the list of his published writings. This book, entitled "The People's Common Sense Medical Adviser," is designed to enter into general circulation.—Dr. Pierce has received acknowledgments and honors from many sources, and especially scientific degrees from two of the first medical institutions in the land.

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**PRIMITIVE CHRISTIAN**

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This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

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# Primitive Christian.

BY JAMES QUINTER.

"Earnestly Content for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY FEB. 1, 1876.

No. 5.

## CLINGING TO JESUS.

Had I ten thousand gifts beside,  
I'd cleave to Jesus crucified,  
And build on him alone;  
For no foundation is there given  
On which to place my hopes of heaven  
But Christ, the corner-stone.

Possessing Christ, I all possess,  
Wisdom, and strength, and righteousness,  
And holiness complete;  
In his great name I dare draw nigh,  
Before the Holy and the High,  
And sit at his dear foot.

For the Primitive Christian.

## Replicatory.

BY C. H. BALSBAUGH.

To Sister Carrie Holsinger, of Carleton, Nebraska.

I hardly know in what terms to reply to your panegyric in the First Number of the Primitive Christian. With personalities we must deal as cautiously as we carry an open light in a powder magazine. If commendatory, and not strongly guarded with a sense of obligation, they seldom find us so empty of self as not to creep into some cist ready for inflation. If containing censure or correction, they generally do not penetrate far beneath the surface before they meet with explosive material. There is perhaps nothing that human nature is less capable of bearing, than personalities, especially in public.

Were it not for the testimony you give in drawing sinners to the Cross and extending the Kingdom of Christ, I would have preferred a private expression of your sentiments.

Your letter is transparent, and bears evidence throughout of ingenuousness. You neither exalt yourself nor laud me. For I consider it no great compliment, however intended, to know that my "fluent style pleased your pride and ambition," and won your admiration even when the truth itself had no charms for your heart. You were ravished with the drapings of the Tabernacle and the architecture of the temple, without caring to walk in the sevenfold light of the Golden Candlestick, or least on the shew-bread of the Golden Table, or penetrate to the Holy of Holies and be inbreathed, sanctified and thrilled, by El-oheloh-Israel. You came to fill your pitcher from Jacob's Well, and found Je-

sus sitting there, who turned upon the sluices of the River of Water of Life, and sent you back to Sychar on a crystal tide that had rolled over from the Euphrates of the Upper Eden. You as little expected or cared to meet the Divine Wayfarer in the pages of the *Companion*, as did that lost sheep outside the fold of Israel expect to find the Messiah at the foot of Mount Gerizim. But it is said of Christ that in prosecuting that journey, "He must needs go through Samaria." That "must needs" took in the whole transaction recorded in John iv. Before Christ made the first step in His trip, He saw that woman with her flagon approaching the well. Before Brother H. R. Holsinger set the first type for his paper, the footsore, dust-begrimmed Nazarene was on His way to meet you in its pages. O what dishonor we put upon God, and out of what unspeakable treasures and untold glories do we cheat ourselves, by "despising the day of small things." What losses we sustain, temporal and eternal, by oblivion to the feeling of obligation in the most trivial acts of life. "Jesus of Nazareth passeth by," even by our very doors, sits with us at the table, pronounces His name in the zephyr, shines in the sun, smiles out of the stars, whispers to us out of every corner, and beckons from behind all curtains, reads Himself into our ears, and struggles to read Himself into our hearts, from every syllable that meets our eyes, and shapes all things to spell His Providence.

Having found the Messiah, may you also find a pattern of devotion to His cause in the rescued brand of Sychar. No matter how abandoned she was before that interview, she stands out as a luminous beacon to her sex in all ages of the Church, in her ready and spontaneous proclamation of the glad tidings of the Gospel. "Come and see, is not this the Christ?" The water of Life had so purified refreshed, sweetened and elevated her nature, that she doubtless addressed her friends and countrymen with the earnestness, the vehemence, and withal the pleading, winning, Christ-tempered eloquence of an evangel of God. "Go thou and do likewise." Be so self-forgetful in the intensity of your Heaven-born emotions, that you "leave your waterpot, and go your way into the city" of sin, and become the meek

and lowly yet earnest herald of salvation to those who "sit in the region and shadow of death." You owe it to Jesus to put your energies at work to give the *Primitive Christian* the widest possible circulation. By effectual, fervent prayer, by holy living, by tearful expostulation, by heart-felt, heart-melting entreaty, by distribution of a sanctified, Christ-proclaiming literature, give yourself to the great and noble work of gathering jewels for the Royal Diadem of the God-man Redeemer. Consecrate your body, soul, and spirit to the God appointed, Christ-honoring, Angel-gladdening, Heaven-populating office of a HOME MISSIONARY. Be a flaming Apoeclypse of Jesus wherever you go. Let your whole life be a lamp kindled and furnished and burnished from the Upper Sanctuary. Let your feet be "like unto fine brass, as if they burned in a furnace." Set your neck as a tower of ivory," and make your eyes sparkle with the depths and brilliancy of Divine Love, "like the fishpools in Heshbon." May your whole body be so filled with the unfermented wine of the True Vine, and so fruitful of good, and so resplendent with the charms and decorations of the Bride of the Lamb, that your life may be fitly represented, by an overflowing "goblet" of nectar, a "heap of wheat set about with lilies," the gorgeous, many-hued "Carmel," the stately Palm-tree, the majestic Cedar, "beryl-gemmed gold rings," "bright ivory overlaid with sapphires," and all the sweets and beauties and glories with which the All Beautiful conserves and adorns and dignifies His elect. See Solomon's Song 5 and 7. God has done much for us, and He does not ask little in return. He has given every new-born soul a ministry, and "woe be to us if we preach not the Gospel," within our sphere, according to our ability, and in the manner commissioned by His Providence. Let this Centennial year be a year of wrestling with God, wrestling with ourselves, wrestling with sinners, wrestling with the powers of darkness, wrestling, wrestling till "the powers of Heaven be shaken," and the "gates of Hell" totter. While the nations of the earth congregate to see and be seen in Fair Mount Park, let the Brotherhood cling to Jesus and each other, and be a Philadelphia over which



Jehovah will "rejoice with singing," and the angels troop down by millions to behold the handiwork of Redemption, and participate in the work and pean of recovering immortal souls from the thralldom of corruption and the menaces of eternal damnation, to the purity of holiness, the fellowship of God, and the inheritance of His ineffable Beatitudes. Be up and doing, all ye that love the Lord; our calling is Divine, our work arduous and responsible, our accountability rigid and impartial, our reward glorious, if faithful, and our doom terrible and eternal, if recant.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

Be Ye Holy.

BY D. P. SAYLER.

"Speak unto all the congregation of the children of Israel, and say unto them, ye shall be holy; for I the Lord your God am holy." Lev. 19: 2. And under the gospel dispensation the Lord's people "are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 11: 9. So holiness, the grace of all graces, is a peculiarity God required of His people in all ages of man's being, for the obvious reason that *God is holy*; and without peace and holiness, no man shall see the Lord.

True holiness consists in a strict conformity to the nature and will of God, whereby a saint is distinguished from the unrenewed world, and is not actuated by its principles and precepts, nor governed by its maxims and customs. Holiness, then, requires a non-conformity to the world—a transformation from all its vanities and sins; not being yoked with unbelievers,—it is an unequal yoke,—but to come out from among them, and be separate from them in religious associations, not so much as touching any of their unclean things.

There are different degrees, or fruits of holiness in the saints; such as, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. All these traits or graces in the Christian character are *fruits*, or *evidences*, of holiness, and a partaking of the nature and character of God. Against such there is no law. These evidences, or fruits, of holiness are common to all the Israel of God. But to the priesthood an additional law was given, and more *signs*, or *marks*, of holiness were required. I can do no better than transcribe part of

said law. And as the Levitical law is seldom read, and not understood by the casual reader, I beg the liberty to quote freely.

Leviticus 21: 1—15, "And the Lord said unto Moses, speak unto the priests the sons of Aaron, There shall none be defiled for the dead among his people: But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter' and for his brother, and for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled. But he shall not defile himself, being a chief man among his people, to profane himself. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, (Luther translates, "*noch seinen bart abscharen*")—literal, neither shall they shear off their beard.) nor make any cuttings in their flesh. They shall be holy unto their God, and not profane the name of their God: for the offerings of the Lord made by fire, and the bread of their God they do offer: therefore they shall be holy. They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God." And to the high priest in this connection it is commanded, "And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the Lord do sanctify him." These things were enjoined upon the priests because *they shall be holy*.

Note, as marks, or evidences of holiness among others, "They shall not make baldness upon their head." It is supposed that these things were particularly prohibited because used superstitiously by the Egyptian priests, who, according to Herodotus, shaved the whole body every third day, that there might be no uncleanness about them when they ministered in their temples. This appears to have been a general custom among the heathen. In the book of *Baruch*, chapter vi, verse 31, the priests are represented as sitting in their temples, with their clothes rent, and their heads and beards shaven, and having nothing on their heads. Everybody knows the tonsure of the Catholic priests. Should not this be avoided as an approach to a heathen custom? (Clarke.)

"Neither shall they shave off the corner of their beard;" Because doing so was a heathen Egyptian practice; and as they shall be holy, it is unlawful for them to do so. The hobby, the "*corner*" what is it?

&c., is easily disposed of. He that cuts off all his beard, certainly cuts the corner; and he that cuts off any part of his beard is sure to cut *his corner*. But Luther puts away this corner hobby by translating "*noch seinen bart abscharen*." God's ancient people always let their beards grow. Aaron's beard came to the skirt of his garment. David, the man after God's own heart, had his beard; and when his servants had half of their beards cut off by enemies, they were too shamed to be seen in that way, or cut off the other half and be like our smooth men now are; but David issued orders to these servants to tarry at Jericho until their beards were grown again. This being the law and order for God's priests and people; and the perversion of it is the work of the *papacy*, the great *whore*, the *mother of harlots*, and the abomination of the earth, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunken with the wine of her fornication. Brethren, from her came the Egyptian heathen practice of shaving, or cutting off the beard. Ignorant must be the man that does not know, that from the *pope* down through all the grades of officials to the village priest; all have, and must have their beards clean shaved off. And some officials high in position must even have the crown of the head shaved bald. For the reason, I presume, because they have eyes full of adultery. Brethren, let me entreat you to take no sip of the contents of her golden cup, though she offers it freely.

And to the high priest it was further commanded, "And he shall take a wife in her virginity." (The papal perversion says, "The priest shall take no wife, though he may have"——). "A widow, or a divorced woman, or profane, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife. \* \* \* for I the Lord do sanctify him." These being the additional evidences of holiness, God required of his priests who had the "offerings of the Lord made by fire, and the bread of their God to offer; therefore they shall be holy." And now as the elders and teachers in the church are called to minister in all holy things, have they a right to depart from, or to disregard any one of these precepts? Does not the same reason why the priest should not make baldness on his head, nor to cut off his beard still remain? Does not the same reason why the priest *shall* take unto himself a wife in her virginity, still remain? Then does not the same reason why the priest "*shall not take*

a widow, or a divorced woman, or profane, or a harlot, but a virgin of his own people shall he take," still remain? I am well aware that in order to disregard these precepts we plead, "It's the law, which was done away in Christ," &c. I admit that all the ceremonial part of the law was done away in Christ, and with him was nailed to the cross; but I deny that a single jot, or title of the moral part was ever annulled or done away, but is as binding to-day as it was the day God delivered it to man to keep, and to observe.

Holiness is required of the elder, or bishop, under the gospel dispensation, as well as it was of the priest under the Mosaic. Paul enumerates a number of qualifications, or traits of Christian character in the bishop; one of these is holiness. "He must be blameless, the husband of one wife." Then certainly this wife must be one as directed in the law, from where Paul certainly obtains his idea of holiness in the minister. The reason why she should not be a widow, or a divorced woman, or a harlot, but a virgin of his own people, is as obvious now as it was then. As the steward of God; "he must not be self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men; sober, just, holy, temperate." If holiness forbid the priest of God to make baldness on his head, or to cut off any part (the corner) of the beard, it will forbid a holy bishop now to do so. I might continue this line of argument but I forbear, will only once more entreat my brethren, with all men to come out from the doings of papal Rome; sip not of her cup, though it be a golden one. She has introduced the shaving off the beard into modern Christianity. It is one of her abominations; touch it not.

*Double Pipe Creek, Md.*

FOR THE PRIMITIVE CHRISTIAN.

### Relations Between Moral and Intellectual Development.

BY B. C. MOOMAW.

It is not when surrounded with the quiet, and familiar scenes, and circumstances of home, and meeting the ordinary exigences of a rural life, that we feel the great downward impetus of the world, or that we see the alarming contrast, between the pictures of holiness and humility, as drawn by the apostles, and the picture composed of such glaring anti-christian colors, as shown by the world; but in order to see the great pulsations of sin, and how the nerves of the world are energized by Satan's influence, and

also to feel like clinging closer to Jesus and gaining a firmer hold upon him, we have only to resort to the crowded town, or the public highways, where there is a concentration of intensified evil, and where religious influences are impotent in the presence of an overpowering accumulation of opposing forces. The farther we get away from the world, and the nearer we get to Nature, and learning the lesson which she ever teaches, that her glorious panorama of potent laws and beautiful works owe their origin and fealty to God, the more do we come in contact with those natural and providential forces which operate to produce a grand and symmetrical moral development. God originally so created, and organized the faculties of the soul and mind, and the laws which relate thereto, that the consequent development was perfectly harmonious and symmetrical. Each of the faculties had appropriated to it its due amount of force, so that body, mind, and soul, under the guidance of a sinless growth, became, when matured, a glorious whole, fit, in its magnificent proportions and qualities, to honor God; but the blight of sin entered, and natural moral development has since been monstrous. Take, for illustration, a tree, and so regulate from its birth the application of appropriate laws as to make it grow straight and symmetrical, how grandly it spreads its ample branches forth, clothed in their beauteous robes of living green! and when, in its maturity, it assumes the invincible strength of the oak, how it laughs to scorn the assailing tempests! But mar it when it is tender, poison this root, sever that one, lop off this branch, strike the ax deep into its side, press it down with weights, exclude the light and refreshing rains, and all beauty and strength will be lost in the unsightly growth. Thus sin has warped the growth of the soul; and divine power and grace are necessary to its restoration and proper development. The fact that in places where there is an accumulated population there is also an accumulation of evil forces, may be accounted for on the simple hypothesis that they are habitually under the government of imposed and artificial regulations. Industry is exchanged for idleness. Night is used for revelry instead of refreshing sleep. The air resounds with vulgarity and profanity instead of the singing of birds and the sweet music of Nature and grace; and all the grand influences for good, which rest in God's glorious works, are exchanged for the narrowing and selfish impulses of an artificial life. Other than this, we find in these very places where

moral development is meager, the most extensive and elaborate provisions for intellectual culture. The reflecting mind can easily discover the legitimate result of such conditions. Knowledge is power. How is knowledge power? In the sense that it gives to its possessor, such an intimacy with natural laws as enables him to utilize all of the tremendous forces which lie therein. These forces can be used either for selfish or unselfish purposes. It is a great and growing evil that the young should be given a thorough intellectual training, when as yet their tendencies and impulses are selfish and irreligious; for then the perception is only sharpened to see evil; the imagination, to "imagine vain things;" and the reasoning powers strengthened, only to be arrayed against a sinful, and humble gospel. But let the moral development keep pace with the intellectual. Educate, educate, I say with emphasis; but educate the heart first, and then the development, if guided by divine grace, is one which will, in large measure, resemble the great original idea of manhood; and as the birds, and trees, and flowers, clouds, and stars, and all things that are beautiful in creation, lift themselves above the mire and sloughs of earth, so all that is beautiful and good in imagination and conception and inspiration, will predominate over the sensual and selfish, and fill the soul full of happiness and useful strength.

Do we ever draw back from realizing an answer to our own prayers? When we ask the promise of the Father to be given unto us, do we hold a hidden reluctance to His visits lest He should come as the reprover instead of the approver, as the searcher rather than the comforter, as the sword rather than the balm? Our Christian life must be a very feeble and inefficient existence if it will not endure the most direct rays of the Spirit's light and the intensest beams of his heat; and that these cannot be endured nay, courted, is the very best proof of their necessity. It is the sore spot that shrinks from the surgeon's touch. Do we thus shrink? Is there any hidden thing that we fear to expose to the fullest light of the searching Spirit? He cannot fully comfort unless where he has the largest liberty to search and to slay the inbred man of sin.

I think it is as hard for Him to forget anything as it is for us to remember anything; for forgetting comes of weakness, and from our not being finished yet, and he is all strength and all perfection.



## MURMURS.

Some murmur when their sky is clear,  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.  
And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy gild  
The darkness of their night.

In palaces are hearts that ask,  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied;  
And hearts in poorest huts admire  
How love has in their aid  
(Love that not ever seems to tire)  
Such rich provision made.—*Scl.*

FOR THE PRIMITIVE CHRISTIAN.

## The Healing of Divine Love.

BY D. B. MENTZER.

Just now, my dear reader, take your Bible, turn to the fifty-third chapter of the book of Isaiah, and read slowly and thoughtfully.

Now you have read it, and what of it? Have you caught the spirit of this thrilling prophecy? Do you comprehend this theme of wonder—this Divine tragedy? Who do you think should expect to live such a life of grief and sorrow, and intense suffering?

Your Savior! Jesus, your only Savior. None other could execute it. He came to release us from the miry pit of perdition. He defied the dark legions of Satan's confederation. He "endured the cross, despised the shame," and burst the bars of death, that we might obtain redemption, and peace, and eternal life. It was Satan who devised and constructed the insuperable barriers that separated man from his God and Creator, but "this same Jesus," of whom we love so well to converse, graciously opened "a new and living way, which He hath consecrated for us." Heb. 10: 20. O what a noble, loving, adorable Savior we have! Let us seek to know and appreciate the healing of His love.

Believer in Jesus, what think you of the Word of the Lord by the prophet? Can you read the programme of that painful personal experience to be realized, and not behold your Savior as a mirror of agonizing Love? Can you ever read without tears and sighs the New Testament narrative of its actual fulfillment in the life and decease of your blessed Redeemer? Nay, do you not feel the healing of His Divine Love in the soul, giving newness of life, and peace, and joy in the Holy Ghost?

Let us draw near and look upon the scene. To be despised, oppressed, and afflicted as our innocent Jesus was, were, indeed, great consid-

erations; but to be "smitten of God," to be "wounded for our transgressions," to be "bruised for our iniquities," to "pour out His soul unto death," these, verily, are beyond our conception of endurance. His sufferings were such as man never tasted. No wonder that a philosopher in the land of pyramids, who knew not Christ at His crucifixion, should say, "Either the world's end has come, or the God of Nature suffers." Jesus drank even the dregs of the bitterest cup conceivable in the Universe of God—making atonement for the sins of the whole world. For the transgressions of wicked men and women, He was "stricken of God," because He was the Only Remedy, and "because He had done no violence, neither was any deceit in His mouth."

Think of the groans, the bloody sweat, the agony, the wounds, the "water and blood," and then how unworthy we are, and how faithful we should be to Him. O the story of our rescue!

"Buried in sorrow and in sin,  
At hell's dark door we lay!"

Not man, but the God-man has been our Rescuer. Not a man, but "the Lion of the Tribe of Judah," "the Son of the Highest," "the Prince of Peace," has been our Ransomer. The debt is paid. "We are not our own." O the "stripes" that fell upon the Immaculate Lamb of God! "By His stripes we are healed." It was Infinite Love, Divine Compassion, that only could make such a sacrifice. Let us remember the awful scourgings of our Lord when delivered by Pilate—"for our offences." Rom. 4: 25.

"See how the patient Jesus stands,  
Insulted in his lowest case!  
Sinners have lound the Almighty's hands,  
And spit in their Creator's face.  
With thorns his temples gored and gashed,  
Scad streams of blood from every part;  
His back with knotted scourges lashed,  
But sharper scourges read His heart."

The instrument of torture used by the Romans in scourging was exceedingly dreadful. An history of those times says, "It was made of the sinews of oxen, and sharp bones were intertwined every here and there among the sinews, so that every time the lash came down, these pieces of bone inflicted fearful lacerations, and tore off the flesh from the bone."

Can we conceive of punishment more dreadful and wicked? My soul, weep. The Innocent body of your Lord suffered for you. But He only could endure it. Ours is only to "love Him who first loved us," and this will constrain us to "walk in all the ordinances and commandments of the Lord blameless." We can

make no atonement for sin; it must all be freely forgiven. But we can bring our hearts, "broken and contrite," and ready minds, willing to live in the truth, and learn of Him. As we feel the blissful healing which His stripes have wrought in us, do not our hearts melt with grief and love? Can we now love Him more than ever? Can we not do more for the exemplification of His life, and the spread of the application of the healing of His love? How jealous we should be for the maintenance and purity of His Primitive Doctrine. May He give each one of us a fuller and clearer idea of what our sins cost Him.

"Salvation! O thou bleeding Lamb,  
To Thee the praise belongs!  
Salvation shall inspire our hearts,  
And dwell upon our tongues."

Dear reader, perhaps you would weep in sympathy and grief for Him, who suffered for us; but remember, He is risen, and bids us to follow Him and rejoice in His conquest, and in our deliverance. To Him we owe the lasting debt of love, and to love is to obey, not by constraint, but by a willing, grateful, trusting mind. May this thought make a deeper impress upon our hearts, that the healing of His love may be made more effectual unto our sanctification in the truth. So shall we forget the former things, and things that now allure and so much hinder our holy service to Him. May we each day entreat Him to stamp the express imago of His Bleeding Self upon the tablets of our hearts, and oft return to Him, day by day, for grace to heal all our present bruises. Let us seek the healing of His love continually. Without this, all the world was an unpromising wreck of sinful, abandoned beings. With it, Heaven, with all its light and beauty, its joy and music and glory, opens to the Christian. This is the reason why we should set our affection upon things above, and not here on earth. Let us be faithful to Him who has called us, that we may enter the gates, and rest from our labors.

Waynesborough, Pa.

### Frederick the Great and Why He was Called so.

BY AMASA LORDB.

In reading history, the fact becomes apparent that it is not merit so much as success that makes the military hero; and that many men are called great only because they are great robbers and murderers. How true the saying that "one murder makes a villain while millions make a hero." This is seen especially in reading a history of

Prussia and the Franco-Prussian duel, by Rev. John S. C. Abbott. It contains among other things a brief memoir of Frederick the Great. Partly in the language of Mr. Abbott and partly in our own, we propose, in the following pages, to trace the career of this so-called great man in connection with sanguinary battles, burning cities, and desolated homes; and to show that it is a career not to be imitated but shunned. If only such acts as he committed make men great, God grant that we may always remain little and unknown.

The present kingdom of Prussia is less than two hundred years old. At the commencement of the eighteenth century, there existed on the southern shores of the Baltic, the marquisate of Brandenburg, about as large as the State of Massachusetts, and the small dukedom of Prussia. The Marquis of Brandenburg having come into possession of the duchy of Prussia, succeeded in having the united provinces recognized as a kingdom, with himself as king, and took the title of Frederick I. In 1714 he died and was succeeded by his son, Frederick William I. Previous to his accession to the throne, Frederick William had married his cousin, daughter of George, Elector of Hanover, who subsequently became George I. of England. On the 24th of January, 1712, a son was born to them, who afterwards became Frederick William the II., or Frederick the Great—great not in wisdom or goodness, but “great like Caesar, stained with blood.”

When Frederick was a boy, “he was gentle, affectionate, fond of music and books, and clung to his sister Wilhelmina with almost feminine love.” But he afterwards became a cruel fiend. One reason for this was, that his father was a bloody tyrant, and trained his son to imitate his conduct. Frederick William I. was very desirous that his son whom he called by the diminutive Fritz, should develop warlike taste, deemed the disposition which he had exhibited unmanly, and soon began to despise and hate the child. Still he resolved to leave no efforts untried to make a soldier of his boy. When Fritz was six years old, his father organized a company of high-born lads to be placed under his command as colonel. When he was seven he was placed under the care of tutors who were directed to press forward his military education with the most merciless rigor. Said his father to them:

“You have, in the highest measure, to make it your care to infuse into my son a true love for the

soldier business, and to impress on him that there is nothing in the world which can bring a prince renown and honor like the sword; so he would be a despised creature before all men, if he did not love it and seek his sole glory therein.”

When the boy had attained his fourteenth year, his father appointed him captain of one of the companies of the Potsdam Grenadier guards, composed of giants, the shortest of whom were nearly seven feet high, and the tallest nearly nine. When he was about seventeen, he was taken on a visit to the court of the king of Poland, which, at that time, was exceedingly disolute. He fell before the great temptations which he there encountered, and it was a fall from which he never recovered. His moral nature received a wound which poisoned all his days. On his return to Potsdam, where was one of the royal palaces, his dissipated habits clung to him and he chose for his companions those who were in sympathy with his newly acquired tastes and character.

Frederick William I., the father of Frederick the Great, was a tyrant not only over his other subjects, but in his own family. He treated them not merely with abusive language, but with personal violence. When the Crown Prince was eighteen years of age, he openly flogged him and then, adding mockery to his cruelty, said:

“Had I been so treated by my father, I would have blown my brains out. But this fellow has no honor—he takes all that comes.”

Fritz goaded to madness, attempted by the aid of a friend (Lieut. Katté), to escape to England. He was arrested. The King in his rage seized him by the collar, hustled him about, tore out handfuls of his hair, and smote him on his face with his cane. He assumed that his son, being an officer in the army, was a deserter and merited death. He imprisoned him in a strong fortress to await his trial. He assailed Wilhelmina with the utmost ferocity, because she was in sympathy with her brother. “I hope,” said he, “to have evidence to convict the rascal Fritz, and the wretch Wilhelmina, and to cut their heads off.” “Katté,” he exclaimed, “is guilty of high treason. He shall die by the hands of the headman.”

A scaffold was erected in the yard of the castle, where Fritz, then a slender, fragile boy of eighteen, was imprisoned. Katté was taken to the scaffold on the death cart. Four grenadiers held Fritz to the window to compel him to see his friend beheaded. Fritz fainted as Katté's head rolled from the scaffold.

A similar fate had been designed for him by his father, but the Emperor of Germany and the kings of Poland and Sweden interfered and his life was spared.

Such were the influences under which the character of Frederick the Great was formed. On the 8th of January, 1733, he was by moral compulsion married to Elizabeth, daughter of the Duke of Brunswick. She was beautiful, amiable, accomplished, and of irreproachable character. But the Crown Prince was cold, severe and unloving. With undisguised reluctance, he took the hand of his innocent bride and ever after treated her with the most cruel neglect.

On the 31st of May, 1740, the career of the cruel Frederick William I. was ended by death, and Frederick II., or Frederick the Great, became King in his place, when he was just completing his twenty-eighth year. His kingdom was then about as large as the State of Michigan, and contained a population of two millions two hundred and forty thousand. He was absolute monarch, restrained by no constitution or parliament, and soon commenced the career of cruelty and blood for which the training and example of his father had fitted him. He regarded his subjects as so many cards to be staked for his success, or slaves to be sacrificed for his glory. One of his first acts was to increase his standing army to over ninety thousand men and his first gigantic robbery was soon after committed.

The sovereign of Austria, at this time, was the young and beautiful Maria Theresa, daughter of the Emperor Charles VI. The province of Silesia, lying on the southeastern frontier of Prussia, had belonged to Austria for more than a century and the assent of Europe had sanctioned the title. It was about twice as large as the State of Vermont, and contained a population of two millions. Of course Frederick had no just claim to this province but he was ambitious and determined to extend his dominions. With no more justification than has the midnight robber, he matured his plans with great secrecy—commenced his campaign in midwinter—gathered his army near the frontier of Silesia, and then without any declaration of war, rushed his troops across the border and commenced taking possession of important posts. There were not two thousand Austrian troops in the province to oppose him, and in a short time the country seemed subjugated. Within six weeks from the time Frederick left Berlin, he had overrun the whole province



and virtually annexed it to his realm.

But Maria Theresa, as well as Frederick, regarded provinces as the property of sovereigns and not of the people who inhabit them, and the chivalric spirit of surrounding monarchies was enlisted in behalf of a young queen thus unjustly despoiled of an important province. She made great efforts to regain her lost territory, and the king of Prussia consequently sent an army of sixty thousand men into Silesia to retain his conquest. A terrible war was the consequence—a war in which nearly all the nations of Europe became involved. Millions of money were expended, hundreds of thousands of lives were sacrificed. Cities were sacked and villages burned, while an amount of misery was spread through countless homes, which no imagination can conceive. These wars extended even to the distant colonial possessions of the nations engaged in them, and in order that Frederick might rob a neighbor, or in consequence of his doing so, black men fought each other on the coast of Coromandel, and red men scalped each other and the colonists in the woods of North America.

(To be Continued.)

FOR THE PRIMITIVE CHRISTIAN.

### Beyond the Tide.

BY DANIEL P. MILLER.

The brethren's home. Very well, do we believe in that home? Who of us have not more or less felt that our way was lonely in this life, be- times? When we see that we must die, and not always be here, then our thoughts are carried beyond the tide. In this life our thoughts are about many things, and oftentimes those things, or objects, as we may name some of them, that would be nearest to our hearts, are such as friends, a pleasant home, kind neighbors, a meeting, town, city, fruitful seasons; all these, with many others, are desirable to enjoy. But we may enjoy any of these things for a time; but when we leave them, afterward we see them no more on this side of the tide. Now in this world the city is often behind a hill; the meeting is too far away; and friends too are gone far out of our mortal sight—some are dead and some are living; but in the brethren's home that is beyond the tide, there there will be no hill, no full distance, no death, that will be in the way, but that immortal eye will behold them all the same as we see our family around the table, in a moment, in the twinkling of an eye, and the sight

thereof will never, never fade away. Glorious home beyond the tide! Brethren, think of this; sisters, forget it not.

Job says, "I know that my Redeemer liveth;" and we also should always try and have that faith. We know that there is a home in heaven, without doubt, without fear; for all these things our Saviour will take out of our way, if we ask him in true faith.

And now in the end, as we have thought of that beautiful life beyond the tide, we also should say something about the life in this world. If God hath made those glories so bright and fair, that we love, here and on the other side of the tide, then we should take more pleasure in doing his commandments, as they are not in vain.

Chambersburg, P.

FOR THE PRIMITIVE CHRISTIAN.

### God's Woe.

BY DR. MAHORNEY.

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! Saith the Lord.—Jer. 23: 1.

The tendency of modern popular Christendom is positive in opposition to that of *primitive Christianity*. The things it advocates, teaches and practices do, and ever will, lead men to discard the plain teachings of the doctrine once delivered to the saints, which is plainly recorded in the Holy Bible. These facts stare the learned part, the pastors, of modern popular Christendom, in the face, so boldly that they, like their father, fear and tremble, because they know, full well, that the things the early Christians advocated, taught and practice they style absurd, abominable, filthy, and old fogyism, and look upon, speak of, and refer to it as characteristic of the ignorance of early Christians and the *dark ages*, saying, "Ours is an age of advancement and progress, and we have a higher and more refined knowledge of God, than to think that he, for once, would be found guilty of requiring such simple, filthy and unbecoming things of this enlightened people." "Indeed," they say, "the idea the early Christians held relative to the duty God required of man, when compared with that of modern popular Christendom, sinks so low in the estimation of man that he turns from it as disgusting, saying that it is suitable to be spoken of and referred to *in our pulpits* only as belonging to the *dark ages*. The learned modern Christendom teaches it essential to take high sounding words, lofty conclusions, spiritual interpretations of *all* the teachings of Christ; such

as common intellects cannot understand or comprehend, without the aid of some learned pastor to explain and dish out according to the most popular notion of the day.

These learned pastors speak of the plain teachings of the Bible, (as so strongly and ably taught and practiced by the Brethren,) as absurd innovations, which had their origin in the dark ages and papal Rome. If these learned pastors understood the plain teachings of the Bible, as did the prophets and apostles, they would condemn the very things they now teach, and teach the very things they now condemn.

If they understood the plain teachings of the Bible, they would weep and howl for the miseries that shall come upon them. The woe of God, like a thunderbolt, is, in the text, hurled at them by the good old prophet. But they, wise in their own conceit, dodge behind some learned, popular fortification of man to await their doom. May God spare them until they learn this, and become rooted and grounded in the truth, if, perchance, they might bring forth fruit to His name's honor and glory. If they understood rightly the word of God, the text would drive them to the foot of the cross, compelling them to fall upon the rock of calvary to break their calloused hearts and make them whole, and then they would call unto those whom they style ignorant, unlettered, illiterate, drunken, filled with new wine, "Men and brethren, what shall we do to be saved?"

Sad, sad, sad! They, like the human family generally, fail to see the fulfillment of the text in their own case. The Christian may see the text fulfilled at any time by watching the movements of Modern Popular Christendom, where it convenes in the so-called Christian alliance, Christian Association, Christian Union and Christian union revivals; Indeed, wherever they meet or associate together and preach, using the word and name of God; for, when *their day of reckoning* comes, each pastor takes unto himself his own converts, into his own popular church, according to his own popular mode. We all know that wherever people congregate in this way, and use the name of God, it awakens, at least in some, a deep seriousness concerning their soul's salvation. These are God's sheep, of which each pastor takes unto his church, thus fulfilling the scripture which saith, "Have scattered the sheep of my pasture. The pastor who, a few days ago, pretended to be standing upon the wall of Zion, hand in hand, heart in heart, soul in soul, calling and gathering the

sheep of God, have now scattered them and do eat the fat, and clothe themselves with the wool. (Eze. 34 : 2—3.) No wonder God hurls his woe at them ; for as soon as they get them into their own church, instead of teaching them to love those who were converted at their right and left hand, and bind them together in the strongest bonds of Christian love and affection, they teach them to hate one another, and turn their backs in contempt and discord upon those who were at their right and left hand interceding God for mercy, love, peace and salvation ; teaching them to fight against each other in achieving church honors and church popularity, and treat lightly, as illiterate and unpopular, every point of doctrine not found in their own creed on discipline. Thus they turn their love into jealousy, their aspiration for heaven and salvation into aspirations for popularity, deluding their innocent minds with the world's popular theories and abominable, sophistic, and dogmatical conclusions—teaching them the doctrines of men and devils instead of the doctrine of God. There is no wonder that God hurls his wrath of woe, like a thunderbolt at them—"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord."

*Ladoga, Ind.*

FOR THE PRIMITIVE CHRISTIAN.

### Christ at the Wedding.

BY EMMA G. SPANOGLE.

The wedding hour has come at last, and the tears already begin to start as the bride's dress is heard rustling down the stairway ; and as the company of invited guests recede to make room for the scene to begin, the silent whispers, "God bless them," are heard from almost every corner of the house. As the ceremony begins, another deep and silent sigh is heard—"Wedded for life. How fair and innocent they seem to be!" Unbidden tears are oft made to moisten the cheeks on occasions like this,—but not bitter ones ; for, when the heart is stirred, the eyes cannot help but shed tears and cause letters of pure crystal to be written on the cheeks.

This wedding in Cana is one of an every day life : no coaches roll before the door to convey strangers to and from the scene ; no costly silks to rustle on the carpets ; no diamond rings and golden bracelets to wear ; no garlands of beauty to wear over their heads ; no soft music to reverberate in cheerful tones ; but sim-

ply an unostentatious ceremony. To this wedding Jesus and his mother have been invited, for it must needs be performed with the presence of the poor Nazarene ; and more people seem to gather together than were really expected, or, perhaps, even invited.

Of course, this being an extraordinary event for these two persons to start out in married life, a festal joy is by no means out of place ; but alas ! to continue the merry season, they must have more wine. Jesus observes the great embarrassment of the women, for the wine was just about all and he at once comes to their relief. He sees standing six water pots, and he immediately orders the servants to fill them to the brim ; then waves his hand over the water, and it becomes pure wine. The governor tastes it first, then the rest, and all are made to exclaim, "Why, this is really the best wine we have ever tasted!" "Thou hast kept the best wine until now," was the merry ejaculation. Thus it is with life throughout, that Jesus always preserves the best wine for the last. In this life the Christian has the bitter wine, and tears of sorrow are oft made to moisten his cheeks on the pillow of down ; but soon eternal felicity shall be his, and then he, too, shall be made to exclaim, "Thou hast kept the best wine until now."

*Philadelphia, Pa.*

### Workings.

You cannot be Christ's without working for Christ. Where there is life there is a manifestation of life. The tree of righteousness bears the fruit of righteousness. If you have a genuine Christian experience, you will do the work of a Christian. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3 : 8. But there is great danger here of being deceived. Christianity has become thoroughly organized. The church has become a powerful machine. The division of labor is well nigh complete. One man preaches and prays. A half a dozen do the singing. Three or four more visit the sick read the Bible, and instruct the people from house to house. For all this the church pays. These preachers and singers and visitors do their part and draw their salaries. The members contribute their money, the work goes on, and the church prospers. All this may be done through zeal for the church, without much personal piety. Men worked upon the ark who were not saved in the ark. So many give their money

to promote the Christianity of the day who have neither part nor lot in this matter ; for their heart is not right in the sight of God. Works, as the fruit of piety, are indispensable ; but works as a substitute for piety, are delusive and dangerous. They lead men to believe they are safe when they are not safe. This makes an entirely different test of the Christian character from that which the Master has made. He who gives most is he who is most highly esteemed, though he may be proud, self-willed and worldly. But little estimate is placed upon humility, faith and devotion. Conformity to the world is encouraged—for it is thought to add to one's influence. Thus many are deceived. If one who gives all his goods to feed the poor, and has not charity—inward religion—is profited nothing by it, how much less is he who gives of his income to sustain an aristocratic church. God will not accept of any offering in the place of the heart. He wants you. Cyrus was rewarded for the work he did in executing the commands of God. You will receive your pay for every good action you perform. You will feel better. And God will give you your reward for everything you do for others. But all this does not secure your salvation. The king pays his servants their wages ; but he takes his children into his palace. Keep on doing all the good you can ; but do not trust in your good works for your salvation. Seek that holiness without which you cannot see the Lord. —*Sel.*

### Unkind Words.

How apt we are to speak them. How much harm they do ; how seldom any good. When once uttered how utterly beyond recall. The Chinese have a proverb : "An unkind word falls easily from the tongue ; but a coach and six horses cannot bring it back." Two ideas underlie this proverb : 1. An unkind word is a heavy weight. It often proves so to the person against whom it is spoken ; perhaps oftener to him who speaks it. 2. It travels fast. How seldom do we reflect that our unkind words have not only a wonderful tenacity of life, a sort of immortality, but that they fly far and fast. Most inexcusable is the fault of speaking them in the discussion of religious questions. We are taught to bridle our tongues. Do we properly do it ?

THE rebukes of a minister, when steeped in love, and prefaced by commendation, descend like an excellent oil that doth not break the head.



## For The Young.

### Not Very Good, and Not Very Bad.

"From what you have said, John, it seems you think yourself a fair kind of man."

"Well, Mr. F—, I will tell you my opinion about that exactly. I don't think I ever did much that was bad; nor can I say that I ever did a great deal of good. I think you may call me a middling man."

"That is your opinion, John? But don't you think that everything that exists must have had a cause from which it sprung?"

"Certainly I do, Mr. F—, for old John is not so void of sense as not to know that."

"Well, John, what do you suppose causes a man to be good?"

"God, of course, sir."

"And what do you suppose causes a man to be bad?"

"The devil, most certainly; for God never made anything bad."

"But, John, what is the cause of a middling man?"

"W-o-l-l, I s'up p-o-s-e—"

"John, I perceive you have got fast there. You say God is the cause of a good man, and Satan is the cause of a bad man, but you say you are neither. You are middling? Doubtless John, you must have had a cause that made you what you are."

"But as there is no middle between God and Satan, and only the two revealed causes of good and evil in man, then I am at an exceedingly great loss to know what has been the great moral cause that made you middling?"

"Why, sir, I have heard a great many folks like me saying that they are middling; that is, neither good nor bad; but, really, when I think of the matter in the way you put it, I begin to be somewhat doubtful whether I am right. Yet, I assure you, sir, I do not think I should be called a bad old man."

"John, did you ever see a middling gold dollar? Or did you ever see a middling bank-note?"

"No, never, Mr. F—; they are always either good or bad. But I have known some bad ones to pass for good ones."

Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a being of perfect holiness, infinite purity, and he judges according to a perfect standard. To be accepted of him we must be perfectly fitted for his approval. He cannot adopt middling men, and call them good. You must be either righteous or unrighteous—either saint or sinner. A 'middling' man has no existence in God's sight. So, friend John, I want you, when you go home, to think seriously on this matter. 'You cannot serve two masters.' At this

moment you are either serving God or Satan. You cannot be a middling man. You have no middling cause, no middling life, no middling death, and no middling destiny." —Sel.

### Child-Life in Southern India.

"Tell me something of the child-life in India?" asked a lady of a returned missionary.

"There is so little to tell," was the sad reply. "Children there do not play and laugh and sing as the children here do. They do not seem to have games or playthings. One can scarcely conceive of a little girl here who does not play with dolls; but there, poor native children do not have even a rag baby, nor substitute of any kind for a doll. Some girls who once received from the missionaries, as a holiday present European dolls, were in ecstasies. Even women are pleased with such a present more than with any other thing that can be given them."

"When a boy is born, the father makes a great rejoicing and gives presents to his friends, in proportion to his station in life. The birth of a girl according to their religion, is a curse upon the family, and is never alluded to. If one asks a father how many children he has, if there are three girls and two boys he will tell you he has two children. Only the boys are counted. Girls are considered a curse because by the law of their religion the father is obliged to find a husband for every daughter under penalties of severe punishment after death, from which females, having no souls, are exempt. For this reason children are betrothed when mere infants. The betrothal and marriage are each attended with numerous, troublesome and expensive ceremonies, all of which must be conducted by a priest who receives a fee for every step he takes in the proceeding. The girl does not usually see her future husband until the marriage, and, of course, is not consulted in the matter. While she is a mere infant herself she takes care of a younger child, and is relieved from this only to do some greater drudgery. Swarms of naked little ones roll about in the open air, without games or glee, sometimes stupidly drawing figures in the sand and sometimes joining in a monotonous dance. There are no play-houses, no play-furniture, not even broken bits of old dishes to suggest playing 'mother,' 'visit,' or 'keep house;' games that fill so much space in the lives of children in a Christian land."

"The education of the girls is wholly domestic, unless we except the 'nautch,' or dancing-girls, who are taught to read sufficiently to learn the poetry which they are to sing.

When this is learned—and the dancing—they become slaves to the rich, where they may well envy their sisters who are destined to domestic slavery, and by whom they are held in scorn and reproach.

"At the latest the betrothed girl is married by the time she is fourteen, having been a slave to her brothers and father since her babyhood. No wonder children in India, particularly girls, do not play."

"The boys are sent to school as long as the means of the father will allow—and such a school! If an American boy were traveling in that country he would be likely to hear the school before he would see it, and, seeing it, would scarcely imagine what it was. 'On a pile'—an elevation of ground open on all sides, but covered overhead—sits the teacher crosslegged. His boys are seated around him in the same posture. If they have not yet learned their letters, there is a basket of sand near, where the master draws a letter and the boys copy it until they have attained sufficient skill to entitle them to a slate. If they can read, they may be conning a lesson in their queer olla-leaf books, which consist of prepared leaves loosely strung on two strings. They learn to 'read, write and cipher'—a little of each only compared with what an American boy learns before he is twelve years of age. In arithmetic they do not 'carry one for every ten,' as we do, but write down the whole amount, and proceed in a very clumsy, laborious way unless they have learned the Arabic method from European teachers."

"It is when the school is engaged in reading exercise, which is the greater part of the time, that it may be heard before it is seen. The teacher in a high sing-song tone, reads a portion from his book, and all the boys, in the same key, repeat it after him. The book is usually one of native poetry, which is their chief study and the text of their religion. Most of the time in school is spent in memorizing this poetry, and the amount committed is astonishing. Children of different castes never attend the same school."

"The low cast boy leaves school to help in whatever work his father does. Sometimes he is in the shop, sometimes in the top of a palm tree, where he cuts off the topmost buds and suspends a vessel to catch the sap from which is made their favorite drink."

"There is no choice of trades. The shoemaker's son will be a shoemaker, the baker's son will be a baker. Only in the land where parents believe in Him who took little children in his arms and blessed them, is there any true child-life."

## The Primitive Christian.

MEYERSDALE, PA., FEB. 1, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "WHEAT INSTEAD OF BREAD."

A certain minister said of another who had preached for him, and who had cited a great many passages of Scripture in his sermon, "He has given my people wheat instead of bread." This idea of "wheat instead of bread," is both instructive and suggestive, especially to preachers. We have preachers among us of whom it may be justly said, as it was said of the preacher above referred to, that they give the people "wheat instead of bread." By wheat we are not to understand error or false doctrine or anything of that kind. It is truth in its unprepared state. The truth wants a certain preparation to adapt it to the spiritual digestion of the people. And it is the office of ministers of the gospel to prepare the truth for the people.

And what does the preparation of the word for the people consist in? Or, what

is the work of the minister in this respect? It is not his work to simply read the word of the Lord, though the reading of the Scriptures should constitute a part of the divine service in the sanctuary. It was so in the time of the Babylonish captivity, as we learn from the eighth chapter of Nehemiah. In the eighth verse it is said, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Dr. Clarke has the following just remarks upon the reading and expounding of the Scriptures by Ezra the priest:

"First, 'They read in the book of the law of God.' The words of God are the proper matter of preaching; for they contain the wisdom of the Most High, and reveal to men the things which make for their peace.

"Secondly, 'They read 'distinctly,' *m'phorash* from *parash* 'to expand;' they analyzed, dilated, and expanded it at large.

"Thirdly, 'They gave the sense': *v'som sekel*, 'put weight to it,' showed its importance and utility; thus applying verbal criticism, and general exposition, to the most important passage.

"Fourthly, they caused them to understand the reading; *vaigabina banmikra*, 'and they understood,' had a mental taste and perception of the things which were in the reading, *i. e.*, in the letter and spirit of the text."

What Ezra did with the law to make it plain and attractive to the people, the preacher of the present time is to do with the Scriptures which he is to teach upon to the people to whom he bears the divine message. He is not simply to present the wheat as it is contained in heaven's garner, the written book, to use the figure contained in the heading of our article, but the wheat is to be ground into flour, and the flour is to be made into bread, and with this bread they that hunger after righteousness are to be fed. Then if the spiritual power of digestion is good, the food will become assimilated to the various parts of the spiritual body or Christian character that it is designed to form, and be taken up by the proper vessels and it will constitute the spiritual life that the bread of life is designed to produce. Or, dropping the figure, the Scriptures are not only to be read, or passages from them cited, but they are to be carefully and correctly explained, and judiciously applied in sermons, exhortations, and admonitions, adapted to the various spiritual wants of the people. In this way the word of the Lord is prepared for the people.

Again in illustrating the word of the Lord by the wheat and the bread, we may remark that writers on hygiene claim that bread made from unolted flour is the most healthy; that the bran of the

wheat contains a very nourishing element, an element that is very necessary in building up a healthy physical organism, and should therefore be retained in the flour. So in regard to the word of the Lord as the spiritual food of the soul; there is no element in it but what is necessary to the formation of the inner man, perfect and entire. And in preparing gospel truth for the promoting and growth of spiritual life, it should not be subjected to a process of separation, to separate the essential from the non-essential, according to the theories of those who hold that some of the commandments of the Christian Lawgiver are non-essential.—Properly speaking there are no non-essentials in the gospel, but every part is necessary to complete the whole. Facts, doctrines, and commandments, and whatever else is comprised in the gospel of Christ, are all to be woven into the white linen representing the righteousness of the saints, and with which the bride was was clothed preparatory to her marriage with the Lamb. Rev. 19th ch.

No rhetorical figures, no poetic language, no logical syllogisms, will add beauty or strength to a sermon, like appropriate passages from the living oracles will do. And when Scriptural passages are judiciously introduced, and practically applied they add strength, beauty, and life to a sermon. And if a sermon made up of such elements does not nourish and promote the spiritual life of the people for whom it is designed and to whom it is addressed, the fault must surely be in themselves.

### ENCOURAGING.

For the encouragement of those who feel an interest in the success of our work, and in the circulation of the PRIMITIVE CHRISTIAN, and are laboring to promote them, we would say that subscriptions have come in so far very satisfactorily, and that our prospects are quite favorable.—We ourselves are pleased and encouraged with the successful labors of our agents in obtaining subscribers for us, and we tender our thanks to them, as well as to those who have sent in their own names. And we hope that all our agents and friends will continue their efforts to obtain subscribers. We are just in the beginning of the New Year, and much can be done yet, and we expect much will yet be done to extend our circulation. Judicious effort is wanting to secure success, and such effort will be likely to meet with success. We hope our patrons will be pleased with the PRIMITIVE CHRISTIAN, and if they are, they will please recommend it to their neighbors.

The enlargement and improvement of our paper will add several hundred dollars to our expenses this year in publishing, and it is very desirable that



our circulation should be increased.—Hence we are solicitous that our friends should do all they can to accomplish this. We are happy to believe from the expressions we have received, that the changes we have made in our paper will prove very acceptable to our patrons.

#### TO OUR SUBSCRIBERS.

Owing to the press of business caused by the number of subscriptions received, and orders for Almanacs, &c., at the beginning of the year, as well as to some other causes we could not well control, we are not on time with our paper. This we regret, and we are laboring to gain time, and we hope we shall soon be able to accomplish the desired object. Our subscribers will please exercise patience.—We appreciate their desires and feelings in regard to the timely arrival of their papers, and we shall use our best endeavors to have them reach their destination by the time they are properly expected.

When any of our subscribers do not receive their papers in reasonable time after their subscriptions are sent in, they will please inform us of the fact by sending a postal card. It is almost impossible to avoid all mistakes at the beginning of the year when there is so much to do, and so many names coming in, but we hope when we get properly under way with our new volume, there will be but few mistakes, if any, and but little delay.

#### OUR APPOINTMENTS EAST.

On Friday, the 28th instant, we expect to leave home to fill some appointments we have made in some churches east of us. We shall, the Lord permitting, visit the Dry Valley church in Millin county, the Lost Creek church, in Juniata county, and the church in the vicinity of Mechanicsburgh, Cumberland county. We will spend about four days in each congregation.

To brethren of other congregations on the route, who have requested us to call and labor some with them, we would say, our engagements with the churches named, will take as much time as we can spare then, and we hope they will excuse us, and we will endeavor to comply with their requests at another time.

[The foregoing was written by the editor on the 27th ult., the day before he left. With this explanation we hope it will be understood.—B.]

#### Almanacs for 1876.

Our almanacs for 1876 are exhausted. Send no more orders as they cannot be filled. Those who have sent money for almanacs, whose orders cannot be filled, will please tell us what disposition to make of the money. We are sorry that we cannot fill the orders.

#### SPECIMEN NUMBERS.

As we are frequently written to for specimen numbers by those who have not seen the PRIMITIVE CHRISTIAN, and who, it seems, want to see it, we would say to our agents and friends, that if they know of any who they think might become subscribers if they would see the paper, they will please give us the names and addresses of such persons when they have occasion to write to us.

#### TO OUR CORRESPONDENTS.

Our correspondents writing to us on any thing which does not pertain to the business of our office, will please write *private* on their letters.

#### Cleanings and Gittings.

“WHY NOT?”—WHY.—A good brother writes thus: “Why does not my paper come to I. C., S— county, Iowa, instead of \* \* \*? I got a postal card from you some time ago, directed to I. C., stating that I failed to give you the right directions to change my paper. I wrote again immediately. But what I can't understand about it is, that you directed the postal card to the office I wished the paper sent to, and not the paper.”

Well, we are willing to tell you, and all others who ask us to change their address, just how this little matter is. Others have made the same inquiry, and sometime ago a subscriber became indignant and refused to give the required information. Of course, we sent his paper as ordered, and as he refused to tell us at what office he had been getting his paper, we continued sending it there, too. We should not, in justice, have sent him a single copy until he told us his former office; but if we had not sent it, he probably would have felt injured and used his influence—for every man has influence—against us. But we must explain:

1. It is utterly impossible for us to remember everything. We cannot remember the names and addresses of six thousand subscribers, and it should not be presumed that we do or can. Hence when subscribers wish to have the address of their paper changed, they should let us know where they had been getting their paper so that we may quit sending it there; and they should tell us where they want to get it, so that we can send it there.

2. John Smith thinks surely we ought to know where he gets his paper. John Smith moves to Chicago, Ills., and asks us to send his paper there; but as he thinks we know where he had been getting his paper, he does not tell us. In this case we happen to remember that we are sending the paper to John Smith in Illinois, John Smith in Ohio, and to another John Smith in Pennsylvania. Now

what will we do? If we write to him, he may tell us that we ought to know as well where to send his paper, as we do where to send his letter. We conjecture long enough to attend to the business twice over, if the proper information had been given; and then know no more about it than we did at first. But something must be done or John Smith will soon begin to wonder why we do not attend to our business more promptly. Of course we suppose that he is the Smith whose paper is going to Ox Bow, St. Clair county, Ill., and we quit sending it there and we send it to Chicago. In a few weeks we get a letter from Ox Bow, Ills., reading thus: “Why has my paper quit coming? I have paid for the whole year, and for the last two weeks I have received no paper. Please send it on, as I feel very much lost without it. Fraternally, John Smith.” Then we must examine our books, and letter files, and after discovering the error we are expected to write an explanatory letter to Smith at Ox Bow, and a letter of inquiry to Smith at Chicago.—About the time we are through with all this, we receive a letter from the postmaster at Hatch Hollow, Erie county, Pa., ordering us to discontinue the paper sent to that office to John Smith, stating that Smith has gone to Chicago, Ill.—Now everything is clear as daylight; but we have spent nearly a half day's worry and work in making a change of address, that might have been made in five minutes if Chicago Smith had been careful in ordering a change.

If Rule 4th of our “Rules for Agents” were strictly observed, all this worry and extra labor, expense and disappointment, would be obviated. You may think this an imaginary case, but we want it distinctly understood that it is a “dream that is not all a dream.” We have had many similar cases, some even worse. We do wish all our agents and subscribers would familiarize themselves with these simple rules, and strictly observe them in their correspondence with this office. Instead of presuming that we remember your names and addresses, and the business you have heretofore transacted with this office, it would be safer for you to write as though you supposed we remembered nothing about you nor our former dealings. It would save us much valuable time, expedite business, and prove more satisfactory to all parties concerned. We wish to say in conclusion, that many of our correspondents are careful. B.

A GOOD PLAN.—Brother Jacob Mishler, Mogadore, Ohio, says: “I am well pleased with the curtailing of the name of your paper. I will give you our mode of keeping a supply of Hymn Books for those in want. Last summer five brethren joined together. Four of them each paid in \$5, making a fund of \$20. The

fish brother does the business. It is his business with this fund to keep a supply of Hymn Books on hand all the time, and to sell them at actual cost. We now have books in our meeting-house at all times, and persons can have them at cost. This makes it much cheaper and pleasanter than having them sent by mail. We have pleasant winter weather and generally good health among the brethren."

The above plan is certainly worthy of consideration. There is not a church in the brotherhood that could not raise a fund sufficient to keep a supply of Hymn Books. There are several features in this plan that recommend it very highly.

1. It is easier for four or five to furnish the means to keep up a supply of books, than for one to do it alone.

2. It furnishes books at the cheapest possible rates.

3. The books will always be on hand, so that when a person wants a book, he can have it at once.

4. It is a cash system, and as such would be of great advantage to the publisher. It is not a light matter for the publisher to send out books on commission, to be paid for when they are sold, as many ask him to do.

We suggest that the fund ought to be a little larger, and then it would be sufficient to keep up a supply of other books and tracts. B.

A REQUEST.—As I always have taken one of our papers since I belonged to the church, I wish you to send me the PRIMITIVE CHRISTIAN; for it is a comfort to read the news of the church; especially to one that in former years lived in Rockingham county, Va., where I could hear preaching by the brethren every Sabbath, and have the brethren and sisters to visit us. But alas! I have moved into a strange land among strangers. We have two sons living near us, yet it is not living among the brethren and sisters. If any of you laboring brethren should be coming west, by way of Lafayette, and inform me of your coming, I will meet you there and have an appointment for you to preach, where I believe good may be done.

Yours in love,

JOHN & DAPHNA STINESPRING,  
Newton's Retreat, Ind.

In another column of this issue will be found an article by Amasa Lord, headed "Frederick the Great, and Why he was Called so." This article will be concluded in the next number. It is indeed astonishing, and a great pity, too, that men should be called great who oppress, and rob, and destroy their fellow men like this unworthy and unholy man did.

May every reader be enabled to see more clearly the hideousness of such a life, and learn to love and lead a life of peace. B.

BROTHER J. G. ROYER, Monticello, Ind., Jan. 17th, 1876, says:

"The first number of the PRIMITIVE CHRISTIAN arrived a few days ago, and has thus far proved itself a very agree-

able and entertaining visitor. Its pages have been conned by all who are able to read. May it continue to come, bringing us healthy and nutritious food for the inner man, and may it be successful in carrying primitive Christianity to many benighted homes, is my prayer.

"The health among us at present is pretty good; the weather is very pleasant; the calls for meetings numerous, and the people in most places seemingly anxious to hear the word of the Lord. We had five additions lately, and hope to be able to report more before the winter days shall all have passed away. May the work of the Lord prosper here and elsewhere—the prayer of your unworthy brother."

BROTHER LEVI KITTINGER of Massillon, Ohio, sends us a full statement of a shocking homicide, perpetrated in that city on Sunday morning, Jan. 16th. Edward Richardson was shot and killed by his wife. Mrs. Richardson, too, has a wound about her throat, made by the use of a razor, either by herself or her husband.—Bro. Kittinger will excuse us for not publishing the report as he gives it, as we do not wish to give much space to the record of such inhuman deeds, unless there is a good lesson to be taught thereby. B.

BROTHER P. S. NEWCOMER, Boonsboro, Md., writes:

"May the Lord assist you in spreading our religious Literature still more extensively; and may a fresh impetus be given to correspondents so that your columns may be largely and legitimately supplied with wholesome food for the digestion of your many readers. May their pens of inspiration contribute profusely toward the enlightenment of the brotherhood—toward our instruction in righteousness and true holiness; and may they be especially instrumental in ashing conviction into the hearts of many precious souls, who are still held within the bonds of sin and iniquity, that they may be transported from the power of darkness into the glorious liberty of the children of God. May God grant that the PRIMITIVE CHRISTIAN may be a swift-winged messenger of peace, and that numberless households may nestle under its protecting wing, and find comfort and safety in it from its legitimate teachings. May its vindication of truth be based upon sound theories, predicated upon the unadulterated "thus saith the Lord;" and in combating error, may it prove effectual in turning many from the error of their ways, and bring them to a knowledge of the truth as it is in Christ."

CAUTION.—The following is sent us by a brother:

"Brethren, before any of you, not physicians, that may answer the sharp Eye-cup advertisement which makes its appearance in No. 3, present volume of the PRIMITIVE CHRISTIAN, engage and lose as I did, read the following answer to a correspondent in the *Herald of Health*, February, 1866, published at No. 15 Lighthouse street, N. Y., and 337, Strand, London. 'J. E. W.—These instruments have been found useful in some conditions of defective vision, but cannot be depended on as a remedy for diseases of the eye, or impaired eyesight generally. They are

not of much importance in "old age" or "shortsightedness." Read last sentence on page 19 of No. 2, present volume, PRIMITIVE CHRISTIAN. By no means buy more before you try one single pair of eye cups. Had I put my money into something belonging to my own regular business,—pigs or chickens, for instance,—I would, no doubt, have done much better. Had I that money now to pay for the PRIMITIVE CHRISTIAN for myself and several others who I know are walking in darkness, I would feel much better to think that their spiritual eyes might be opened, and my own improved."

BRO. J. E. BRYANT, of Carleton, Thayer county, Nebraska, writes thus:

"In 1873 I emigrated from Morgan county, Indiana, to Fillmore county, Nebraska. Up to this time I had no knowledge of the Brethren church. Last spring I united with the church, since which time I have been greatly interested in the salvation of my friends and relatives in Indiana. In reading the *Companion and Visitor* I was surprised to see that there were a goodly number of the Brethren in Indiana, and some even in an adjoining county (Owen). My motive in writing this is to persuade some Brethren minister to go and preach the gospel to the people of Morgan county. They have such a gospel(?) as is preached by the Methodists, but I fear it will not stand the test in the last day. If any brother or brethren will go and preach to them, I think they will be obeying the injunction, "Go preach my gospel to every creature," &c. If they will go and preach to them, and will let me know, I will pay the fare for them to Martinsville, the county seat.

"Now, brethren, here is a great field of labor for you almost at some of your doors, and many precious souls to save. I hope some of you will take an interest in this, and come over to Macedonia and help us."

BRO. SOLOMON SCREIST requests us to say to our readers that he "can cure the coughing consumption." His address is Columbia City, Whitney county, Ind.

SOMEBODY at Jewell Centre, Kansas, is no doubt beginning to wonder why his well-written article does not appear. The writer did not give his name, and, of course, we cannot publish his article until he does.

A QUERY.—It is said of Moody that he said he would like to see a person that was born into the church of Christ when he was born into the world. Now the query is, Is it contrary to the Scriptures to claim our little children belong to the church or kingdom of Christ? This query is offered to draw out the views of brethren or sisters relative to what relationship our children have in their state of innocence to the church. As there are different opinions, we seek to have sound doctrine upon the subject.

J. S. FLODY.

We have late intelligence stating that brother Hope and his family are still detained in eastern Pennsylvania, by the continued illness of sister Hope. They however, are among the Brethren and are kindly cared for.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## A Trip to Harrisburg.

Some weeks ago, leaving Indiana, in Indiana county, we took passage for the capital of the great State of Pennsylvania. Nearly everybody knows that it is the Pennsylvania Central Railroad that crosses the State from Pittsburgh to Harrisburg, and it is one of the the greatest thoroughfares in the world. Train after train whirled by—long freight trains, swift passenger trains, accommodating accommodation trains, and, once a day, the Limited Mail, with its white mail-car, and its swift flight and few stops.

Winding in and around the sinuosities of the Cnemahugh river, where the giant hills seem liable to topple over into the mountain streams below; in and around through the hills we go until we begin to creep over the Alleghany mountains, one of the backbones of the continent.

What a wonderful piece of engineering skill the P. C. R. R. is! Tearing along the incline with the mountains on all sides, and ravines and gorges flitting by, one involuntarily wonders at the skill of man in crossing a mountain in a railway car—steep inclines, long tunnels, horse shoe bends, and over and above all, mountains, mountains, mountains.

It seems strange to notice people living along the line of the road, with nothing but scrubby hill pines and rocks for their surroundings. Farms that make a man wonder where and how the owners get a living. But they seem to be contented and happy, and there seems to be a place for everybody and somebody for any place.

Over the mountains we pass places of considerable importance: Johnstown, Altoona, Lewistown, and other towns and cities pass in review.

A wonderful change in the face of the country is observable from the hill farms to the beautiful valleys, with the unpronounceable names, back of Lewistown, where so many of the brethren dwell in peace and quiet.

On the train I had the pleasure of meeting quite a number of our Legislators; Hon. Endsley, of Somerset, Hon. Thompson, of Indiana, Hon. Shugart, of Centre, Judge Orvis and others, all going to the capital to make laws, good and bad, wise and unwise, to govern us. I wonder if these men know what they are doing, and the destinies they make and unmake.

At the capital the Legislature was in session, and I saw Hons. A. Bell and Thompson of Armstrong county. I also had the pleasure of meeting Hon. Chas. Wolf, from Lewisburg, Union county.—This gentleman and I were schoolmates in early youth, and I was pleased to meet him where I did. One of the oldest members of the House remarked to me that he regarded Charlie Wolf as one of the "purest young men in the Legislature."

During my stay I met Hon. John W. Wallace, member of Congress, from Newcastle, and we called upon Gov. Hartranft. The Governor has made for himself an enviable record, and he spoke very favorably and complimentary of the Dunkard church. He evidently regards the Brethren as an "excellent people."

Gov. Hartranft, during his occupancy

of the governor's chair, has introduced many salutary reforms, and made many advantageous changes. He would doubtless make a good president, if his party should bring him forward as a candidate.

I also had the pleasure of meeting Gen. Harry White, and Hon. A. W. Taylor, both enroute for the national capital.—Evoeywhere I heard the Brethren favorably spoken of, and if we only knew the power we held when acting conjunctively, great good might result from putting suitable men into office. People ought to embrace any and every right and honorable means to do good; and it is without a doubt that wise and good laws come only from wise and Christian legislators.

The Legislature, under the new Constitution, meets biennially, and can pass no special acts; thus doing away with the third house, the lobby, and its great number of private and personal bills.

As a body the present Legislature will compare favorably with any of its previous assemblages, and its chance of doing good is unlimited.

Harrisburg, as a city, has grown up wonderfully during and since the war.—Where there were only vacant lots and long stretches of fields ten or fifteen years ago, are now solid blocks of business houses and private dwellings.

The whole time of my stay was occupied in working for the good of a common cause in which every reader is interested, but which, I am sorry to chronicle, proved a failure, so we will say no more about it.

The Brethren church should come to the front. It cannot afford to lose its young men. It cannot afford to fall behind in the race. It should be where it can do the most good; and in everything where there is a moral issue it should be found ready to strike for the right and good.

Returning over the same route, I am back again, and found in school harness.

Yours truly,

HOWARD MILLER,  
Prof. in Plumcreek Normal.

RIPON, Cal., Jan. 10, 1876.

Brother James:

Having seen nothing in your worthy periodical from this part of God's moral vineyard, I will endeavor to give you a few items which may be interesting, if not profitable, to some of your numerous readers, with many of whom I formed acquaintance in time past. Many of them I have not seen, neither heard from, for a long time. Perhaps the relentless hand of death has been laid on some of them, and his icy arms have encircled them, and like the northern blasts of winter, chilled their hearts' blood, and carried them to their silent chamber—the doleful tomb—there to await the sound of the trump of God to awaken them from their slumbers and raise them from the grave—to summon them to appear at the judgment seat of Christ, there to receive their sentence, and hear the invitation, "Enter thou into the joy of thy Lord." Welcome news! glad tidings! blessed thought! Purchased by the redeeming blood of the spotless, the immaculate Lamb of God, crying in ecstasies of delight, with joy unspeakable and full of glory, "Glory to God in the highest, and to the Lamb forever and ever!" One soul saved, which was lost and is found, which was dead and is alive again. God be praised. Yes, praise him all ye moun-

tains, and ye isles wake up, join in the praise of him who sitteth upon the throne, and judgeth righteously. If this be not your lot, you must hear the awful, the dreadful, yes, the heart-rending and soul-piercing denunciation, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." What a solemn, awful, dreadful thought!

Reader, whoever you may be, have you ever given the subject of death and judgment a serious thought? Have you ever tried to measure the justice of God's laws, which he has given to you? Have you ever tried to weigh the words contained in the denunciation of God upon the wicked and ungodly? Have you ever tried to fathom the depths of God's love and mercy which he daily manifests toward you, in preserving your life, and caring for you in all the vicissitudes of life? And lastly, did you ever, in your lonely hours, when the curtains of night have overshadowed you, lie down upon your bed in your solitary room, where you could without hindrance muse over the past, and cast the mind's eye back to Calvary and there behold the guileless Nazarene, the spotless Lamb, nailed to the cross, crying, "It is finished;" and then with an eye of faith, look forward to the time which crowns the great and notable day of the Lord, and there hear and learn what is finished, from the songs of praise, hallelujahs and exclamations of great joy proceeding from the mouths of those blood-washed throngs who are continually praising God and making the vaults of heaven ring with their melody? If you have not, "to-day, if you hear his voice, harden not your heart;" for to-day you are nearer the end of your life—yea, nearer the judgment of the great day—than you have ever been before.—Remember what the Lord has done for you, and how unreasonable it is in you to serve your most bitter enemy, and disobey and spurn the counsels of the God of heaven, when all his counsels are given for your present and eternal welfare.—And if you have weighed this matter well; if you have counted the cost of your redemption, and have enlisted under the blood-stained banner of King Immanuel, in order to help fill up the ranks of the armies of the Lord, let me say to you, Put on the whole armor of God; be strong in the Lord and in the power of his might. Fight valiantly the battles of the Lord; for it is your Father's good pleasure to give you the kingdom. Your captain has taken the command; he has gone before you; he is in the vanguard; he bids you and me to come on, not to be fearful, but believing. Press onward and upward toward the mark of the prize.—You have only a few more battles to fight, and one more river to cross, and then you can shout, *victory! victory!*!! Soon we'll gain the victory, and oh, what a meeting there will be, when we have gained the victory! Blessed thought!

My intention, when I first took up my pen, was to give you a few items only, but my mind has been carried away from the subject, apparently involuntarily, and my pen has followed the musings of my mind. Pardon me if have trespassed upon your patience by my digression.

But to return, we are glad to be able to say that the brethren in this part of God's heritage are alive to God, and apparently realize a full sense of duty toward one another and toward God. The Stanislaus church, (of which I am a member,) num-

bers about 35 members, all in working order, and are bound together in the strong bands of love and Christian affection, being of one mind and speaking the same thing. "Behold, how pleasant it is, when brethren dwell together in unity!" We have had to labor under many disadvantages, but thanks be to God, the darkness is disappearing, the day is beginning to dawn. We have a large field of labor before us. The harvest truly is great and the laborers are few. There is a call gone forth Macedonia, and we feel to prolong the sound and say to our dear brethren who are sound in the faith, who have the worth of souls at heart, "Come over and help us." California is not in all things as bad as it is represented. It has the name of being a very rough place,—drinking, gambling, stealing and murdering, &c. There is a great deal of wickedness in California, but not any more than in any of the Atlantic States, where I have been. I have been in 7 of the Atlantic States, and never saw a more honorable and generous people than the early settlers of California. Though many of them make no profession of religion, yet their deeds of kindness so far surpass those of many of the loud professors of some of the States that such professors should be put to shame. I will name two instances as a sample of their liberality. One is that of a man near Merced river, who accidentally slipped into a threshing machine and had his leg badly torn and mangled. The people in that vicinity had him cared for, and immediately went to work and contributed one thousand dollars for his support. Another man in the immediate neighborhood of the Brethren, had his ankle crushed in a horse power. He was also immediately provided for and five hundred dollars raised for him; and according to the last accounts I had, they were making an effort to raise five hundred more. So much for the roughs of California. And as neighbors, in all my sojourning, I never met with better neighbors than we have had in this State.

Brethren, how does this come? what excuse have we to offer? But admitting that California was the most wicked and benighted State in the Union, is that any reason that we should forsake it and go where we can be strongly fortified on all sides, and protected by the heaviest artillery and mighty batteries of the armies of the Lord? Seemingly there is a weakness in us when we retreat before the enemy. And methinks there is a lack of courage in us when we call back our troops from the out-posts, and station them within the strong fortresses. Would it not be better to send reinforcements and strengthen the weak outposts, and thus retain our position? I would say to my brethren on the Pacific coast, who, with me, are standing sentinels for Christ our captain: Stand your ground; do not give an inch. Every inch is so much gained. Though Satan's forces may come near you, and encompass you around, and hurl his deadly missiles at you, do not be dismayed. Only keep on the whole armor of God. Wield manfully the weapons of our warfare, which are mighty through God to the pulling down of strongholds. Never give over the battle. Surely we must fight, if we would reign. If we are faithful and true to the Master's cause, by and by we will make an inroad into the enemy's ranks, and rescue from the powers of darkness many who

are dear unto us, whose souls are precious in the sight of the Lord. Some of you have children in the adversary's ranks, and we all have loving neighbors there. We must make a strong effort to release them from the bondage where-in they now stand, that their souls may be saved from death. And to those who say, "Can any good come out of Nazareth?" I would say, "Come and see."

We have a delightful climate and productive soil—good chances for brethren to get ground whereon to pitch their tents and to erect their altars; and besides this a chance to get a good home in the church of the living God, and plenty of work to do in gathering sheaves.

Let me yet remind you of the declaration of one Jesus of Nazareth, "I came not to call the righteous, but sinners to repentance." Yes; he came to save that which was lost.

I would further say, that we were favored with a visit by brethren Benjamin Kepner and Joseph Studebaker, both of Illinois. Brother Kepner is a minister. He preached a number of appropriate and awakening sermons for us. They both are very zealous, lively brethren, and appear to feel a deep interest in the welfare of souls. May the Lord bless their labors of love. We were also made happy to meet brother Samuel Riggle and his wife, sister Mary Ann, who came here to see the folks and also to see the country. They were so much pleased with the society and country, that they made up their minds to locate among us. I would say to many others who desire to change places of abode, come and do likewise. Bear in mind this one thing, we expect, by the help of the Lord, to carry out the principles of the doctrine of Christ and the general order of the brotherhood, and those who have not become willing to submit to those rules are not needed here. May the Lord help us all to be faithful, that we may receive the crown of righteousness held in reserve for those that love God. "Finally, brethren, farewell; be of one mind, be of good comfort, live in peace."

Yours in love,

JOHN FUNK.

### Our Trip to Clayton County, Iowa.

VINTON, Ia., Jan. 7, 1875.

EDITORS OF THE PRIMITIVE CHRISTIAN:

Dec. 8th, 1875, brother P. Forney and the writer started from home to pay a short visit to the brethren in Clayton county, Iowa. The first night we stopped with brother Wm. Davis; the second night, with Daniel Marts. Mr. Marts and wife are Adventists. We were kindly treated by them, free of charge; but, as is usual with the members of that church, they had a great many questions to ask—some important ones, and some (perhaps the greater number) unimportant, since they were not of that nature that involves salvation. Brother Forney answered all questions presented by them in a manner that did some good; at least this is my mind. As often as they changed their manner of attack, they were met by the "sword of the Spirit, which is the word of God." We left them on the morning of the 10th, if not better, we hope more wise in regard to the power that God makes use of for the salvation of sinners. We called on Mr. Marts on our return. We expected to be again attacked, and prepared ourselves for the

occasion, but in this we were disappointed.

We arrived at the home of brother John Hansel, Clayton county, Iowa., Dec. 10th, in the evening. Found all the brethren and sisters well. In the evening we had preaching in a school-house near by. Brother Forney preached from the words, "Repent ye, therefore, and believe the gospel." We held 14 meetings with the brethren in Clayton county, preaching principally on doctrinal points. We met with some opposition in the matter of preaching "works," but nothing worthy of notice. Suffice it to say, that we tried in our weakness, to present to all, both saint and sinner, the importance of obeying all the requirements of the gospel without one single exception. Our meetings were well attended, and with one exception, good attention was given. All classes seemed to manifest a desire to know all about this "strange doctrine." We received many calls for preaching,—from those, too, who differed with us as to the manner in which God will save sinners. This part of Iowa is, as a general thing, ignorant of the doctrine of the Bible as taught and practiced by the Brethren. In consequence of this fact, I feel like making a solemn appeal to the Brethren of Iowa. Brethren and sisters, can we not send ministers to those places in Iowa, (almost at our doors,) where the gospel, as we understand it, is not preached? Will we not give to these starving souls the Bread of Life? Remember we have the means; we can do it if we will. God will hold us responsible, if we have the means to do good and do it not.—Come, brethren, let us arise, every church, yes, every member of the church, and help God deliver souls from the power of Satan. It is not expressly necessary that more than two of us should be at one appointment at the same time.

Hoping that the churches of the Brethren in this State will give this matter their serious and prayerful attention, I subscribe myself your brother and helper in this work.

ELIAS TROXEL.

### Something About Brother Stein's Books.

In answer to many inquiries we present the following, which will likely throw some light on the subject that heads this article.

Soon after brother Stein left the Baptist church he commenced writing out *twenty reasons* for leaving the Baptists, with the intention of publishing them in a book to be entitled, *Twenty Reasons for a Change in my Church Relations.*—This would make a book of 500 pages the size of my "Trine Immersion." Being in limited circumstances he was not able to defray the heavy expenses of printing the work, and was then requested, and consented, to put it out, part at a time, in pamphlet form.

By his permission, we then published one of his *Twenty Reasons* in pamphlet form entitled *True Evangelical Obedience.* This is an able work and is doing much good. More lately brother Stein has published another of his *Twenty Reasons* entitled, *Christianity Utterly Incompatible with War.* This is the ablest work against the practice of retaliation I have ever read. These are the only two yet published.

He has now ready for the press several more of his *Twenty Reasons* on the fol-



lowing subjects: *Nonconformity, Christian Baptism, The Lord's Supper, &c.*—These will be published whenever the money can be raised for the purpose. If there are any of our full handed brethren who wish to do a good work by getting these before the public, we would like to hear from them. This is about all that I know about brother Stein's "Twenty Reasons" at present, and will be sufficient to answer all questions presented to me regarding them.

Early last spring, one of the leading Baptist ministers of Tenn., wrote brother Stein to know if he had left the Baptist church, and if so, to give his reasons for so doing. In answer to this brother Stein wrote quite a lengthy letter, which was published in the *Companion* last spring under the heading, "Why I Left the Baptist Church." This article was so much admired by many of our brethren that they requested that it be printed in tract form for general distribution. This is not one of brother Stein's "Twenty Reasons," but a letter written to one of the leading Baptist preachers of America, giving in a very brief manner, his reasons for leaving the Baptist church, in the form of questions pointedly and clearly put to the learned minister. All the above works are kept for sale at my office.

Fraternally,  
J. H. MOORE.

Urbana, Ills.

### MARRIAGES.

Nov. 18th, 1875, at the residence of the bride's father, by brother John Mohler, brother JOHN GROSSECKLE and sister SARAH ELIZA PRINGLE, all of Clermont county, Ohio.

At the residence of the bride's parents, Jan. 12th, 1876, JACOB H. BRECHLY and LIZZIE H. MOORE, both of Garrett county, Md., by J. Pysch.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Ordinary Notices. We wish to use all alike, and we could not insert verses with all.

In the Elk Lick congregation, Somerset Co., Pa., Nov. 27th, 1875, of inflammation of the brain, brother ASTRY, son of brother Samuel M. and sister Elizabeth Piko, aged 22 years, 7 months and 19 days. Funeral occasion improved by the Brethren.

C. G. LIST.

In the Waterloo congregation, Black Hawk county, Iowa, Nov. 15th, 1875, brother JACOB AYLAND, aged 62 years, 2 months, and 2 days. Disease, diabetes and chronic inflammation of the stomach. Funeral discourses by brother C. P. R. Roberts and the writer from I. Cor. x. 13-14.

HENRY C. GOUNOUR.

In the Upper Miami district, Miami county, Ohio, Jan. 5th, 1875, of lung fever, LIZZIE, daughter of brother Adam and sister Rebecca Neber, aged 4 months and 1 day. Funeral improved by brethren H. D. Davy and Jobo Franz, from this text, selected by the parents, Matth. xix. 13-17 inclusive.

W. H. ARNOLD.

In the Cosumnaugh church, December 13th, 1875, brother NATHAN WHALES, in the 25th year of his age. Funeral occasion improved by brethren Byers, Brallier, Shaffer and the writer.

In same church, Dec. 14th, 1875, brother JOHN PERRY HYPLE, aged 55 years, 4 months and 13 days. Funeral occasion improved by the writer. DAVID HILDEBRAND.

In West Conestoga, Lancaster county, Pa., Jan. 9th, 1876, of apoplexy, sister ESTHER BOYER, widow of brother John Boyer, deceased, aged 73 years, 3 months, and 27 days. She was a faithful and consistent member of the church for more than fifty years, leaving 7 children and a number of grandchildren to mourn their loss;

but we sorrow not as those having no hope.—Funeral services by brethren C. Bomberger and C. Rupp, from Pa. iv. 9.

JOHN B. GIBBEL.

[Pilgrim please copy.]

Also, in the same church, Nov. 14th, 1875, brother JOEL PFAUTZ, aged 78 years, 2 months and 2 days. Funeral services by brethren C. Bomberger, Samuel Harley and the writer.

J. B. G.

In the Root River congregation, Howard Co., Iowa, on the 10th of Dec., 1875, sister CATHERINE FRAVEL, consort of brother Philip Fravel, aged 64 years, 9 months and 24 days. Disease, sinking child. She was blind for some twelve years. Funeral discourses by the undersigned, to a large concourse of people, from Revelations xiv. 13.

Also, in the same place, Fillmore county, Minnesota, friend SAYRE OULS, on the 14th of December, 1875. He was like many others in not preparing for eternity, and only half an hour sick. In this let us all take warning by the words, "Be ye also ready." Discourse by the undersigned from the words, "Prepare to meet thy God." JOSEPH OGG.

In the Adams county congregation, Montgomery county, Iowa, Nov. 19th, 1875, of inflammation of the bowels, DAVID STRAYER, son of brother Christian and sister Margaret A. Strayer, aged 16 years and 11 months, less one day. Funeral sermon by the writer. Text.—2 Cor. v. 1, 2. Brother and sister Strayer formerly lived in Pennsylvania, near Johnstown, whence they moved to Black Hawk county, Ia., several years ago, and last September moved to Montgomery county, Iowa, where they lived but a few weeks until Davy took sick and died. He was a noble little boy, quiet and obedient, and was plowing for his father a few days before the Master called for him. Blessed child! he is at rest. N. C. WORKMAN.

In the Beatrice congregation, Gage county, Neb., MARY CATHERINE BARE, aged 14 years, 4 months and 22 days. Disease, typhoid fever. She departed this life, October 31, 1875. This should be another solemn warning to all young folks. May they take it home to themselves.—She was a daughter of Abraham and sister BARE, formerly from Ills. The funeral occasion was improved by the writer, to a sympathizing congregation. HENRY BRIDGEMAN.

### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

Ben Musser 5 00; Samuel Brown 3 55; G. V. Yiler 16 00; Mrs P. H. Bumby 1 60; W. L. Senter 1 60; Abraham Bender 6 30; Susan Rhodes 5 80; Fred Gars 7 50; John Reed 7 20; W. R. Deeter 8 70; Gideon Bollinger 3 75; W. R. Frick 1 60; E. D. Bok 11 5 5; J. B. Chapman 10 00; John K Smith 6 35; Dan Zellers 5 90; Hannah Weller 2 50; Jonathan Warner 1 70; Elias Zimmerman 2 60; D. A. Hufford 1 60; David Herricks 9 60; Sarah Pfintz 1 60; R. Smutz 5 45; Geo Tombaugh 13 00; J. G. Kimmel 8 50; Peter Crumpecker 7 30; Christian Markly 1 60; H. G. Meyers 4 25; M. J. Harley 5 20; Mary Snowberger 3 40; Sol S Miller 4 80; Anna C Miller 1 60; Catherine Long 1 70; E. P. Dow 3 75; S. R. Hisinger 50; V. Reichard 1 45; Elias S Koppnberger 9 60; S. W. Ballinger 1 70; S. Z. Sharp 6 00; Isaac Price 1 60; J. B. Keller 50; A. Hen-

sel 50; Abraham Hefflbaum 2 00; A. N. Ghs-wander 1 45; Wm H. Lichty 1 70; R. Tom-baugh 1 60; D. G. Varner 6 25; Jonathan P. Weirley 1 50; C. O. Root 2 50; J. P. Brubaker 1 60; Wm Byars 3 20; John Humberger 3 45; Daniel Suter 1 50; Cath. Leible 1 70; Cash Longaecker 10; Samu'l Bock 1 60; Christian Flory 50; J. B. Swelzer 2 00; Jacob C. Schneck 1 50; S. A. Maust 3 00; C. Newcomer 2 60; N. B. Johnson 22 60; M. H. Shutt 25; P. B. Knoff-man 2 20; Wm. Beachler 1 60; W. Arnold 23 00; John R. Red 3 20; D. N. Yehers 80; Sol Hendricks 3 20; V. Martin 20; Ba. J. Burger 1 60; D. A. Baily 2 00; W. B. Price 1 70; W. A. Maust 1 60; H. W. Strickler 1 10; D. N. Wing-s 8 70; Z. B. Mumert 1 60; A. B. Snyder 2 00; I. H. Crist 11 35; S. T. Bossman 4 00; May Crouse 2 00; Geo. F. Tabler 1 60; Christian Hinkle 1 60; B. F. Paul 3 85; Samuel Hape 1 80; J. M. Cassel 1 60; Susan Taylor 10; And 1 Shue 1 60; David Buehly 8 00; Cathia A. Snipe 1 75; John Workman 1 70; Emanuel Mowen 3 20; Mrs Hannah Hoover 1 60; John W. Purley 2 80; M. Hiestand 3 30; P. Metzler 3 50; Jonas Helzel 3 20; Thomas E. Snyder 1 60; Mary Brallier 75; H. M. Harshberger 4 30; M. J. McClure 1 50; Jacob Miesler 1 45; R. K. Biukley 1 00; Simon E. Yundt 1 55; A. Workman 4 20; Mary E. Miller 1 50; Solomon Cogan 1 60; Wm H. Boggs 20 16; John B. Sharratt 5 60; Aaron Brower 10 00; Samuel Chick 17 70; J. M. Whitmer 11 20; Mary J. West 1 50; John D. Wallace 1 60; W. S. Meyers 1 60; John Wise 30.—Jan. 18.

### American Genius. Moody & Sankey.

The great revivalists, Messrs. Moody and Sankey, who electrified staid old England with their eloquence and enthusiasm, are fair samples of American genius.—Springing from among the common people, their sympathies are alive to the wants of the whole people, and herein lies the secret of their great success. Those who seek to be popular must study and be familiar with the wants of the masses, and prove loyal thereto. To this fact we may trace the grand success in business, as well as in religious undertakings, which many Americans have achieved. Strikingly illustrative of these suggestions is that great establishment, located at Buffalo, N. Y., and known as the "World's Dispensary,"—a most appropriate name, indeed, for the vast institution, within whose walls are manufactured remedies which are in demand in every quarter of the globe, and at which a corps of distinguished physicians and surgeons, under the personal direction of Dr. Pierce, are constantly administering to the needs of thousands of sufferers everywhere, and whose success in the treatment of all forms of chronic ailments has become so well known that there is scarcely a hamlet in the land in which his name is not familiar. Its proprietor, says the  *Herald and Twilight*, of Detroit, "is a man of the people, writes for them, and to them tenders his eminent professional services." His advertisements are earnest exhortations. Like the great revivalists, his enthusiasm is multiplied by the unparalleled success of his enterprise, as well as by the efficacy of his remedies, because, as the *New York Tribune* says, "his sympathies with them in all their afflictions, efforts, and attainments." Hence, Dr. Pierce's Golden Medical Discovery is today more largely employed as a blood and liver medicine, and also as a cough remedial agent in the world. His Favorite Prescription, he does not recommend as a "cure-all," as is so often done by compounders of worthless, humbug nostrums, but for all diseases and weaknesses peculiar to women it has proved itself so much of a specific that it now enjoys great popularity and universal confidence. Dr.

Pierce's Pleasant Purgative Pellets, "secretly larger than mustard seed," have proved so agreeable and reliable as a cathartic that they are rapidly taking the place of the large, nauseous pills heretofore so much in use; while his Compound Extract of Smart-Weed is a favorite remedy for Colic, Cramps, Summer-complaint, Diarrhoea, Dysentery, Cholera and Cholera Morbus, and also is a liniment. Dr. Sage's Catarrh Remedy, and Dr. Pierce's Nasal Douche, little need be said, as they are known everywhere as the greatest specifics of Catarrh and "cold in the head," ever given to the public. And besides this large measure of success, Dr. Pierce seems likely to achieve as great renown as an author as he has as a physician. His COMMON SENSE MEDICAL ADVISER, a book of about 900 pages, which he sells at the unparalleled low price of \$1.50, has already been sold to the extent of exhausting two editions amounting to forty thousand copies. The secret of Dr. Pierce's success, as well as that of the great revivalists, and scores of other Americans, who by their genius have advanced step by step from obscurity to affluence and distinction, consists in treating the people with consideration, sympathy, candor, and honesty. No man, who hopes to attain either wealth or distinction, can afford to deal unfairly with the world or be indifferent to the wants and best interests of humanity.

**Advertising Rates.**

A limited number of unobjectionable advertisements will be admitted at the following rates.

Ten lines or less constitute a square.	
One square 1 week,	\$ 1 00
" " 1 month,	3 00
" " 2 months,	5 00
" " 3 "	7 50
" " 6 "	12 50
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**DISCOUNT FOR SPACE.**

On 2 squares,	5 per cent.
" 3 "	10 "
" 4 "	15 "
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**WANTED,**

A neat, tidy girl for general housework. To one fully competent a good home and liberal compensation will be given. Address, with name, reference, and wages expected, Mrs. J. S. THOMAS, 2023 North Twenty-second street, Philadelphia. 4-tf

**LANDS FOR SALE!**

No. 1.--Situated in Car-oll county Mo., 2 1/2 miles west of Mandeville, 81 1/2 acres of prairie land, improved and under cultivation, Also 20 acres of timber land 3 1/2 miles east of the prairie farm. TERMS: \$1,300 cash. [5-5t

No. 2.--In Lancaster county, Neb., one quarter section of prairie land, in sec. 29, town 8, range 5, half-way between Lincoln and Crete on the B. M. R. R, 1 1/2 miles from a station. TERMS: \$1,100 cash. For particulars address LEWIS S. KRIM, Meyersdale, Pa.

5-1f

**FARM FOR SALE.**

Situated two miles south of Waterloo, Black Hawk county, Iowa, along the road to the Brethren's meeting-house. The farm contains 181 acres of choice land, and has on it good buildings, a good orchard, and all other small fruit, and is well watered. For further particulars inquire of or address, JOSEPH S. STRICKLER, Waterloo, Iowa.

**SPECIAL NOTICE TO OUR READERS. SPECIAL CALL. Agents Wanted**

To sell the New Patent Improved EYE CUPS. Guaranteed to be the best paying business offered to Agents by any House. An easy and pleasant employment.

The value of the celebrated new Patent Improved Eye Cups for the restoration of sight breaks out and blazes in the evidences of over 6,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians in their practices.

The Patent Eye Cups are a scientific and philosophical discovery, and as ALEX. R. WYETH, M. D., and WM. BEATLEY, M. D. writes, they are certainly the greatest invention of the age.

Read the following certificates: FERGUSON STATION, LOGAN CO., KY., June 6th, 1874. Dr. J. DALL & Co., Oculists:—

GENTLEMEN: Your Patent Eye Cups are, in my judgment, the most splendid triumph which optical science has yet achieved. It is a great and important truth, in this or in any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of a too sceptical public, but that truth is right and will prevail. It is only a question of time as regards their general acceptance and endorsement by all. I have in my hands certificates of persons testifying in unequivocal terms to their merits. I, as a general and practicing physician of my county recommend your Eye Cups.

I am, respectfully, J. A. L. BOYER. WILLIAM BEATLEY, M. D., SALYSA, KY., writes: "Thank you for the greatest of all gifts. My sight is fully restored by the use of your Patent Eye Cups, after being almost entirely blind for twenty-six years."

ALEX. R. WYETH, M. D., ARCHBOLD, PA., writes: "After total blindness of my left eye for four years, by the paralysis of the optic nerve, by my utter astigmatism your Patent Eye Cups restored my eyesight permanently in three minutes." Minister of the M. E. Church, writes: "Your Patent Eye Cups have restored my sight, for which I am most thankful to the Father of Mercies. By your advertisement I got at a glance that your invaluable Eye Cups performed their work perfectly in accordance with physiological law; that they literally fed the eyes that were starving for nutrition. My God, how blessed you are, and may your name be ascribed in the affectionate memories of multiplied thousands as one of the benefactors of your kind."

HORACE B. DURAN, M. D., says: "I sold, and selected future sales liberally. The Patent Eye Cups, they will make money, and make it fast, too; no small catch-ponny affair, but a superb, number one, tip-top business, promises, as far as I can see, to be lifelong."

MAYOR E. C. ELLIS wrote us, November 16th, 1869: "I have tested the Patent Eye Cups, and am satisfied they are good. I am pleased with them. They are certainly the greatest invention of the age." Hon. HORACE GREELEY, late Editor of the New York Tribune, wrote: "Dr. J. DALL, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

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ADOLPH BORNBERG, M. D. Commonwealth of Massachusetts, Essex, ss. June 5th, '73, personally appeared Adolph Bornberg, made oath to the following certificate, and by him subscribed and sworn before me.

WM. STEVENS, J. P. LAWRENCE CITY, MASS., June 9th, 1873.

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# Primitive Christian.

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VOL. I.

MEYERSDALE, PA., TUESDAY FEB. 8, 1876.

No. 6.

## "NOT MY WILL, BUT THINE, BE DONE."

Jesus! Jesus! none but thou  
E'er mine end, mine aim shall be!  
Lo, I make my covenant vow,  
Meek to bow my will to thee.  
So thy love my spirit fill,  
I can rest in thy dear will.

One there is for whom I live,  
Whom I love both morn and even;  
Christ it is, to whom I gave  
All his love to me hath given.  
If thy blood but cleanse me still,  
Lead me, Lord, as thou dost will.

Whatso'er my good may seem,  
If thine eyes as ill it see,  
Take it hence, destroy my dream,  
Only grant what pleases thee!  
Give thyself, through good and ill,  
Give thyself, and I am still!

Let thy will within me reign,  
In me, through me, on me, Lord!  
Through my lifetime's joy and pain,  
Let that will still peace afford.  
In thy presence, calm and still,  
I can die when thou dost will.

For the Primitive Christian.  
My Conviction—No. 2.

BY GEORGE BUCHER.

In No. 49, page 770, of *Companion and Visitor*, of 1875, I tried plainly to express "My Conviction" in regard to the minister's support; and in this article I will endeavor to express "My Conviction" as to what an *evangelical* support is.

My conviction is that it is only an evangelical support when the minister makes an effort to support himself. The following from that stanch historian, Neander, is to the point:

"In the names by which at first those who administered church offices were distinguished from the rest of the community, no trace of this confusion might as yet be found. The Latin expression 'ordo,' denoted simply the guiding senate of the Christian people, (plebs.) See above. (By "see above" he means the fashioning of the priesthood of the Christian church after the model of that of the Old Testament, comparing the presbyters with the priests, the deacons, or the spiritual class generally, with the Levites. G. B.) Into the Greek words *kleros*, *klerikoi*, men had introduced, it is true, already in the time of Cyprian, the unevangelical sense of persons pre-

eminently consecrated to God, like the Levites of the Old Testament, men employed on the affairs of religion to the exclusion of all earthly concerns, and who did not gain their living, like others, by worldly employments, but for the very reason that, for the good of others, they lived only in intercourse with God, were supported by the rest, just as the Levites, when the lands were apportioned, received no particular allotment, but were to have God alone for their inheritance, and to receive tithes from the rest for the administration of the public functions of religion, *oi eisin ho kleros tou deou*, or *on ho kleros ho deos esti*.

See Deut. c. 18. This notion of a peculiar people of God, (a *kleros tou deou*), applied distinctively to a peculiar order of men among the Christians, is now, we must admit, in this sense, something wholly foreign to the original Christian consciousness; for according to this, all Christians should be a people consecrated to God, a *kleros tou deou*, and all the employments of their earthly calling should, in like manner be sanctified by the temper in which they are discharged. Their whole living and doing,—pointed with one reference to Christ, the great High Priest of humanity, striking root in the consciousness of redemption, and bearing witness of its effects,—should hence become a consecrated thank-offering, and a spiritual worship, (a *logike latreia*.) This was the original, evangelical idea." His. of C. R. and Church, Vol. 1, P. 195.

The above plainly shows that the Ministry of Christ is quite different from the Priesthood. That "employing men on the affairs of religion to the exclusion of all earthly concerns," is "something wholly foreign to the original Christian consciousness." And thus Christ, the Head of the church, and the Light of us all, gave *every one* of his followers an example by working at an honest trade. "Is not this the Carpenter?" Mark 6: 3. And in the call of his apostles he gave a further example. He chose working people—men who were engaged in the active duties of life—men who being faithful in that which is least would also be faithful in much; "For if a man know not how to rule his own house, how shall he take care of the church of God?" 1 Tim. 3: 5.

It is a question, however, whether

the apostles were still engaged in their temporal duties after their call to the apostleship. In Luke 5th there is an account of Peter, James, and John engaged in fishing. This was *after* their call to the discipleship, but *before* their call to the apostleship. From the call to the apostleship, until the crucifixion, we have nothing on record that they were engaged in their temporal duties. And this is verified by Peter's question to Christ: "Behold we have forsaken all, and followed thee, what shall we have therefore?" Matth. 19: 27. After the crucifixion we find seven of the apostles at fishing again. "Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee." John 21: 3.

Though the apostles often lacked in faith, they never lacked in principle. When there was no preaching to do they were ready to "go a fishing."

"Satan has some mischief still  
For idle hands to do."

But here were no idle hands. And if we do not often find them at fishing, it is only because they were engaged in their Master's Cause. But verily the twelve say little from which the supporting or non-supporting of the ministry can be inferred. The bulk of this subject comes from Paul. And how do we find him? Was he wholly consecrated to the service of God? or, did he wholly support himself? Plainly, neither.

*He labored to support himself.* "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 33—35. Paul said this to the elders of Ephesus, and he said it not only of himself, but also of them. This is plain from the expression: "I have showed you all things, how that so laboring ye ought to support the weak."

Again: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong. Behold, the third time I am ready to come to you; and I



will not be burdensome to you; for I seek not yours but you; for the children ought not to lay up for the parents, but the parents for the children." 2 Cor. 12: 13, 14. And again, "For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 1 Thess. 2: 9.

And he received support from others. "I robbed other churches, taking wages of them, to do you service, \* \* \* for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. 11: 8, 9.

Another important point to consider in this "giving and receiving" subject is, when Christ sent his apostles "to the lost sheep of the house of Israel" he commanded them to "Provide neither gold, nor silver, nor brass in their purses; nor scrip for their journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Matth. 10: 9, 10. There was no necessity for these things under that commission. They would only have been a burden. But shortly before he gave the second, last, and great commission to go "into all the world, and preach the gospel to every creature," he said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, nothing. Then said he unto them, But now, he that has a purse, let him take it, and likewise his scrip." Luke 22: 35, 36. Here there was necessity for these things. And another point under both commissions is, "Freely ye have received, freely give." They should take nothing for their services; not seek *their's* but *them's*; "Because that for his name's sake they went forth, taking nothing of the Gentiles." 3 John 17.

I will yet say in conclusion, that in the two articles headed "My Conviction," I have tried to show that

1. The minister's motives must be higher than dollars and cents.
2. Ministers should have support.
3. The support is only evangelical when the minister makes an effort to support himself; and,
4. The support must come from the church and not from the Gentiles.

I now commit these abrupt remarks to the consideration of the reader.

Cornwall, Pa.

Patient endurance will soften every misfortune that befalls us when not aggravated by self-reproach; but remorse is of all others the most afflictive stroke the heart can feel.

For the PRIMITIVE CHRISTIAN.  
Voices From the Holy Land.

BY C. H. BALSBAUGH.

To Brother Levi Hauck, of the Big Swatara Church.

"The peace of God, which passeth all understanding, keep your heart and mind, through Jesus Christ." I am "confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1: 6. But we must be "co-workers with God." "My Father worketh hitherto, and I work." Our daily bread does not come "tumbling into the host" ready baked. Judges 7: 13. "The life is more than meat and the body more than raiment." If God gives the greater, He will also give the lesser; but neither without human instrumentality. If we call on God we must mean God. The hand is as much the medium of service as the tongue of petition. If we ask with the mouth what the body is not made the instrument of doing, our prayer is a woful mockery. He that implores God either for justification or sanctification while he depreciates the means, is an insulter of Infinite Holiness. He that engages in worship, and leaves the altar to employ his tongue in gossip and defamation, spits in the face of the immaculate God man, and sets His wounds bleeding afresh. To fawn on the rich and lofty, and lightly esteem the poor and lowly, is to reproach the wisdom and goodness of God in selecting the poor and despised and illiterate as the embodiment and channel of His Infinite Love and Power and Glory. "Err not, my beloved brethren."

"Follow the Lamb whithersoever He goeth." Start with Him at Bethlehem, and keep His foot-prints till you stand on the "sea of glass before the Throne." Take a lesson of condescension in the manger, go to Egypt to strengthen your trust in providence, return to Nazareth to wait on and prepare for your special mission, repair to Jordan for your consecration, and then with all the zeal of a martyr and the wisdom of a saint grapple with the stupendous problems of eternal destiny. Sit down with Jesus at Martha's table and learn how to eat. Sit at His feet with Mary and learn how to listen. Accompany Him to the mountain peaks and recesses and learn how to pray. Follow Him to Gethsemane and learn how to wrestle with the powers of darkness. Draw near to the foot of the Cross and learn how to suffer. From all His parables learn wisdom, and from His miracles learn the necessity of holiness and the power of faith. Let

the vine become the mouthpiece of God, and let the sun, moon, stars, air, water, field and forest, food and raiment, day and night, become spokesmen for Christ. Open your alabaster box and fill the house with the odor of the ointment. It will attest its presence without blowing a trumpet. Its Divine fragrance will penetrate every nook and crevice from basement to attic. Your very garments will smell of Heaven. The lock of the door will testify that Jesus is a guest there. Let it be Jesus, Jesus, and none but Jesus everywhere. Adorn your hands with "gold rings set with beryl;" beautify your person with "bright ivory overlaid with sapphires." Be a miniature copy of Him who is altogether lovely—"the express Image" of Infinite Beauty.

"Thou art fair, my love; behold, thou art fair; thou hast dove's eyes within thy locks." "There is no spot in thee." "Thy lips drop as the honey-comb; honey and milk are under thy tongue." This is God's picture of a saint. O, for this untainted, dove eyed temper, these honey-dripping lips, this gentle, mellifluous life. A scowl is the devil's visor; an angry expression, his pass-word. In the one he writes his name on the forehead; in the other he utters the old falsehood of Eden. Be thou ware of him. His name is legion. His form is protean. His arts are innumerable. He can disguise himself in Divinity as well as in a serpent. He knows how to quote Scripture. There is nothing good that he cannot mimic. He has a mantle of silk and gold for everything repulsive. There is no pipe so narrow, or eigar so short, or quid so small, that he cannot find room to nestle himself. He has often been seen in a handsome face, or heard in an eloquent tongue. I have known him to toy with a cap-string, dance on the dainty rim of a hat, and reflect his fire-seared visage from a pair of well-polished boots. I have even seen him in sheep's clothing, where his triumph was in all that was rough and soiled and threadbare and unattractive. He likes to show a lily-hand, or wrap himself in a flowing beard or raven curls. I am speaking of members. How often is he heard to roar like a lion in the ready, smoothly-turned periods of the preacher, and jabber in the voluble prayer of some self-addressing suppliant. I have seen him grin out of the decorations of a coffin, and wave his sable sceptre on a tombstone. He is next to omnipresent. No key on earth can lock him out of our closets, and much less out of our hearts. He alone who carries the keys of hell and of death, can push the bolt that



keeps out the arch-enemy. "Abide in Him," and that "wicked one shall not touch you." "This saying is faithful and true." "Watch and pray, lest ye enter into temptation." This is the attitude of an expectant of glory. Satan can entangle us in his net by a laugh as well as by an oath. Levity suits his purpose as well as profanity. An idle word has the hiss of hell in it. If we allow the tempter to weave a web as fine as a gossamer, he is satisfied. It prepares the way for something stronger. A spider can run on its slender film as nimbly as on a cable. If we give the wily foe access to fasten one web, he will quickly follow it by another. The web will soon grow into a thread, the thread into a rope, and this into coil upon coil from head to feet, over body and soul.

Set a sleepless sentinel over your thoughts, and "keep your heart with all diligence, for out of it are the issues of life." Pray Jesus that he may Himself stand watchman at the door of your mouth. If we make Him porter of our lips, no "poison of asps" or "gall of bitterness" will drop from our tongues. That "unruly member," although so small, is mighty enough to "set on fire the course of nature," to keep the whole world in turmoil, to ruin souls, to blaspheme God, and to populate the wrath kindled wastes of perdition. Dip it in the blood of Jesus, and make it the exponent of His love, boldly testifying for the Cross, although the shame and inhumanity and ignominy that were heaped on the Redeemer be repeated in our own experience.

Entreat God to impress His seal deeper and clearer in your forehead, so that the signature of your celestial citizenship may be seen and read of all men. Be not content with a dim likeness to your Master, or a doubtful title to your inheritance. "Make your calling and election sure." "Look unto Jesus" until His glorious image is burned into your soul, and you walk through the world a living photograph of Emmanuel. Have "the witness in yourself," and the evidence in your conduct. No merchant fills his house with ware without some external sign to announce his calling. True believers are Christ's advertisements—signs hung out to the gaze of the world to lure them to the exhaustless riches of God's Infinite Treasure-House. Be Jesus over again, according to your measure. Let all the outflows of your life be distilled in the great alembic of Golgotha—love, love that fails the Cross, even in an agony of blood and death, only so that the purpose of Infinite compassion be consum-

mated. See that you pronounce the shibboleth of Heaven without faltering. Bring out the *h* plain and full. Life and death hang on that single letter. There are no nonessentials with God. There are no *mutes* in the vocabulary of Jehovah. If we omit the *h* we will fall at the passage of Jordan. Judges 12:5, 6. Heaven and earth will go to wreck before the Immutable will erase the dot of an *i*. Christ spells His Name with just such and so many letters. More or less is the devil's hand-writing. WATCH AND PRAY.  
*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.

### Manual Labor.

BY JAMES WIRT.

Since the expulsion of man from the garden of Eden, the Creator demands physical labor from the hands of his intelligent offspring. The mandate has gone forth, that, in the sweat of his brow, man should eat his bread until his corporeal body returns to its primitive element. During the present order of things, he is required to put forth muscular exertions in order to gain a livelihood; and being thus destined to labor, accords harmoniously with his constitution. Organized as man is at present, labor is conducive to the continuation of the vital forces, and the functional powers of the body are improved.

The earth was cursed for man's sake, that when he should till the soil, it would not bring forth plentifully, thereby necessitating greater toil to obtain a sufficient amount of the products of the earth to answer the purposes they are intended to subserve, to keep in operation the sustaining processes of his corporeal organization.

The laws of our being require a certain amount of physical force expended from the system that it may retain its normal muscular activity. Our endeavors should be to bring the physical man, by proper training, to the highest standard of perfection attainable, and so doing is truly beneficial to our moral nature.

Man is a creature of want, and the avenues through which his supplies are obtained remain open. The health of an individual depends upon the amount of exercise taken, as stated before; the tone of the system is improved by judicious labor. Physical exercise will profit in a small degree, but Godliness has the promise of the life that now is and that which is to come. It is incumbent upon us to accept our situation and faithfully work until we are called to a wider field of labor, to enter upon the heavenly employ-

ments of the future state. There we can rest from our labors, and our works will follow us. It depends upon our conduct through this life whether we shall enjoy the rest that remaineth for the people of God.

The Bible informs us on this wise, whatever our hands find to do, to do it with our might; for there is no work nor device in the grave.

The Christian is always willing to put forth the necessary exertion for the promotion of the cause of Christ. All have plenty of labor to perform in the vineyard of the Lord, for which they will be richly compensated by receiving eternal life. The life of Jesus after his baptism presents a scene of unremitting labor, as he was constantly engaged in doing good in order to complete the work whereunto he was sent; and when expiring on the cross he exclaimed, "It is finished, Father, into thy hands I commend my spirit." The work of Evangelization has been committed into the hands of faithful men, workmen approved of God.

For the PRIMITIVE CHRISTIAN.

### For Those Who Love to Do the Right.

Come, brethren and sisters, one and all, put away vain and evil speaking of one another; speak every man truth with his brother or sister, for we are members one of another. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from us, with all malice. Let us not be desirous of vain glory, provoking one another, envying one another. If any brother or sister be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; not by slights and snurs, for such things have a tendency to create anger, hard for a weak minded brother or sister to trample under foot. "The fruit of righteousness is sown in peace of them that make peace. From your unworthy sister,

MARY J. SMITH.

*Huntington, Ind.*

Some people tell lies to children with a view of enjoying a laugh at their credulity. This is to make a mock at sin, and they are fools who do it. The tendency in a child to believe whatever it is told, is of God and for good. It is lovely. It seems a shadow of primeval innocence glancing by. We should reverence a child's simplicity. Touch it only with truth. Be not the first to quench that lovely truthfulness by falsehoods.

Sincerity is the basis of every manly virtue.



## THE CHRISTIAN LIFE.

## A CRY OF THE SPIRIT.

I am so weary, Lord! my load of care  
Seems still more heavy with each opening  
day;  
I cannot lift it. Father, hear my prayer!  
And give me strength to keep the upward  
way.

I am so lonely, Lord! the gray and bright  
And prosperous ones of earth all pass me by;  
The friends of happier days ignore my sight;  
I come to thee, O Father, hear my cry!

I am so hungry, Lord! my soul is faint  
For heavenly nourishment, amid the strife;  
I starve, O Father; hear thy child's com-  
plaint  
And feed my spirit with the "bread of life."

I am so thirsty, Lord! my heart would sink  
Withered and parched upon earth's arid  
plain;

Fill thou my cup, O Father, let me drink  
Of "living waters," ne'er to thirst again.

I am so sad, O Lord! the cries of woe  
From suffering human souls afflict mine ear;  
O save and help them, Father, and I know  
They must be comforted when thou art near.

Weary and lonely, hungry, thirsty, sad,  
With all my sorrows, Lord, to thee I come;  
Safe in my Father's arms I will be glad,  
And walk, in faith, till he shall call me home.

—Boston Transcript.

### Frederick the Great and Why He was Called so.

BY AMASA LORD.

[Concluded from page 70.]

The "Seven Years' War" was now fairly commenced. The ambition of sovereigns and generals led them to disregard alike their own comfort and that of their troops. They were goaded forward beneath the blaze of a summer's sun and through winter's storms, and drifts, and freezing gales. The sweep of maddened armies spread desolation and misery over Europe. Starving soldiers snatched the bread from the mouths of starving women and children, and houseless families froze to death in the fields. When the city of Prague was besieged during this war, the scenes of misery witnessed were awful beyond description. An incessant storm of shot and shell fell on the crowded dwellings. Conflagrations were continuously bursting forth. Famine came. Pestilence followed. Demons could not have inflicted more misery than the wretched inhabitants endured, and the scenes witnessed here were repeated in many other cities of Europe.

At one time, depopulated and impoverished Prussia, made so by the grasping ambition of her ruler, and containing a population of less

than five millions, had arrayed against her the combined armies of Austria, France, Poland, Sweden and Russia, which at that time contained a population of one hundred millions. Against such unequal numbers, the king of Prussia fought with the ferocity of a tiger. He filled his broken ranks with peasant boys and any raw recruits whom he could force into the ranks by the energies of absolute power. He even compelled prisoners of war, whom he had taken, to enlist under his banners and fight against their countrymen.

The results of this ferocity were terrible. Villages were burned, harvests trampled under foot, fields crimsoned with gore, widows and orphans starved on the dreary plains, and still there were no decisive results. Frederick acknowledged to his friends that his prospects were hopeless, but resolved to struggle to the last and bury himself beneath the ruins of his kingdom. Having rejected Christianity, and having none of the consolations of religion to sustain him, he carried constantly a phial of poison that, as a last resort, he might commit suicide.

At length, the tide was turned in favor of Prussia. The Empress Elizabeth of Russia, one of the most powerful of the coalition against Frederick, died on the 5th of January, 1762, and her death changed the fate of Europe. Peter the III., who succeeded her, hated Maria Theresa and admired Frederick. He withdrew his troops from the alliance and sent them to the aid of Prussia, for he too was an absolute monarch and his soldiers fought in blind obedience to his will without reference to the merits of the cause. The Swedish Court, which was allied to that of Russia, did the same thing. Frederick was at last successful, and retained Silesia. This success made him a hero, and secured for him the title of "the Great." If he had been unsuccessful, he would have been almost forgotten or remembered only with pity and disgust, and fewer boys would have been named for him both in Europe and America.

But his greatness was secured by the partial ruin of his own country, and that of others. According to his own computation, the conquest of the province had cost the lives of six hundred and seventy thousand of allies, and one hundred and eighty thousand of his own troops. The population of Prussia had been diminished five hundred thousand during the seven years' war. The day after the treaty of peace was concluded, Frederick wrote to his friend, D'Argens, as follows: "For

me, poor old man as I am, I return to a town where I know, nothing but the walls—where I find no longer any of my friends. To form an idea of the general subversion and disolation, you must represent to yourself countries entirely ravaged—the very traces of the old towns hardly discernible; of the towns, some were ruined from the bottom, others half destroyed by fire. Of thirteen thousand houses, the very vestiges were gone. There was no field in seed—no grain for the food of the inhabitants—noble and peasant had been pillaged, foraged, eaten out by so many different armies that nothing was now left them but life and miserable rags."

But the cup of Frederick's iniquity was not yet full. The kingdom of Poland contained a population of twenty millions, and lay between Prussia, Austria and Russia. The monarchs of these countries, like so many greedy wolves, resolved to dismember it and apportion each a part to himself. The man who could rob Austria of Silesia, without any pretext, but his own aggrandizement, would, of course, not refuse to aid in the humiliation and partition of Poland for the same purpose. If Frederick was not the originator of this perfidious transaction, he was at least active in its consummation. Partly by bribing the leading members of the Polish diet, and partly by force, the three powers accomplished their purpose, and the kingdom of Poland was at an end.

Soon after this the mortal career of the "great" Frederick, *falsely* so called, was also ended. His death occurred on the 11th of August, 1766, aged 74. He died as he had lived, a dreary death of pain and hopelessness. He had no faith in the immortality of the soul, of the existence of any God who takes an interest in the affairs of men; and in the anguish of his dying hours avoided all allusion to religious subjects. The Prussian territory had been nearly doubled under his reign, and contained at the time of his death about six millions of inhabitants. But he left to his country, as a standing curse, a standing army of two hundred and twenty thousand men, which consumed four-fifths of the revenue of the state, and enabled his successors to inflict still further evils upon Prussia and the rest of Europe.

Such was the man whom historians call "great," and whom even the present generation honors and reveres. We have shown why he is so called, but it is only because wrong ideas of greatness prevail that the title is conceded to him. When warriors come to be regarded

in their true light, such monsters of selfishness and cruelty as Frederick and his father will be classed with robbers and murderers, and their names and memory will be execrated. If what we have written will tend to divest such men of the halo of glory which surrounds them, and teach the boys of our country to be

"Great, not like Frederick, stained with blood,  
But only great as they are good,"

the object of thus exposing his wickedness and presenting him in a different light from that in which he is ordinarily viewed, will be accomplished.

The present king, William of Prussia, or Emperor of Germany, as he now styles himself, is not a descendant of Frederick the Great, but is a descendant of his father, the tyrannical Frederick William I, whom we have noticed, being a great-great-grandson of a brother of Frederick II. He inherits from his ancestors their false ideas of the divine right of kings, and by the aid of the unscrupulous Bismarck, represses the desires of the Germans for peace and liberty, and makes them subservient to his lust of dominion and power. And yet, unless the civilization of coming generations is in advance of that of the present, he, too, will be called *great*, and held up to admiration because he was successful.

The military system of Prussia is an outrage upon humanity, and a curse to that country and to all Europe. By it every able-bodied young man is compelled to spend several years of the best part of his life in the army, where he is liable to contract habits of idleness and dissipation, and to become unfitted for the duties of civil life. To avoid this slavish military service is one of the principal reasons why so many Germans emigrate to America. The large standing army of Prussia, ready to be used at any moment as an instrument of aggrandizement or revenge, is also one of the principal reasons why the war cloud so often bursts upon the nations around her, for no maxim is truer than that preparations for wars produce rather than prevent them.

"Were half the power that fills the earth with terror,

Were half the wealth bestowed on camps and courts

Given to redeem the human mind from error,  
There were no need of arsenals or forts."

—I hate ingratitude in a man more than lying, vainness, babbling drunkenness, or taint of vice whose strong corruption inhabits our frail blood.—*Shakspeare*.

## PREACHING AND PROPHEYSYING.

[This article, originally published in the  *Gospel Visitor*, May No., 1870, is here republished, by request of the author, who is frequently written to on the subject, and feels that he can do no better than he has here done.—B.]

Answer to a sister's query: "What is the difference between preaching and prophesying. Some think there is none; please answer."

Dear sister: While I try to answer your important query I will associate with it the covering of the head. The text reads: "Every man praying or prophesying having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven." 1 Cor. 11: 45.

Whatever may be the meaning of praying and prophesying in respect to the man, they have precisely the same meaning in respect to the woman. Paul says in 1 Cor. 14: 3: "He that prophesieth speaketh unto men to edification, and exhortation, and to comfort." This being the gospel definition of prophesying, he says in verses 39, 40: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order."

Speaking unto men to edification and exhortation, and comfort, being the true gospel prophesying, it is one of the peculiarities of the gospel dispensation that God will qualify both men and women to do it. This kind of prophecy was predicted by the prophet Joel (2: 28), and referred to by Peter (Acts 2: 17). Then if there be no such gifts bestowed upon women the prophecy cannot be fulfilled. Peter gives the prophecy of Joel in these words: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy," &c. *The last days* evidently refer to the gospel dispensation, and not to the one day of pentecost, as some suppose. We do not find that women took any part in prophesying on that day. God's promise will have its fulfillment during the gospel dispensation. It is true, as Dr. Clark says: "We seldom find *great scholars good preachers*. This should humble the scholar, who is too apt to be proud of his attainments and despise his less learned, but more useful brother." God choosing the weak things to confound the wise, he pours out of his spirit upon both men and women, that they may speak unto their fellow creatures, unto edification, and exhortation, and comfort. With the qualification, *that it be done decently and in order*.

By referring to 1 Cor. 12: 28, we find that God has set certain orders in the ministry of the word in the church, and in the order is that of "helps." In this order the sisters *can serve*, and can become powerful auxiliaries to the higher order of the ministry. Dear sisters, the functions of the office of "helps" you are called upon daily and hourly to perform. Praying with and speaking to those you are associated with, "unto edification, and exhortation, and comfort." In your families, to your children and domestics, to those you meet in your social visits, let redeeming grace be the theme of your conversation to all. And should you live isolated, that is alone away from the society of the Brethren, speak to your neighbors of Jesus and of his true service. Call on your ministering brethren to come and speak to the people the ways of the Lord more fully, and you will become a nucleus around which will be gathered a band of seekers after truth, who will look up to you as a model of true Christianity.

The writer has some experience on this subject. Some years ago there was a faithful unmarried sister in a mountainous district of country, cut off from the society of the Brethren, none living near her; no brother had ever preached there. The sister prayed and prophesied, speaking to her neighbors of Jesus and his true service. When they began to heed and inquire after the ways of the Lord more fully, she called the brethren to her help. I went and preached for them, and left an appointment to meet with them in eight weeks. During the eight weeks the people inquired many things of the sister; she prayed and prophesied, speaking unto them to edification, exhortation, and comfort. When I came the second time it seemed as if all the neighborhood came together; *preaching was an easy task*. The word of the Lord found way to the hearts of some, among whom was an old sinner, who had lived a hard life. He was the day after on his field sowing wheat. He became so distressed he could walk over the field no longer; he laid his seed bag in the fence corner and made his way to the sister's home, crying as he entered: "Is there any mercy for me; is there any mercy for me?" The sister prophesied by speaking to him "unto edification, and exhortation, and comfort." And never will I forget the scene when I immersed him and his wife, with a number of others, in the little mountain stream; and also that of a few years after standing by his bedside, when under the tri-



umphs of faith he passed from earth to his rest. All the glorious work of grace which followed was started by a sister's prayer and prophesying.

In this way every sister can and ought to both pray and prophesy. And to their comfort and encouragement I will say, that one of the reasons why there generally are more sisters than brethren in the churches is that sisters generally are more ready to speak to their own sex on the subject of religion than the men are. But in the church the apostle says he "suffers a woman not to speak."

"But the woman praying or prophesying with her head uncovered dishonoreth her head" (the man, and through him Christ), whether she was married or unmarried; *for the head of the woman is the man*, as the head of the man is Christ, whether he be married or single. "Then let the woman be covered; for if she is uncovered, it is even all one as if she were shaven; but if it be a shame for a woman to be shorn or shaven, let her be covered; if a woman has long hair, it is a glory to her: for her hair is given her for a covering."

The heathen priestesses prayed or delivered their oracles bareheaded, and with dishevelled hair, and otherwise in great disorder; but to be conformed to them would be very disgraceful to Christian women; and for her to be uncovered would be even as if she were shorn or shaven, which would be a shame to her; "for the hair is given her for a covering." Why it would be a shame for the woman to be shorn, or uncovered, and in what sense the hair is a covering to her, I will try to show.

The apostle writing to the Corinthian church bases his argument on the customs and laws of the country. It was the custom both among the Greeks and Romans, and among the Jews an express law, that no woman should go abroad without a veil (or cover). What the material was, or how the ancient veil was made, or wore, we know but little more than it was a covering. "Boaz said to Ruth: "Bring the veil that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her." Ruth 3: 15. What the actual amount was, we do not know. But as the Targum according to Clark says: "The Lord gave her strength to carry it," and as it was intended for a present, the quantity must have been considerable—enough to prove it was nothing like the flimsy thing our women wear as veils. It being for a covering, it was made to answer the purpose as there understood.

A covering in addition to that of the hair the apostle enjoins upon Christian women to be covered with while praying or prophesying, and says it is a shame for a woman to be uncovered.

*Public prostitutes went abroad without veils.* So to be uncovered being the mark of the prostitute, it certainly would be out of order for Christian women to be uncovered, and thereby dishonor their head. For all the Jewish brethren knew that by the law of Moses, the woman suspected of adultery was stripped of her veil, and had to stand uncovered before the priest while the curse of the bitter water was pronounced upon her. (No. 5.) In our own days a woman who dresses loosely or fantastically is often suspected to be not very sound in her morals; so in those ancient times a woman without a covering was considered impure in her morals.

These are good and weighty reasons why a woman should be covered. But there is another reason more weighty still why she should have power, that is, a covering, (margin), "on her head, because of the angels." The Savior says, "Their angels always behold the face of my Father which is heaven." Matth. 18: 10. And the apostle says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. When are these ministering angels more active in their ministrations to the heirs of salvation than when they are in prayer and exhortation to edification and comfort? Dear sisters, the ministering angels, your invisible associates, will have it so. *Will you have it otherwise?*

"If the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn, let her be covered. If a woman have long hair, it is a glory to her, for her hair is given her for a covering." In what sense the hair is a covering to the woman, and why is it a shame to her to be shorn of it, I will try to show. Historical testimony abounds to prove that, by the laws and customs of these times, a woman proven guilty of whoredom, or adultery, had her hair shorn off as a mark of infamy and disgrace. In Germany a woman proven guilty of these crimes was punished in this way: "Having her hair cut off and stripped of her covering before her relatives, her husband turned her out of doors." Also woman reduced to a state of slavery had her hair cut off. These being the laws and customs, a woman having her hair cut off carried with her the public mark of infamy and disgrace; while her long hair were in glory to her, for they covered her from this dis-

grace. In this sense only were long hair a glory to the woman, and for a covering; but while they answered this purpose, the apostle requires an additional covering to qualify you for religious duties. A covering in token of subjection, purity, and virtue; a covering separate and apart from the covering for shelter and protection from rain and storm; for these are used only when needed for that purpose. When you are in the house, these are not needed; and when on a friendly visit, the first token of welcome is an invitation to lay off your head dress or bonnet. Then if you are not covered with a cover in token of religion, there you sit all day long uncovered, and so dishonor your head and grieve the angels. You say anything will answer for a cover. This is true in a certain sense; but then you must wear that *anything* for that purpose, and if your bonnet is intended for the covering you must keep it on in your house, or on your visits. And if you sit with it on in the public assembly, what difference is there between you and the woman who sits with you but makes no pretension of religion.

You say, times and customs have changed, and it is not now considered improper, or a shame for virtuous women to be uncovered, and even have their hair cut short &c. Dear sisters, I will not dispute this point with you. I will only say, the laws of God governing his service, have not changed, and never will change. And while that is the law which says, "It is a shame for a woman to be shorn, or to pray or prophesy with her head uncovered will dishonor her head," in violating these laws, you have no guarantee that God will regard you in any other sense, than in the sense in which the law was given.

"But if any one seems to be contentious, we have no such custom, neither the churches of God." That is, if any set themselves up as wranglers and disputers of these points, let such know that we in *our churches* have no such customs of wrangling and disputing these points; neither have other churches of God such disputings. Then don't you Corinthians have it in your church. Brethren and sisters, neither let us have any in our churches; but let the sisters wear a cap when praying or prophesying whether in the family, social meetings, or in the public assemblies. It is both decent, neat and chaste, and highly becomes your sex.

Permit me to close this article with a quotation from Dr. A. Clark on this subject. He says: "The apostle inculcates the necessity of *order* and *subjection*, especially in the

church. Those who are *impatient of rule*, are generally those who wish to *tyrannize*. And those who are loudest in their complaints against authority, whether civil or ecclesiastical, are those who wish to have the power in their own hands, and would infallibly abuse it if they had. They alone who are *willing to obey*, are capable of rule; and he who can rule well, is as willing to *obey* as to govern. Let all be submissive and orderly; let the woman know that the man is her head and protector; let the man know that Christ is his head and Redeemer; and the gifts of God's endless mercy for the salvation of a lost world."

The apostle insisted on the woman's having her *head covered* in the church, or christian assembly. If he saw the manner in which christian women now dress and appear in the ordinances of religion, what would he think? What would he say? How could he even distinguish the christian from the infidel? And if they who are in Christ are *new creatures*, and the persons who ordinarily appear in religious assemblies are really *new creatures*, as they profess, in general, to be in Christ; he might reasonably inquire, if these are new creatures, what must have been their appearance when they were *old creatures*? Do we dress to be seen? And do we go to the house of God to exhibit ourselves? Wretched is that man or woman who goes to the house of God to be seen by any but God himself!

D. P. SAYLER.

*Double Pipe Creek, Md.*

FOR THE PRIMITIVE CHRISTIAN.

In Reply to Brother C. H. Balsbaugh's  
"Diapason of Redemption."

BY MARGARET DEARDORFF.

Thank you, dear brother, for the consolation you have given me through the *Primitive Christian*. You know that it is much easier to bear with our infirmities when we know that others sympathize with us in our affliction. It is a great comfort to me in my loneliness to read such cheering words. When I am sitting in my accustomed seat, where the gospel is preached, how often have I been wishing if I only could hear what is said; but being so often disappointed in that respect, I have concluded to try at least to be contented in whatsoever state I am. When brethren have a strong voice I can understand a good deal of what they say; but when their voice is not so strong, it all appears to me as silent as the grave. If I could use my deafness as a garment, put it on and take it off when I pleased,

I would consider it a great blessing; but this I cannot do. Were it not for our periodicals my situation would be a distressful one indeed; but by reading our papers, I can hear preaching every week. What a blessed privilege! How often have I been refreshed by reading articles in our papers! It is true there are some that are not of much benefit, but then there are others that will pay ten fold. The greatest loss to me since I have lost my hearing is, that I cannot enjoy myself when they sing praises to God, as I formerly did. How my soul used to be enraptured with delight! But now when they sing I can but hear a faint sound as if it came from a distance. But as you say, "When that august reconstruction will roll its Divine 'Ephphatha' in upon your now paralyzed tympanum, and flood the heights and depths of your soul with the harmony which God has been to Himself from eternity," this is enough, dear brother, and more than I deserve; and I will patiently endure all the disadvantage that may arise from the loss of my hearing. God is good, and will answer our prayers in his own good time. You say, "we are both pushed to the outskirts of society by our physical infirmities." This is true when in some societies, but not so when in the society of the Brethren; for I can truly say that I have many dear, kind, and loving friends among the Brethren, who always seem to sympathize with me in my unpleasant situation. Nearly always when I am in a company of brethren and sisters, there is some one that will take a seat beside me and communicate to me, if not all, at least the greater and most important part of what is said. This I consider a very great favor. It is true, as you say, that my difficulty is local, and unaccompanied by pain, while yours is general and the source of continuous agony; but never mind, dear brother, there is a good time coming, when all our afflictions will be as nothing when compared with the glory that we can and will enjoy. I want you, dear brother, to write as long as the Lord will grant the ability. You can employ your time in no better way than to help promote the cause of Christ. You will receive your reward in the end.

*York Sulphur Springs, Pa.*

We All Have Faults.

He who boasts of being perfect is perfect in folly. I have been a good deal up and down in the world, and I never did see either a perfect horse, or a perfect man, and I never shall until two Sundays come together. You cannot get white flour out of a

coal sack, nor perfection out of human nature; he who looks for it had better look for sugar in the sea. The old saying is, "Lifeless, faultless." Of dead men we should say nothing but good; but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its black drop. Every rose has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds. Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's-cap I have, nevertheless, heard the bells jingle. As there is no sunshine without some shadow, so is all human good mixed up with more or less evil; even poor-law guardians have their little failings, and parish beadles are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not, or hats would need wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every man's bosom. There's no telling when a man's sins may show themselves, for hares pop out of a ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it's in him, and the rider had better hold him up well. The tabby-cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.—*John Ploughman.*

CURSOR reading, imported thought, passive acceptance of truth droned from the pulpit, mere splinters of time and of mind given to God, have their value, but they are not enough. Prayer and watching alone bring the heavenly vision. The heart is a great interpreter, a great prophet. Love is inspiration. Love will see a thread stretching down from the throne of God which is otherwise invisible. Love will hear a whisper when the unloving soul hears nothing. Eagerness and desire must be in it. God unveils many a mystery to the hungry heart.—*Dr. Swazey.*

DARE to look up to God and say, Use me henceforth whereunto thou wilt; I consent unto thee; I am thine; I shrink from nothing that seemeth good unto thee. Lead me where thou wilt, clothe me with what garments thou wilt.—*Emerson.*



## For The Young.

### What My Little Boy Taught Me.

"Tommy, come to mamma."

A sullen little face, with scowling brow and pouting lips, appeared at the door.

"What have you got to do?"

"I've got to stay in bed all day." And with the words Tommy jerked off his jacket, and kicked one boot across the chamber floor.

"What naughty thing have you been doing?"

"Spoiling the calla lily."

The words, tone and manner of the little boy of six were so hard and defiant that a vague alarm seized me, and I said gently—

"Come here, my poor little laddie, and get into mamma's bed. You look very cold."

The downcast eyes were lifted in a strange, glad surprise, and the remaining garments were laid aside softly. Slowly, shyly, and questioningly the little fellow crept in by my side and lay quite still.

"Now, Tommy, tell mamma all about it."

"I only just pinched the littlest leaf. I wanted to see what it was rolled up so tight for. There's ever so many more."

"Yes, Tommy, but no more like this one. All the year you have seen these little rolls unfold into broad, glossy, green leaves; but this one, Tommy, was a bud. If you had watched without touching it, you would have seen it grow larger and lighter in color, until some bright morning you would have run down stairs, to shout and clap your little hands over the most beautiful flower you ever beheld. It would have looked up lovingly into your face from its heart of gold, and its pure velvet lips would have smiled upon you for letting it live and bloom. I am so sorry you hurt the dear little bud, that now can never be a flower."

"Can't it be mended, mamma?"

"No, dear."

"You mended the cup I broke."

"Yes, darling, a broken china cup may be made whole again, but a sweet little bud, waiting to become a rich, golden flower, pinched and torn by cruel fingers, can never be restored."

"And cannot God restore it mamma?"

The penitence, pathos, and despair of the child's face were indescribable. I drew the little form to my breast in silent awe.

"I'm almost as bad as Cain, mamma," he said, sobbing heavily.

"How is that, dear?"

"I've killed something. But mamma, I did not mean to, truly. I

didn't know I was hurting the little bud. I'll never touch a plant again—only look at it, mamma, and love it, and wait for the morning when it'll be a great beautiful flower."

Precious little teacher! What a lesson for us mothers! In the hurry and worry of this toiling, molling world, are we not in momentary danger, as we walk in the garden of our homes, of pinching, if not killing, something? Think of the tragedy it would be if, through our haste and heedlessness, we should crush and destroy the bud of tenderness—so full and bursting in the heart of a child—and give to a society a callous, unfeeling man or woman! There are such in every community. Did the good God, whose name is Love, make them so? Who then is the wretched culprit? And where shall he or she be found in that great and awful morning when the Lord of the garden shall demand the full and glorious flower which was to have been developed and perfected from the sweet little bud given unto the bosom of father and mother?—*Home Guardian.*

### Ten Minutes To Live.

On board an English steamer, a little ragged boy, aged nine years, was discovered the fourth day out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases.

When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful, sunny face, and eyes that looked like the very mirror of truth, replied that his stepfather did it because he could not afford to keep him nor to pay his passage to Halifax, where he had an aunt who was well off, and to whose home he was going.

The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stow-aways to be easily deceived by them, he said, and it was his firm conviction the boy had been brought on board and provided with food by the sailors. The fellow was very roughly handled in consequence.

Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him, and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized and dragged him on the foredeck, and told him that unless he told the truth in ten minutes from that time, he would hang him from the yard arm.

He then made him sit down under it on the deck. All around him were the passengers, and the sailors of the middy watch, and in front of him stood the inexorable mate with his chronometer in his hand, and the officers of the ship by his side.

It was the finest sight, said our informant, that I ever beheld, to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied with the utmost simplicity and sincerity, by asking if he might pray.

The mate said nothing, but nodded his head and turned pale as a ghost, and shook with trembling like a reed shaken by the wind. And then all eyes turned on him, the brave and noble little fellow—the poor boy whom society owned not, and whose own stepfather could not care for—there he knelt with clasped hands and eyes turned up to heaven, while he repeated audibly the Lord's Prayer, and prayed the Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy and clasped him and blessed him, and told him how sincerely he believed his story, and how glad he had been brave enough to face death, and be willing to sacrifice his life for the truth of his word.—*Christian at Work.*

### Believing What We Understand.

A man once came into Mr. Day's store and asked:

"Do you believe in the Trinity?"

"Yes sir."

"Do you understand it?"

"No sir."

"How then can you believe it. I never believe things that I do not understand."

"How," said Mr. Day, "can I raise my hand to my head?"

"By contracting the muscles of your arm."

"But how can I contract the muscles of my arm?"

"The will acts upon the nerves, and causes the contraction of the muscles."

"How does the will act upon the nerves, and what is the will?"

The man at last replied:

"I do not know."

Mr. Day told him, "Since you cannot understand the simplest processes of life do not attempt to understand all of Jehovah. Let God manage his own affairs in his own way and believe that he is the truth."

## The Primitive Christian.

MEYERSDALE, PA., FEB. 8, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE BELIEF OF DISBELIEVERS.

From the circumstance that unbelievers, using the word unbelievers with its ordinary meaning associated with it, do not believe the Scriptures, or in revealed religion, we are likely to dismiss them from our minds as if they had no belief at all, or at least to forget their peculiar belief and what is involved in it. We should notice the difference between unbelief and disbelief. *Unbelief* is a mere failure to admit a proposition; *disbelief* is a positive rejection of the proposition. A person may be an unbeliever in Christianity because of ignorance, having never inquired into the truth of it; a disbeliever positively rejects it. An unbeliever is usually open to conviction; a disbeliever, having rejected that of which the falsity has been proved to his satisfaction, is not so likely now to be convinced of the truth of it, though it may be true.

The following remarks of Archbishop Whately upon the credulity of disbelievers have much truth in them: "Disbelieving is believing; since to disbelieve any assertion is to believe its contradictory; and whoever does this on slight grounds is both credulous and incredulous; these being, in fact, one and the same habit of mind. This, though self-evident, is frequently lost sight of, owing to the employing in reference to the Christian religion the words, 'Believer and unbeliever;' whence, unthinking persons are led to take for granted, that the rejection of Christianity implies less easy belief than its reception. Whereas, in reality, the infidel shows greater credulity than the Christian. The Christian believes that miracles took place in the setting up of Christianity; but assigns a sufficient cause for those wonderful events—namely, the Almighty power of God; and a sufficient reason for the exertion of that power—namely, to attest a divine Revelation. They, on the contrary, suppose that all the best established laws of the human mind were violated, and that man, in this one case, acted differently from the way in which they act in every other, while yet they are unable to assign any probable cause, or any specious reason for such an astounding miracle. And no one should make a boast of his 'incredulity' in disbelieving something that is very strange, while he is believing, as the only alternative, something incomparably more strange."

The remark that the "infidel shows greater credulity than the Christian," in the above paragraph, may seem strange to some and false to others. But when the case is properly examined, the truth of the remark must be conceded. Credulity means easiness of belief, and the remark implies, that disbelievers believe some things upon less satisfactory evidence than Christians have for believing in Christianity.

One of the arguments used in maintaining the truth of Christianity, is drawn from the miracles that were wrought in attestation of its divine authority. And this argument has great power. That Christ and his apostles performed works which required divine interposition or supernatural strength, is a proposition susceptible of the most satisfactory proof. And infidels perceiving the strength of the argument in favor of Christianity drawn from miracles, have denied the miracles attributed to Christ and his disciples. But what absurdities are involved in this denial!

If Christ and his apostles did not perform miracles, it follows that though they were obscure and uneducated Jews, with nothing to give them power, yet they were foolish enough to imagine that they could introduce and set up a form of re-

ligion whose precepts were in direct opposition to the habits, prejudices, and customs of the world from whom their converts were to come. But as foolish as the conception of such an idea would indicate they were, nevertheless they showed a great deal of practical wisdom in the course they pursued.

Again: If their pretensions to miraculous power were false, and they were wicked impostors, they must have had some ambitious or avaricious objects in view. But nothing whatever of this kind can be discovered in their conduct. On the contrary, they manifested great deadness to the world, self denial and humiliation. And to reconcile these traits of character with the general character of impostors, or of men of evil designs, is not easily done. Then to believe that the apostles were impostors, and that they imposed upon and deceived the people, and that their miracles, though performed in broad daylight and publicly, were a deception, is to believe what is most unreasonable and absurd. We may take the resurrection of Christ with all its attendant circumstances as an example. It had been taught and believed, at least by his friends, that he would rise from the dead. And to prevent his resurrection the sepulchre was sealed and well guarded. It is said that Pilate was requested to guard the sepulchre, "lest his disciples come by night and steal him away." It is evident the enemies of our Lord feared he would be taken away by his friends and hence took special care to prevent it. And strange and inconsistent as it may seem, the very persons who feared he would be stolen by his friends, and who had taken every measure they thought necessary to prevent it, were the persons who reported that he was stolen! Was not this equivalent to saying, "We could not prevent his leaving the grave, though we had the military power and all the power we asked at our disposal?"—It surely was. And thus the discomfiture of the enemies of Christ at his grave, shows the presence of a supernatural power, and by that power he rose. This is the testimony of Scripture. Disbelief affirms his friends stole him away. Which side, then, has the preponderance of reliable testimony? It is surely the side of belief.

The thought we have presented, and endeavored to develop in some degree, is the thought that disbelievers, though they reject the truth of the Bible, believe a great deal. To believe that the miraculous performances narrated in the Scriptures were all a human contrivance, to impose upon mankind; that although done by Christ and his apostles publicly, were never detected as a fraud; that the wonderful success Christianity met with in enlarging its domin-



ion, and in multiplying its adherents, was accomplished altogether by human agency, is to believe what is little less marvelous than the gospel miracles which disbelievers reject. And the marvelous things which disbelievers believe from the ground which they occupy, are not accounted for satisfactorily. But according to the belief of Christian believers that Christianity is of divine origin, the wonderful things of the gospel can be accounted for very readily, since the power of a divine agency is acknowledged. And with much propriety may it be said that "no one should make a boast of his 'incredulity' in disbelieving something that is very strange, while he is believing, as the only alternative, something incomparably more strange."

#### DR. BEHREND'S MIGRATION.

On the 23rd ult., Dr. Behrends, pastor of the First Baptist Church of Cleveland, Ohio, tendered the resignation of his pastorate, to take place on the first of the present month. In connection with his resignation he stated that no reasons of a personal nature had induced this decision and action; but that after thirteen months of varied experience since the utterance of his "views on the communion question," he found himself "so radically at variance with the denominational spirit, that a peaceful withdrawal from the Baptist body" seemed to be his only honorable course.

In October, 1868, this same Dr. Behrends, on the Open Communion question, expressed himself thus:

"He who asks me to practice Open Communion, asks me to put the knife to the heart of my own denomination, and smile while its life-blood is gushing out. \* \* \* Break down these barriers around the Supper, and if you are a thinking man, or a thinking woman, you *must* go one step farther—you cannot avoid the conclusion that the observance of an ordinance is not essential to obedience, but optional—that it may be set aside or modified at pleasure or convenience. And then you are ticketed on the express train that stops at no station this side of Rome—unless you jump off at the risk of life and bones. Instance upon instance could be produced where Open Communion has sapped the life of churches, and carried them right into the current of Pedobaptism."

In these prophetic words an important truth is put in strong terms; but he said, "My 'way of putting' this thing is not too strong." With this we agree, feeling that such truths cannot be clothed in language too strong; and the Doctor's after course is an irrefutable argument for the correctness of his position as above given.

How must his congregation have been taken by surprise, when, in December,

1874, he delivered a sermon in which he sought to "break down these barriers around the Supper!" In this sermon he argued that baptism was not a necessary practical prerequisite to communion; but that faith alone gave inalienable right to it. So far as he was concerned, therefore, the barrier around the supper was broken down, and, according to his own position and logic, he "*must* go one step farther." This step he has taken and now holds "that the observance of an ordinance is not essential to obedience, but optional—that it may be modified at pleasure or convenience." According to his own "putting," he is now "ticketed on the express train that stops at no station this side of Rome." Will he go to Rome?—He does not want to go so far yet, and therefore, "at the risk of life and sound bones," he is trying to "jump off" at Providence, R. I., as a candidate for settlement over the Union Congregational church at that place. The Baptist church at Cleveland accepted his resignation without dissent or murmur, and accompanies him with its prayers and good wishes.

Without stopping to discuss the question as to whether the Doctor made a "better" or a "worse" by the change, let us learn from the circumstance to stand up unyieldingly for the Scriptural doctrine that Christian baptism (by trine immersion) is a practical prerequisite to the Lord's Supper. B.

#### The Editor.

He left on the night of the 28th ult., as announced in our last issue. We have heard from him once since. He was then in his field of appointed labor, and reported the meetings as being interesting. May he have a pleasant and successful visit. B.

### Gleanings and Gittings.

It will be observed that we have an unusual amount of correspondence in this issue; and we wish to say that we could not find room for nearly all. Farther, as news is most appreciated when it is fresh, we take the liberty of gleaning from some letters that were intended for the correspondence department the most interesting portions, and dropping the balance. This, we trust, will be satisfactory to all parties concerned.

We have letters from the north, south, east and west, stating that so far the winter has been unusually mild, and that the general health is good. The greater part of January was very pleasant here among the mountains; so much so, that the buds on the trees began to swell, and fears were entertained, that, if such weather should continue awhile longer, fruit trees might suffer from following frosts. On

the night of the 1st inst. there was a sudden change, and since then it has been quite cold. B.

AMONG the letters we cannot find room for, is one from brother Gabriel C. Frey of Covington, Ohio. He gives an account of a flood in the Stillwater river. He says the banks were overflowed and much soil was washed from the bottom lands, and fences were swept away. He also states that the upper bridge at Covington was taken, and that a little boy (Newton Denvalt) and a little girl, aged about 12 years, daughter of Henry Langston, went down with the bridge. The boy swam to a tree about 50 rods below, whence he was rescued with a boat after much suffering from cold and exhaustion. The little girl, however, was not so fortunate. When the wrecked bridge struck the pier of the railroad bridge she sunk and was drowned. This was on the 28th ult. A few days later she was found about half a mile below. Her parents have the sympathies of the community. Let this be a warning to all, and especially to children, not to allow their curiosity to lead them into danger. B.

THE *Danbury News* says: "When a man detects a missing button after getting on a clean shirt, no one in the house is aware of the fact. He takes off the shirt and puts on another, quietly smiling all the while. He never, never speaks of it to a soul."

We can imagine that our subscribers have about the same pleasant feelings when they fail to get their papers on time. But they do not quietly put the paper off and put on another—they kindly inform us of the failure, and then patiently wait till the paper makes its appearance.

Just at this season of the year there will be more or less errors or failures in sending out papers. We are now beginning to see our way out of our present flood of work; and we hope that all who have failed in getting papers will notify us at once and we will send them. Do not say "Some of my papers failed to come, and as I do not wish to miss even one number, I wish you to send them." This would be nice enough, but it does not tell what is wanted. Tell us the number and date of the missing papers, together with your name and address, all plainly written, and then if your paper does not come, it is—not your fault. B.

In No. 4, page 59, under the head of "Poor Fund," we called S. R. Wells a brother. This, we are credibly informed by a beloved brother who knows, was a mistake. S. R. Wells is a sister, and we father the error and cheerfully make this correction. B.

We have no particular desire to know everything, and we certainly have no hope

that we shall, at least, while in the flesh ; but we do wish we had such a general knowledge of persons, places, and things that we could attend satisfactorily to such letters as the following, without troubling any one :

"Brother Quinter: please add Wm. Kemper's name for the paper to our list, and oblige. John McCreary."

It may be humiliating to confess it, but it is true that we do not remember brother McCreary's address; and we are too ignorant to know where to send W. K's paper. If brother McC. had given his own post-office, it might have been a little help; and if he had also given the subscriber's address it would have been still better; but if we could only know all such things, this would be best of all, as it would help us in all similar cases. Any light on the points of darkness will be hailed with gladness. B.

BROTHER S. T. BOSSERMAN, Dunkirk, Ohio, Jan. 31st, 1876, says: "The Ark of the Lord is still 'onward' with us.—We have had several accessions to the church during the past season; and quite recently brother Jesse Calvert and brother J. P. Ebersole were with us and held a series of meetings, and 14 more were made willing to accept the offers of salvation and were admitted into the church by baptism, for which we 'thank God and take courage.'"

BROTHER B. E. PLAINE, of Guthrie county, Iowa, writes: "We have had the mildest winter, so far, with the exception of a few days, that we had since we are in Iowa, now over nine years. It has been thawing and freezing nearly every day and night for the last six weeks; consequently our roads are nearly all the time too rough to travel. In other winters the ground was frozen up all winter and the roads were smooth and solid as a turn-pike."

"I like the change of the paper very much. The paper is larger and better, and the correspondence much improved so far, and the name PRIMITIVE CHRISTIAN, a very appropriate one. I am much pleased with it, and think every family of the Brethren should subscribe for it. I am sorry that many of them prefer to take papers of much less importance, and pay more money for them, and feel too poor to take the PRIMITIVE CHRISTIAN."

BRO. S. Z. SHARP, Jan. 24th, says: "I write to thank you for sending to the paper to the parties named. I hope you may be duly repaid by some one's contributing for such purposes. Now, dear brother, I hope you will be more cautious than ever in rejecting every article that may be controversial, or that may detract from the good name of the brotherhood. I will do the best for you that I can. With prayers for your welfare, I remain your brother."

We are glad that we can say to you that a few liberal-hearted brethren have already come forward and authorized us to send more papers at their expense to such persons as brother Sharp may name. Such contributions, given from a proper motive, will certainly be acceptable unto

the Lord, and, no doubt, in a short time, brother S. will be able to chronicle some good results from the papers thus distributed in his territory. B.

BRO. A. H. EMMERT, of Sterling, Ill., after his best wishes to us, adds: "The cause of the Master is prospering some in our district, which is large—the members being scattered—and few laborers."

BROTHER LEWIS M. KOB, in a note dated Jan. 22nd, at Franklin, Iowa says:

We the brethren in Decatur Co., Iowa, are still striving to labor in the vineyard of the Lord. We expect preaching regularly ever 1st and 3rd, Sunday of each month, at our meeting-house near Franklin. We had Sunday school last summer; brother Jacob Caster Superintendent. This winter we have social meeting every Thursday evening, some of which have been very interesting, to me at least, and I think also to others. It is good to assemble together to exhort and admonish one another; for we all need encouragement."

BROTHER Z. ANNON, Thornton, W. Va. Jan. 30th, says:

"We have had a very open winter. We have had no snow to amount to anything; but we have had a great deal of rain and mud. Second, we have had three series of meetings in our district. Brethren Annon and Moses Fike held the first, at the Red Oak; and four were added by baptism. The second was at Nuzum's Mill. There the labor rested upon myself, as I tried to get help from various points but none came to assist. Hence in my weakness I delivered nine sermons, and the result was that five were buried in baptism and arose to walk in newness of life. The third was at the Thornton School-house. At this place elder E. Anvil was with us a portion of the time. Also brother Digman, from the upper end of the district, preached and for us. Four more were united to the church. \* \* \* There is to be a young man buried to-day at the Thornton graveyard. Thus we see we are dying mortals."

THE PRICE OF THE PRIMITIVE CHRISTIAN is only \$1.60 a year. We could easily accommodate a thousand more subscribers; and as we are publishing a cheap paper—our readers say it is a good paper—we hope there will still be an effort made to secure subscribers. This is a good time to solicit. B.

## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

### How is This?

In noticing the appeal from Denmark for the preaching of a pure gospel among them, and the response it met with, involving, as it did, the translating of some of the Brethren's works, and the expense of sending missionaries to that distant field, there were two things that occurred to my mind of considerable interest.—First, the existence of an active spirit of evangelizing, so that those of other lands may share with us in the blessedness of the truth. This is certainly very gratifying, and it is to be hoped that the movement may result in accomplishing much good,

both where the call originated, as well as to develop among us still more of a spirit to carry the gospel into many untried localities.

In connection with the foregoing reflections there occurred to my mind, the repeated calls from the large and promising western missionary fields of America, embracing a population of several millions of people, with brethren singly and in groups over a large portion of this territory, without a preacher of the Brethren within reach; these would be the nucleus of many congregations were they supplied with a minister. Looking at this state of things I could not help inquiring in my own mind "how is this," since, no sooner is there one call from beyond the "Atlantic" for a ministry than all interest becomes active, and we cheerfully lay under contribution to this call, men, means, and church literature, while in our own home land there is call after call, long and loud, and comparatively little interest is awakened. Is it because more souls may be reached in Denmark in proportion to the effort than here? No, it is not that. Does the Danish call promise a better harvest than our own western States? No. Does it cost less in time and means? No; but vastly more to reach this transatlantic field. Is it because our response to the Danish call will trumpet our fame vastly more? Ah, who understands himself? Surely all will say that it is wrong to be influenced by the love of fame; but may not this account for it—i. e., we can reach Denmark by using our ability as a fraternity, and therefore are in duty bound to do so, (no one objects); and as regards our own home calls, we relieve ourselves from any sense of duty by thinking that those calls will be met *somehow*. But that way of dismissing the subject won't do, since that *somehow* leaves the hitch just where it has been lo, these many years. What is wanted is simply to inaugurate another home Danish movement, and push that "*somehow*" to the wall. Let us again lay under contribution the men, either by having them migrate, and station among those scattered members throughout the great west, or by some other method, if any better and more feasible is possible, who shall see that to them and many others the truth may be preached. And along with the men, also, the means and literature necessary to do a good work.—This will remove the perplexity from the mind of the writer which led him to inquire "How is this?"

S. S. MOHLER.

HAGERSTOWN, Wayne Co., Ind., }  
Jan. 26, 1876.

Brother Quinter?

Having been present at a communion meeting of the "New Dunkards," as they call themselves, I will notice a few things that were said and done on that occasion. In the first place, one of the ministers remarked that they had come together to partake of the "Lord's Supper," or bread and wine, with the children of God, and it would be far from him to debar or prevent any denomination from coming forward and partaking of the "Lord's Supper" with them, and with a few earnest invitations to come forward to the "table of the Lord, remarked that they were not so "narrow, contracted, and bound up in a nut shell" but that they could commune with any who felt themselves to be Christians.—



After making some very unappropriate remarks on the Lord's Supper, he dismissed that part of the subject and turned his attention to "feet-washing." Upon this subject he made some remarks reflecting upon the church of the Brethren, remarking that he knew a brother in the church of the old Brethren that told him he had not had the privilege of washing the brethren's feet for upward of twelve years, and when he inquired of the brother the cause, he said it is generally understood among the old brethren that the bishop shall do the washing of feet, assisted sometimes by the deacons. This he related as an argument in favor of the single mode of feet washing, which they hold tenaciously. After hearing him misrepresent the Brethren and speak at length on some other topics, I wrote him a letter concerning his remarks, telling him that old Brethren were too well known in this part of the country for him to come 100 miles and preach that to a congregation with the expectation that they shall believe it. I also told him that I though if he wished to retain his influence over that congregation it would be advisable for him to rectify that expression the next time he came back, but he only made it worse, and besides that he misrepresented the letter that I wrote to him. But for all this I can bear with; but I want to say to the brethren and sisters, that if you do not wash feet when you meet for that purpose, the fault is with you, rest assured of it, and not as the friend stated above. The Savior said we should wash one another's feet. Now if we don't do it, it is our fault and consequently we must suffer loss.

Now in conclusion I will say to the brethren and sisters, "Let us hold fast our profession which we have professed before witnesses." "Let us earnestly contend for the faith which was once delivered to the saints"—the faith which the "old Dunkards" are so earnestly contending for, and not give away as the "new Dunkards" have already done, in "feet-washing," "the Lord's Supper," "trine baptism," and "non-conformity to the world," but that we may earnestly contend for the simplicity of the gospel, and the necessity of church government and council, is my prayer.

JOSEPH HOLDER

### My Experience; or, How I Became a Member of the Church of the Brethren.

*To all the Readers of the Primitive Christian, Greeting: May "Righteousness and peace and joy in Holy Ghost," be in and prevail among you.*

I will now avail myself of the privilege extended in No. 42 of the *Companion* of 1875, viz.: to give a statement of my experience, or how I have been led to obey God's word, and how I became a member of the church of the Brethren.

If it is not digressing too much, I would wish to begin by referring to the years of my childhood, and state that from my earliest recollection I was religiously inclined, and delighted in being so. I loved the Bible, and delighted in reading it. When assembled at the house or place of worship, I considered myself as being in the presence of him who knew the secrets of every heart. I was reared in the Methodist church. At the age of twelve I became a seeker; and continued for about five years, during which time I

frequently knelt at the "mourners' bench," and with profound solemnity implored God for grace and pardon—for the Holy Spirit to guide into all the ways of truth and righteousness. My anticipations and desires at this time were never fully realized.

At the age of seventeen I came to the conclusion that it was not for me to obtain that degree of assurance of peace and pardon which others professed to have obtained. The importance of uniting—becoming identified with a religious body now became very apparent. The society known as the "Evangelical Association" became my choice, with whom I continued about eleven years. During the first year of my membership, a choice was held for an exhorter, whose duty it should be to assist in leading the class and conducting the exercises of prayer-meetings, &c. The lot fell upon me, and the office was solemnly accepted.

During the time of my labor while leading and exhorting the class, and during the hours of private devotion and meditation, when my mind was engaged upon the sacred rites and ordinances, which the great Head of the church instituted, something seemed to say, "Worship is not conducted in our day as the Lord hath ordained." For instance, when examining the subject of baptism, I became fully convinced that this sacred rite was designed for believers only—not for infants nor unbelievers—and that it should be administered in the water or by immersion; not by sprinkling or pouring. But when inquiring upon this subject, our preachers would try to persuade us to believe that there was no virtue in baptism, that it was only an outward work or sign, and that sprinkling or pouring were just as good as immersion. Thus I was, as it were, lulled asleep, and tried to be satisfied with what my parents had done for me in having me sprinkled for baptism in my infancy. After the same manner when reasoning upon the ordinance of feet-washing; this was explained to have been designed only for the Apostles. I being young, inexperienced and illiterate, came to the conclusion that the preachers ought to know; and I tried to confide in them. Thus I allowed it to pass, and continued to officiate to the best of my ability, in the sphere assigned me by the class or church, until in the year 1855, when we bade adieu to our class, to my father and mother, our kindred and our native State (Pennsylvania), to try the far west. Wisconsin was the State of our destination, where we arrived in safety on the night of October 5th. Here our lot was cast in a portion of country where we were deprived of the privilege of meeting with the people of our choice.—About eighteen months elapsed and we resolved to emigrate to a settlement where we could meet with our Evangelical brethren, about 100 miles distant, but the Lord prevented us. Our lot was cast in a neighborhood of regular Baptists and United Brethren, the Baptists taking the lead, with whom we frequently met.

Not much time elapsed until we were induced to investigate the subject of baptism more thoroughly. This we did: but having a little fault to find with some of the doctrines and practices of the Baptists, we did not consider it prudent to become identified with them; but I resolved to demand baptism at the hand of the Baptist elder, (for I conceived an impropriety in receiving baptism from the

hand of one who had no faith in baptism, or thought that sprinkling and pouring would answer as well as immersion). Accordingly I determined to embrace the opportunity at the next regular (monthly) meeting. On Sunday the 10th day of January, 1858, during the services, a. m., when the doors of the church were opened, I arose in the midst of the congregation, and made known my request—gave them to understand that I did not wish to become a member of their church, but only wished to be baptized. This appeared to them to be something very strange, therefore the prudeness of the Elder demanded counsel. After the close of the exercises I was informed that my request would be granted. We repaired to the water. The officiating elder, (John Crandell) led me into the flowing stream I stood by his side while he with an uplifted hand toward heaven, solemnly addressed me thus: "Brother Bahr, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost;" then he immersed me backward once.

There was public worship again in the afternoon, on which occasion my wife took example after me, and was immersed on the same day at the setting of the sun.—The meeting was protracted, during which time I would occasionally express a few thoughts. Great inducements were offered us to accept the hand of fellowship; and in one week after our baptism, my wife and I became identified with the church of the Regular Baptists in Badaxe, Vernon county, Wis.

On the 27th day of March, eleven weeks after our baptism, the church was called together on business, and the same day the undersigned was chosen to the ministry, and was advanced to the third degree in the ministry at the same time. (Singular proceeding, indeed). The care of the church was now laid upon me. At the next regular meeting, April 10th, I took the position assigned to me by the church. When the invitation to receive members into the church was extended, among the number welcomed into the church was a young lady who desired to have baptism administered at the next regular meeting. This duty, of course, was expected devolve upon me. Never having administered baptism, and having had but little experience in this course, and looking upon baptism as a very important undertaking, I betook myself to the Bible with renewed zeal, with the design to acquaint myself, as far as possible, with all its bearings and connections, until the appointed time for its administration, so that I might be able to proceed according to the directions given by the great head of the church; for my greatest desire was to please my loving Savior.

Not many moments were now allowed to pass unimproved. A great light appeared to illuminate my pathway all around, and I thought I could see my way clear; but as I followed that light, my mind was arrested by the instruction given by the Apostle to the Pentecostian inquirers, from which teaching I became fully convinced that baptism was connected with the forgiveness of sins—that by obedience to God in faith, repentance and baptism, (which should always follow in close connection,) we have the promise of forgiveness. This doctrine was not taught by the Baptists in that section of the country; but rather that a person must have the assurance, and confess that he



has experienced the forgiveness of his sins before he is a fit subject for baptism. Again, when reading Gal. iii. 27, I inferred from that Scripture that in or by baptism we become members of Christ's body, or, in other words, are admitted into the church. This also was contrary to the practice of the Baptist church.—However I entertained no fears but that I should succeed all right in that respect in time.

Next my attention has arrested by the commission as recorded by St. Matthew. And now a mighty struggle between life and death ensued; for I could not reconcile single immersion with the commission, and to administer otherwise would seem like advancing rather too fast. I tried in every imaginable way to reconcile the commission with the mode by which baptism was administered to us, but the longer I dwelt upon the subject, the more I became convinced that single immersion could not fill the commission, and when I thought to administer by single immersion, I felt assured that I should feel condemned. Yet before I became willing in this case to yield to the guidance of the Holy Spirit, I was impressed with the horrible state of one whose conscience is (as St. Paul says in 1 Tim. iv. 2) "scared as with a hot iron." The Spirit assured me that if I should persist and do contrary to the teaching I was now receiving, that deplorable condition must be my unhappy lot. Yea, more; I would grieve the Holy Spirit, and commit that sin which hath never forgiveness. This may appear very strange to you, kind reader, but let me tell you that to this day I look back with the same understanding, believing as I did then. But, friendly reader, my feelings are very different now from what they were at that time. While penning those circumstances I feel to rejoice and say, in the language of David, "Blessed be the name of the Lord, for he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my going.—Blessed is the man that maketh the Lord his trust. Many, O Lord, are the wonderful works which thou hast done."—Psa. xl.

"God moves in a mysterious way  
His wonders to perform."

I have stated above, that when I investigated the commission, a mighty struggle ensued. The conflict was for life, for righteousness, and for honor. I knew full well that unless I should officiate in the position which was assigned to me by the church, I could not retain the office; and to disregard the divine teaching should be death,—not temporal, but spiritual and eternal. And the honor which my brethren had already proffered, and what I might reasonably anticipate in the future, was not a little thing to reject, weighing matters after the manner of men. To deny myself of all the pleasure set before me, and the honor and good will of all, and allow, not only my Baptist brethren, but all who knew me, to look on me as having become a fool, I knew was rather more than I at first felt willing to suffer. But when I took another thought, I had reason to consider myself unworthy of all the great honor already bestowed upon me, and felt to prize more highly the honor which God promised to bestow up on those who would deny themselves, take up the cross and follow the meek and

lowly Jesus. St. Paul said, "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." 1 Cor. iii. 18.

With profound solemnity, I now resolved to inform my brethren that I could not conscientiously administer baptism in any other way than by trine immersion, and inasmuch as I had not been baptized in that way, I should have to decline for the time. I carried this resolution into effect. How to proceed further I knew not; for all was dark before me, as I knew of no people who practiced as I understood the Scriptures. My chief desire was to have baptism administered unto me in the name of each of the Divine persons according to the formula as recorded by St. Matthew, which I understood then, and do still understand, to be the only place in all the good Book, where the form or mode of baptism is prescribed. At that period I was totally prostrated. Gross darkness prevailed. To describe my feelings would be utterly impossible. Yet even at that period my trust was firmly fixed in God. My confidence remained unshaken. I could not but believe that the Lord had a special design in bringing me thus low, and that he would lead me on, according to his own good will and pleasure to which I was now fully reconciled; for I had consecrated my body anew to the Lord, "a living sacrifice," which I desired would be holy and acceptable. Rom. xii. 1.

I was next informed that there was a people living south of where we then lived, (a distance of between 30 and 40 miles,) who practiced as I wished. I availed myself of the earliest opportunity of forming acquaintance with them. The first brother I met was Solomon Pippingier, (a deacon). I endeavored to obtain all the information possible in reference to the faith and practice of the church. I found some objection, the principal of which was coldness—not enough zeal in the cause of the Lord—which fault I deplore to this day. Yet I am happy to know that the churches, in general, have greatly advanced in this respect within the last few years. I learned at that time where the speaker resided, but my business required me to return. In about two weeks I left home again with the intention of having an interview with the minister at his house. When I arrived he was just returning from his mission, very ill, and had to retire immediately. I tarried with him all night, but he was not able to converse much. Next morning my business called me about 250 miles distant. On returning I resolved to demand baptism, without any further inquiry. As I came by some of the brethren's homes, I apprised them of my intention, requesting them to be present. I found the speaker still confined, very ill. (The minister's name is Henry Troxel). On the Lord's day morning a few brethren convened at his residence. Brother Henry (although by great exertion) undertook the great work, and baptized me on the 6th day of June. (I am happy to state brother Henry began to mend from that hour). Witnesses present,—two deacons (Solomon Pippingier and John Bowman) and others.

After baptism I expected they would extend an invitation to join, but to my surprise the subject remained untouched, until in our conversation further, I learned that they kept no roll, but whenever any person was baptized by the Brethren,

he was considered a member with them; that baptism was the initiatory rite. That was precisely according to the view I entertained before ever I knew aught of the Brethren; which idea I gathered from Gal. iii. 27, and 1 Kings vi. 7. I at once became fully reconciled that they might consider me a member of the church, and I was willing to call them my brethren, which, I am happy to state, I delight in doing to this day; for the longer I continue, the stronger my affection becomes for the church in general; although I see many points in which we are yet in the rear. This, however, does not very seriously affect our own salvation; yet it does greatly deter a successful gathering in of souls into the fold of Jesus. But being fully persuaded in my own mind that the church of the Brethren is based upon that "sure foundation," and on an average, by far the nearest the apostolic order of any church I ever heard of, I patiently await the time when the Lord shall cause a general revival; when Zion shall become more fully awake to her best interests; when she shall put on her "strength, and Jerusalem her beautiful garment." Isa. lii. I will state here that to three weeks after my baptism I attended meeting and heard the first sermon I ever heard delivered by the Brethren.

I will state further, that of me it can be said, in a measure, as St. Paul spake of Melchisedek, Heb. vii. 3, "Without father, without mother, without descent." As regards my genealogy in the church of the Brethren, none of my ancestors, as far back as the line can be traced, ever belonged to this body of Christians.

In the grant of the privilege, as in the *Companion*, No. 42, 1875, one of the requests was to state by what hook we were led to obey God's word. This I will now state. It was the Bible; none other. I had no history, nor even a commentary. The books of any note which made up my library were a small pocket Bible, the discipline of the Evangelical Association, and a copy of their hymn book, and the articles of faith of the Regular Baptists.

The circumstances above stated prove clearly the truthfulness of the prophecy of Isaiah (xxxv. 8) who, in speaking in reference to the way of holiness, says, "It shall be for those: the wayfaring men, though fools, shall not err therein."

Patient reader, I have now given you quite a lengthy detail of the circumstances which attended my conversion to the faith as practiced by the Brethren; and I will here state the reason why I have particularized every circumstance.

1. My conversion being of rather singular occurrence, the nature of the case demanded it in order to give a correct idea.

2. To convince the reader that I have not labored under any hasty or improper excitement; that I have not hastily decided in coming to the Brethren; but that circumstances required a steady advancement in my Christian course, or retrogression would have ensued.

I have not written these circumstances, kind reader, for a show, nor that you should judge me to be possessed of superior intellect, nor to be one of those who are called wise in this world; for no great learning is required to understand the way of holiness, but an humble and a willing mind—a willingness to obey God in all the lessons of love, as taught by our adorable Redeemer.

"God hath chosen the foolish things of



the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty. Not many wise men after the flesh, not many mighty, not many noble are called." 1 Cor. i. 26, 27.

Furthermore, dear reader, I have written this, my experience, that you might be enabled more fully to comprehend the wisdom and love of God, and confide in the word and promises.

In conclusion, I request an interest in the prayers of all those who have the prosperity of Zion at heart, that the Lord would enable me to assist my dear brethren in bringing about a more a more earnest working for Jesus. May God's choicest blessings attend all your labor in the Lord. May the peace of our dear Jesus be with you. Amen.

Written by the undersigned, near Moulton, Iowa, Jan., A. D. 1876.

JACOB BAHR.

CRESTON, Iowa, Jan. 16, 1876.

Brother Quinter:—

I will embrace the opportunity this beautiful Sabbath evening of giving the readers of the PRIMITIVE CHRISTIAN a little news from this part of Iowa. We have no organized church of the Brethren here as yet, though we are still living in hope. Perhaps some of you remember an article that I wrote for the C. P. C., sometime ago, describing our country, and urging brethren to come out and see. Now, brethren, when this comes to your notice, if you think of selling your homes to try some other locality, let me invite your attention particularly to this part of Iowa. No doubt you think this is somewhat of an out-of-the-way place; but if you would come and see, you would think somewhat differently.—I shall not endeavor to give you a description of it at this time, any more than this: We have a good country for stock-raising, and for all kinds of grain—wheat, oats, corn, barley, rye—potatoes, cabbage and everything that can be raised east of us. If there are any that wish a full description of Union county, either privately or publicly, I will surely be pleased to give it; or I will send you the Creston weekly *Gazette*, which gives a full history, in the hope of getting you among us.

Now, brethren, I would like to have you come, and the reason is that I love you all, dearly. Oh, how much I would like to meet with you often, from time to time! Almost all other denominations are here, and building large and commodious church houses. The M. E. church has a large and comfortable house about one mile and a half from here; and directly north of it, the Presbyterians have built a substantial house for the worship of God; and the Congregationalists have a house—all being built within a year—and a brother of the Christian church is now around taking subscriptions for a house for them. Now does not this show that the people are wide-awake—up and a-doing. The Presbyterians preached their dedicatory sermon to-day. Now I think, Brethren, if you will only make up your minds and come west to Union county, Iowa, you would be pleased.—Most of our farmers think well of this country. As a goodly number will see this call, perhaps some relatives and friends, I hope it may have a tendency to bring you here among us few brethren; and I will further state that if you should make up your minds to come, we do not

care where you live, or what your name may be, so you are in good standing, we shall do all in our power to help you in selecting a home. We are in rather poor circumstances; however we shall assist you, and be pleased so to do. I shall, by the grace of God, try so to live that when my days are ended here on earth, I may be able to walk the streets of the new Jerusalem. Brethren, let us be faithful to the end. May the Lord hear us and accept us, is the prayer of your unworthy brother,  
GEO. W. KEIM.

#### MARRIAGES.

By the undersigned, at his residence in Quemahoning church Jan. 28th, 1876, brother JOSEPH SHANK, of Somerset township, and Miss ELLEN KOONTZ, of Quemahoning township, both of Somerset county, Pa.

E. J. BLOCHER.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Stone Lick congregation, Clermont county, Ohio, of palsy, sister ANNA MOHLER, in the 79th year of her age, being born April, 1796, and died Nov. 17th, 1875. Sister Mohler united with the church of the Brethren in the 17th year of her age, and had been a consistent and worthy member of the church for over 60 years. Her husband, Eld. John Mohler, preceded her to the land of spirits some seventeen years, full of hope and peace. May the dear sons and daughters of the deceased who remain to strive for the mastery in this unfriendly world imitate the example of their parents, and at last meet where parting shall be no more. Funeral services by the brethren, A. J. Hixson and Joseph Pringle, from 1 Thess. iv. 14.

Fell asleep in Jesus, near Shellburg, Benton county, Iowa, Dec. 3rd, 1875, sister CATHARINE STERN, aged 73 years, 8 months and 17 days. Funeral services by the writer on the 9th of January, 1876, to a small collection of relatives and friends, from the words, "O death, where is thy sting! O grave, where is thy victory;" 1 Cor. xv. 55.

B. TROXEL.

Jan. 21st, 1876, of cancer in the breast, in the Owl Creek arm of the church Koox county, Ohio, sister SARAH, wife of brother Henry Hess, aged 51 years, 10 months and 2 days. She leaves an aged and feeble mother, a kind and sorrowing husband, 6 children, and many other friends and relatives to mourn their loss; but we have every reason to believe that their loss is her eternal gain. The evening on which she died she called her family to her bedside, bade them farewell, and departed in peace, after having suffered much, which she bore with great patience. The family have lost a kind companion and good mother, the church one of its most faithful and exemplary members, and the neighborhood one of its best neighbors. Funeral services by brother W. Arnold, assisted by the brethren of the above named church, to a large congregation, at the Brethren's meeting-house, where she was laid away to await the morning of the first resurrection.

WM. A. MURRY.

[Pilgrim please copy.]

In the Clarion congregation, Clarion county, Pa., Jan. 27th, 1876, CATHARINE DISLER, aged 64 years, 11 months and 24 days. Disease, pneumonia of the lungs. The deceased had poor health, suffering from heart and lung disease for about fifteen years. About seven months before her death she fell down stairs, after which she was a great sufferer, confined to her room all the time, and able to walk only with the aid of crutches. She leaves a sorrowing husband, 6 living children, and 21 grandchildren, to mourn their loss. The church also has lost a mother in Israel. She had been a consistent member of the church for 40 years, and died in the triumphs of a living faith. Funeral services on the 29th, by Rev. Geo. Copp, brother Geo. Shively and the writer, from 2 Tim., iv. 7, 8.

GEO. WOOD.

In Rochester, Fulton county, Ind., ELIZABETH RITTER; born in Cumberland county, Pa. Oct. 23rd, 1797, died Jan. 17th, 1876, aged 79 years, 2 months and 17 days. Sister Ritter was a member of the Lutheran church. Funeral services in the Methodist church at Rochester, by the writer; text, Rev. xiv. 13.

NOAH HESTER.

[Pilgrim please copy.]

In the Crawford church, Crawford county, Ohio, Nov. 3rd, 1875, sister ELIZABETH BRILLHART, daughter of Eld. John Brillhart, aged 26 years, 8 months and 1 day. Sister Elizabeth became a member of the church at about the age of 13, and was a faithful Christian for over half of her brief stay in this world. She was afflicted for several years with "disease of the throat and lungs, but died with spinal affection. Her sufferings were intense, but she bore them with Christian fortitude, and exhorted her friends and young associates to search the Word and embrace the truths contained therein. Some time before her death she made a choice of who should preach her funeral. We have known sister Elizabeth from childhood; were with her the last afternoon and night of her stay on this earth, and were made to recall to mind the language of one of old, "Let me die the death of the righteous, and let my last end be like his." Funeral sermon by the writer in the English, and brother John Shontz in the German, from Rev. xiv. 13.

S. A. WALKER.

In the Logan district, Logan county, Ohio, Dec. 8th, 1875, brother PHILIP BRENNER, aged 29 years, 3 months and 27 days. Disease, consumption. Brother Philip was baptized about four weeks before he died. Funeral sermons preached by the writer and Eld. J. N. Kaufman, from Rev. xiv. 13.

Also, near De Graff, Logan county, Ohio, Dec. 10th, 1875, our friend LOUIS SMITH, aged 35 years. Disease, bronchitis. He leaves a wife and three small children to mourn their loss. Funeral sermons preached by the writer, from St. Luke xiii. 40.

J. L. FRANTZ.

In the Welsh Run congregation, Washington county, Md., Jan. 22nd, 1876, near Broadfording church, in the 36th year of her age, our esteemed sister MARYLINA, wife of brother Samuel Greenwaldt. She leaves an affectionate husband, daughter, an infant son, and several step-children and friends to mourn her loss. Her illness was of short duration. How uncertain are all earthly joys! and how soon can the strongest and tenderest ties be severed! She lived a consistent and exemplary life, and was esteemed and loved by all who knew her. We can truly say that our loss is her gain. Although she is dead, her kindness will be long remembered. Truly, this is a world of sorrow. In the very moment when our happiness, like a gentle cloud, hovered over this beloved family, death burst upon them and swept away their joy. Our pilgrimage in this life is short, and if faithful we soon shall arrive in our Father's house, where no separation or sorrow is known. Her remains were followed by a large concourse of persons to the Brethren's burying-ground, where it was interred with a scene of solemnity. Services by the Brethren, from 1 Peter, i. xxiv. May the Lord bless the bereaved family, and strengthen them by his spirit in the love of man, is the prayer of their sympathizing brother,  
A. B. B.

[Pilgrim please copy.]

In the German settlement church, Preston county, W. Va., Jan. 8th, 1876, sister SARAH FIKK, supposed to be about 35 years of age. Disease, not known. The deceased had lost the use of her limbs for many years, by inflammatory rheumatism, and has ever since been cared for by the church. Sister Sarah had a strong desire to be absent from the body and to be present with the Lord. Funeral occasion improved from the words, "Weep not for me, but weep for yourselves and for your children," by Eld. Samuel A. Fike and others, to a large concourse of people.

JONAS FIKK.

#### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

J S Mohler 2 60; B W Dewitt 9 60; A M I Miller 8 20; Henry Hoover 1 60; S A Smith 5 10; Frank Holsinger 1 70; Monfort Mor-

gan 1 70; Jesse Studebaker 31 60; J W  
Hawn 1 60; Jacob Keuffman 5 70; J C Fahr-  
ney 1 60; G Kimmel 50; A B Wallick 1 45;  
Samuel Longaenecker 1 60; George Gedach  
3 00; Adam Wise 2 00; J N Buser 1 60; Solo-  
mon Workman 5 00, C Schafer 2 75; E Mieh-  
ler 16 00; B V M Brouse 1 75; S D Faulken-  
der 3 00; Levi Thomas 20; Peter Helfer 3 20;  
D M Suavely 9 20; Sadie J Brallier 2 00 Geo  
R Reeves 50; Simon Long 1 60; E P Poffley  
2 00; Lewis Trent 1 70; David Hildebrand  
1 70; Isaac Miller 50; Samuel F Reiman  
7 25; John Swartz 4 70; Elizabeth Ebersole  
2 00; Thos S Heisiger 2 75; Mrs Lydia A  
Hough 1 90; John T Shuey 1 60; Abram  
Hock 1 60; H E Light 5 60; John H Sell 1 60;  
Jacob Conner 75 00; A S Rosenberger 1 00;  
John Hollinger 10 80; Samuel Mohler 11 85;  
Sul Basard 1 85; Maggie Stroup 75; Annie  
Summers 1 70; Maria Bailey 6 50; John D  
Myers 10 00; Eph Brumbaugh 3 90; John  
Kinsely 3 35; D L Bowman, 3 50; Christina  
Deardorf 1 60; J G Brubaker 2 35; Allen  
Ives 1 50; Artemas Smith 95; Peter Horner  
1 60; J S Studebaker 1 70; Jacob Miehler  
4 35; J J Blanch 1 50; John Fiant 9 60; T  
Eneking 1 60; Geo Mouner 1 00; Daniel  
Wolf Jr 3 10; John Yoder 1 60; Mary E  
Davis 1 60; John W Replogie 1 60; Elizabeth  
Schmachtenberger 1 60; Elizabeth George  
4 60; David Coy 1 60; Henry Jones 2 10; Pe-  
ter S Rosenberger 1 60; A Crumacker 5 84;  
Jas Fitzwater 3 20; John Strickler 4 00; E  
W Flory 35; Daniel Weybright 1 60; Geo B  
Reploric 2 60; Daniel Zook 1 25; Jacob Mil-  
ler 5 76; S F Reiman 3 00; J H Longaenecker  
3 50; Geo H Hoke 3 70; Allen Mohler 1 60;  
John Yutzer 2 10; Clifton Murray 1 00; Z  
Annon Thornton 11 25; J W Butterbaugh  
10; Susan Long 1 75; Daniel Wampler 35;  
Daniel N Deeter 1 00; A B Snider 20 50;  
Joseph Ashenfelter 30; Amos Fay 10; Saml  
Waimier 1 44; W A Peters 3 20; George W  
Leatherman 2 10; Andrew N Snowberger 8  
00; J S Snyder 7 00; James H Hill 1 60;  
J W Hawn 5; J N Perry 30; Andrew Wag-  
ner 1 00; E P Goble 8 80; Noah Snider 1 60;  
John D Myers 50; John H Witmer 26 75;  
Mrs L G Baugh 1 60; Eliz Blosser 2 10; Geo  
G Hill 1 60; J R Eby 1 60; P R Keltner 3 25;  
A H Emuert 1 60; David Carrell 1 70; J S  
Good 1 60; Harriet Ebie 1 60; Thomas Ro-  
ecker 1 60; John P Emssole 1 60; Susan-  
nah Swalley 15; P U Miller 25; Danl Cham-  
bers 1 60; Jacob Hollinger 1 60; A B Fisher  
1 60; John R Denlinger 1 50; Samuel Smith  
1 60.—Jan. 29th.

**"Facts are Stubborn Things."**

Thousands of human beings are yearly borne on the swift current of disease down to the grave, just because they do not possess a sufficient knowledge of themselves. A man meets his neighbor, and the first salutation is, "How are you?" or "How is your health?" The reply frequently is, "Oh, I am well, with the exception of a cold." Most persons lightly regard a cold. Reader, do you know that a cold is one of the most dangerous of maladies? A cold not only clogs up the pores of the entire system, and retards circulation, but it is productive of Catarrh, which is quite apt to lead to Consumption. "Oh," you say, "it is nothing but a cold in my head." True; but that cold is really a mild form of Catarrh, and if not arrested in its course, will become chronic. Catarrh is one of the most disagreeable, offensive affections in the catalogue of diseases. The passage to the nose is obstructed, the sense of smell impaired, and there is a disagreeable sensation of pressure in the head. In the more advanced stages, there is a discharge having an offensive odor. If the disease be allowed to continue in its course, thick, hard incrustations will form in the head, the bones of which sometimes become softened and break away in pieces. Why will persons continue to suffer from such an annoying, disgusting disease, when

they can just as well be cured of it? Dr. Sage's Catarrh Remedy will cure the worst forms of Catarrh; in fact it is the only pure and safe remedy that has yet been offered to the public. Many harsh, irritating preparations may, for the time, relieve the urgency of the symptoms, but they do not cure the disease. Dr. Sage's Catarrh Remedy is soothing and healing in its effects, and when used with Dr. Pierce's Nasal Douche, according to directions, does not fail to effect a cure.—Sold by all Druggists.

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35  
THE

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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayr, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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"Earnestly Contend for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY FEB. 15, 1876.

No. 7.

## THE DOOMED MAN.

There is a time we know not when,  
A place we know not where,  
That marks the destiny of men,  
To glory or despair.

There is a line by us unsewn,  
That crosses every path,  
The hidden boundary between  
God's patience and his wrath.

To pass that limit is to die,  
To die as if by stealth;  
It does not quench the heaving eye,  
Or pale the glow of health.

The conscience may be still at ease,  
The spirits light and gay;  
That which is pleasing still may please,  
And care be thrust away.

But on that forehead God has set  
Indelibly a mark—  
Unseen by man, for man as yet  
Is blind and in the dark.

And still the doomed man's path below  
May bloom as Eden bloomed—  
He did not, does not, will not know,  
Or feel, that he is doomed.

He knows, he feels that all is well,  
And every fear is calmed;  
He lives, he dies, he wakes in hell,  
Not only doomed, but damned!

O! where is this mysterious bourn,  
By which our path is crossed;  
Beyond which, God himself hath sworn  
That he who goes is lost?

How far may men go on in sin?  
How long will God forbear?  
Where does hope end, and where begin  
The confines of despair?

An answer from the skies is sent—  
"Ye that from God depart,  
While it is called to-day repent,  
And harden not your heart!"

—Dr. J. Addison Alexander.

FOR THE PRIMITIVE CHRISTIAN.  
Preaching the Cross.

BY C. H. BALSBAUGH.

To Christian Bucher, Bishop of the  
Tulpehocken Church, Penn'a.

"Christ and him crucified." Here are the fullness of God, the completeness of redemption, and the whole duty of man, in four words. Eighteen centuries of study and exposition and preaching and praying have not exhausted them. The Cross is still "the power of God unto salvation;" the saint's only weapon, the preacher's only theme, the sinner's

only refuge, the devil's only conqueror. On the Cross Love greets with her sweetest smile, Mercy sheds her warmest tear, Holiness darts her brightest gleam, Righteousness inflicts her deepest wound, and peals her loudest anathema. God is there, in mysterious union with law-infracting, law-condemned, hell-enduring humanity. The Cross is the symbol of all that is dreadful and hateful and vile; and of all that is glorious and alluring and pure. There Heaven and earth and hell—God and man and devils are focalized. On the Cross we have God's estimate of sin, and it should be ours also. It is light views of sin, and a corresponding laxity of life, that damn the world, enfeeble the church, and that will turn the resurrection of countless professors of religion into "everlasting shame and contempt." Heaven and Hell are watching with what fidelity the Cross is represented by those who bear the Christian name. How shocking to see brethren privately preface and supplement their sermons with jesting, teasing, impertinence, giggling, and even broad, vulgar, unrestrained laughter. All this is Christ-dishonoring and Christ repelling. A preacher's levity is the devil's triumph. It makes the angels hang their heads, and the fallen principalities clap their hands. A Christ-elected, Christ endowed ambassador will be preaching the Cross at all times, even when he says nothing. He will proclaim the beauty of Goodness and the hatefulness of sin, by the constant exhibition of the one, and the practical reprobation of the other. As "Christ was made unto us of God," so must He be made in us and through us by the Holy Ghost.

God is Love, but it is the love of Right—which is Righteousness—and has just enough fire in it to make an Everlasting Hell. It is Holy Love, and this guards the Tree of Life with a Sword of Flame. It is Just Love, which metes out to every disobedience and transgression an equitable recompense. It is Love that shouts Amen to the wail of every soul in perdition. It is the love of Principle, of Character, of Order; and with a firm hand heaps together all the combustibles of the Universe, applies the torch of Divine indignation and kindles the great conflagration of Eternity; inserts

the sting of the undying worm, rivets "the everlasting chains of darkness" upon "the angels that kept not their first estate," lashes every incorrigible sinner into the dungeon of damnation, slams the door of hell, and springs the bolt with a key whose mechanism admits of no reverse movement. It is the Love of God,—the Love of which the Cross is the exponent—and this is the All of God. In the crowning act of His Love, God revealed His sin-hating nature and His sin-punishing purpose. As revealed on the Cross so He should be preached. The culminating grandeur of a faithful ministry is to show the world God's relation to sin, both as "a consuming fire," and a self-consumed, wrath-suffering propitiation. The expiation of the Cross offers no premium to sin, but aggravates its guilt. All the marvels and glories and ecstasies of redemption are what they are because sin is what it is. The Cross has all the heights of Heaven and all the depths of Hell in it. All that God has to say of Himself and Satan, of sin, salvation and the second death, is said in the Cross. It is the Polyglot of all moral natures, from God's Throne down to the lowest, darkest abyss of damnation. "Knowing the terrors of the Lord, we persuade men." Study the vocabulary of the Infinite for the most soul-searching terms to unfold such an awful theme. Make "sin exceeding sinful." Heap guilt on guilt, wrath on wrath, horror on horror, and open hell within hell, and still a deeper hell, till the very thunderbolts of an offended God seem to come crashing through the ceiling, and the lurid blaze of the pit is felt flashing through the floor. Set the benches on fire on which the ungodly sit, and say nothing smoother or softer about sin and its deserts than the Lamb of God felt when He bore its dreadful curse on the Cross. Rake coals out of God's furnace on the heads and hearts of all transgressors, whether in or out of the Church. Strip sin in silk and broadcloth of all respectability, and girdle and core it with the wrath-glowing terrors of Infinite Holiness. No danger of overdoing the matter. Your utmost stretch of imagination and intellect, and emotion and eloquence will leave an Eternity full of meaning—both as to holiness and sin, Heaven and hell—untouched.



Give the Devil no quarter. Drag sin out of its kennels, and thrust the blood-bathed spear of the Cross through its black, infernal heart, till the most seared, foul-mouthed blasphemer trembles. Deal with sin in yourself and others as God dealt with it in His Son on the Cross. Drive in nail after nail, till the privy council of pandemonium wince under your blows. Strike for Jesus and with Jesus, and the foundations of the nether prison will be shaken. O for more pulpit limners who will draw the sinner's portrait as it has been painted by the Divine Artist on the Cross, and as it hangs in the gallery of Hell. Unsheath and wield the sword of the Spirit till the dreadful gleam of every God-whetted edge prostrate every sin-eating soul with terror. Portray the mystic hand of an angry God on the wall till every demonized heart quails, and the knees of every God-defying Belshazzar smite together. Hurl the smoking denunciations of injured Holiness "against all unrighteousness of men" until there be hissing and boiling and heaving and surging and scalding in the heart of iniquity, as when a fire-choking volcano vomits its incandescent lava into the sea. Cry aloud: spare not. Proclaim the mandates and judgments of the Eternal Throne. Prolong the thunders of Sinai. Echo the hoarse, roaring, curse-laden surge of Hell's melstrom. Lift the sledge of Divine authority, and if Luther, or Calvin, Zuingli, or Menno Simmons, or Arminius, Behm, Otterbein, Williams, Winebrenner, or Campbell, come in your way, knock them on the head, and let nothing live under your ministry that cannot live on the Cross. "Call no man master on earth," and challenge all great names to prove their claim to greatness by exhibiting the blood-written, Cross-stamped signature of the Holy Trinity. Insist on a promissory note without defalcation, in good faith, written with the blood of Jesus, from every one that "names the Name of Christ." "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Nail *thyself* to the Cross, so that you may preach as a man who can boldly refer to his *life* and say: "*I am crucified with Christ: never, theless I live; yet not I, but Christ liveth in me.*" Set up the blood-dripping Cross in your family-room, your kitchen, your bed-chamber, your studio, your closet; place it on your counter, let it be the beam of your balances, the measure of your yardstick, and the trade-mark on every article that goes out of your establishment. Keep so close to it that you unceasingly hear it groan out

its ELOI, ELOI, LAMA, SABACHTHANI, and see it flash out its eternal hostility to sin, and bleed out its love to sinners, till you are so filled with its self-sacrificing spirit, and so thrilled with its lofty purposes, that "an eternal weight of glory" and responsibility constrain you to cry out, "wo is me if I preach not the Gospel."

To preach the Cross means investigation, labor, prayer, study of God's symbols, observation of God's providence, and a well-kept, God-endorsed life. The Cross is a polygon which has an angle and side for every soul. The preacher must awe without repelling, and proclaim amnesty without abating one jot or tittle of the Divine Law. He must thunder as well as distil dew, and purify the atmosphere with lightning and tempest as well as waft the odor-laden zephyrs of Paradise. He must burst out in vehement fervor and holy indignation, and yet mellow the stern tone of Righteousness with the soft, cooing accents of Divine tenderness. He must show the wrath of the Lamb through the prism of His tears, and the love-throbbing compassion of Deity through the wrath-smiting rigors of the Cross. He is entrusted with the keys of the Invisible World, and the Holy Ghost is commissioned to give him wisdom and skill to unlock the Pearl-doors of Glory and the flaming Gates of Hell, and lay open to the sinner the whole realm of human experience, both as saved and lost. The ministry of the Cross must deal with the White Throne and "the blackness of darkness;"—must bring into the pulpit Majesty of Jehovah and the writing tortures and blood-curdling outcries of the damned. He meets the devil in every sanctuary, and has a message for his vassals in every sermon. The Pentecostal fire of God is to crown his head and dart from his lips, so that the "word of God may be quick and powerful, and sharper than any two-edged sword," and leave the sinner naked and dissected before God and himself. And at the same time he must have a robe and a ring and shoes for the tattered mendicant, and a fattened calf ready on the table for the home sick, wasted, hungry prodigal. He must know Jesus for himself as a Saviour and a Judge, as Prophet, Priest, and King, Lawgiver, Law-fulfiller, and Law-avenger. He must cut and heal, wound and bind up, burn and flay and salve, lure with the breasts of Divine Motherhood, drive with the scourge and draw with the cords of Divine Fatherhood, so as "by all means to save some." He must be full of the charms of Emmanuel and the beauty of holiness, as well as the

booming, stunning, death-dealing artillery of Righteousness. He must negotiate for saints, for sinners, for workers, for drones. Under his Heaven-sustained ministry the saint is to become more saintly, the sinner blasted and scorched and lured out of his rebellion, the worker made more zealous, and the drone whipped into the traces. Half-dough, half-crisp cakes must be turned, and slinking heifers must be goaded or unhooked. Hosea. vii. 8. iv. 16. Arduous, complex, solemn, and glorious is the work of the ministry. Preach the whole Christ, and carry not the Cross where he is not crucified. The Cross, as the instrument of redemption, belongs to the earth. Do not expand its efficacy into a purgatorial expedient. God accepts no post-orbit bond from any one, and authorizes none of His ambassadors to preach a post-mortem salvation. PREACH THE CROSS. Stop at the Gates of Hell, press through the Gates of Heaven, and fill your shepherd's crook with blood-washed souls.

*Union Deposit, Pa.*

FOR THE PRIMITIVE CHRISTIAN.  
Weep for the Lost!

BY LEVI ANDES.

When we contemplate on the past, present, and future, when we call to memory those dear ones with whom we mingled in sweet company, who are now sleeping in their graves and are no more to be found in this vale of tears, they appear to be lost to us, and we sometimes feel to weep for them.

When we think of that sister who made such a good, bold confession of Christ, and appeared to be in her Master's cause with all her soul and body for a while, and then again turning to the beggerly elements of this world—to vice and folly—and voluntarily leave the fold of safety and is lost, we feel to say, Weep for the Lost.

When we think of that brother, who was so zealous of his Master's vineyard; who appeared to have given his all to his Redeemer, and was so fervent for awhile, but who, through temptation, was over-taxed by his carnal disposition, and through it let the cross of Christ fall to the ground, and turned back to the world and its carnal lusts, we feel to say, Oh, Weep for the Lost!

When we think of that minister, who appeared to be such a good warrior, and a *shining light to the world*; who made many a sinner quake and tremble; who roused many a one to flee from the wrath to come; who poured oil of consolation into the wounded hearts of

many; who raised the heads of the discouraged and bade them be of good cheer. But who, through neglect to take heed unto himself, was thereby entrapped in the snares of Satan to such a degree as to make him utterly unfit for a captain of the Lord's Host, and is no more among the heralds of truth, we may say, Oh, Weep, Weep for the Lost!

When we think of those who are living in this world and following the desires of their Carnal Mind to such a degree as to bury them in oblivion to the Religion of Christ; who follow after ungodliness, and count gain godliness, and committing of sin happiness; whose eyes are so blinded, that, they cannot find the way of truth, and are lost in sin and trespasses, we may well feel to say, Weep, yes, Weep for those lost to us! Weep for those lost to the church! Weep for those lost to Christ! and weep for those lost to heaven—lost forevermore in that long night of Woe!

*Lincoln, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

Salvation by Fire, and Baptism with Fire. *Matth. 3: 11.*

BY MARY ROHRER.

If John the baptist did not understand every word he said, we must still believe that he spake as he was moved by God to speak; and that his mission fulfilled the prophecy of his coming as a messenger to prepare the way of the Lord, showing that we must believe on Jesus who would come after him, who would baptize with the Holy Ghost and with fire. Hear the prophet Isaiah, (31: 9), "And his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem;" and 33: 14, 15, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." These will endure the baptism of fire; their works will not be burned. The prophet Jeremiah (23: 29) says, "Is not my word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" The word of the Lord will break in pieces, it will burn and purify, and give its light. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they

shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." *Zech. 12: 9.* See also *Mal. 3: 2: 3, 4.* Until we have passed through God's refinery, we cannot, with all confidence, call on his name, knowing that he heareth us and gives us the witness within us that we are his and he is ours; but while we are passing through this time of trial, we have enduring hope as an anchor to the soul both sure and steadfast. Jesus was baptized in suffering. Paul says, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." *2 Cor. 4: 10.* Peter says, "Beloved think it not strange concerning the fiery trial which is to try you." *1 Peter 4: 12.* Who will shrink from the righteous judgments of God? Will we not rather say, "With Christ at my side, watching the process of my purification, and strengthening me, I can do all things; yea, I will suffer for all things?" Every man's work shall be made manifest; for the day shall declare it (the day of his life) because it shall be revealed by fire (by trial); and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward (be blessed and made happy even in this life). If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire. *1 Cor. 3: 13—15.*

The church at Corinth had at this time fallen back, and become carnal. Sometime after Paul had left them, Apollos of Alexandria, who was very eloquent in speech, came and preached for them, to whom many of them became very much attached on account of his excellency of speech. When Paul preached, he did not use his eloquence of language, but spake plainly the wisdom of God, which some preferred. So they differed about their ministers, and were divided into parties; forgetting that God should have the honor, they honored their ministers, and grew carnal. (Even at this present day we see, sometimes, a similar disposition manifested.) This was communicated to Paul by some of the brethren of the house of Chloe, whereupon he writes this letter to them, showing the danger of worldly wisdom and of their carnality, and tells them that he laid the foundation for them, Jesus Christ, and no better can be laid; and now they are building on it; but if they go on in this manner, doing according to their own desires, not giving God the honor by submitting to his will and doctrine, their work would be

of combustible matter, such as wood, hay, stubble, and will not endure the searing trial of God's people, but they will lose their labor in the church: though they be not destroyed, they will suffer the burning conscience of disobedience. See *Exodus 32nd*, *Moses' Song*, and apply *22nd* verse. See also *Isaiah 9: 18.*

*Honey Grove, Pa.*

The Love of Christ.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the apostle Paul so continually turning. This was his soul's true resting place and refuge. It was under the branches of this palm tree that he found a shadow from the heat. This was the deep well out of which he drank his endless consolation. He needed no other. To be "able to comprehend with all saints the length and breadth, the height and depth" of this love was his aim; and to know that love which "passeth all knowledge" was the sum of his prayers.

This love is our refuge too—our true and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm has gone to rest; each gust has died away. Love beyond all loves in greatness, in freeness, in efficacy. Gifted with strange power of soothing, and healing, and comforting! He who has possession of this love, has got hold of a hidden spell, mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it?

In this love are all the loves of earth gathered up and centered. It is a Father's love, yet far above the love of an earthly father. It is a brother's love, yet passing far above it. It is a bridegroom's love, as the song of Solomon shows us, yet tenderer than the love of mortal bridegroom. It is a husband's love, yet truer and more faithful than husband on earth. It is a love without beginning and without end—a love without intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weariness—a love without intermission—a love without fickleness—a love without decay.

PRAYER requires more of the heart than of the tongue, of signs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God.



For the PRIMITIVE CHRISTIAN,  
**THE SHEKINAH.**

BY JAS. Y. HECKERL.

The pillar of fire was a cloud in the day,  
 And the Angel of Heaven directed the way  
 That the children of Israel were destined to go,  
 With their eyes to the Lord and their heels to  
 the foe.

The pillar of fire was a lamp in the night,  
 Like the face of the Lord, so exceedingly  
 bright,

'Twas the visible glory of God in a cloud,  
 Like the burning of fire enclosed in a shroud.

The sea was divided and chained was the flood,  
 And the glory of God descended and stood,  
 Like the wings of the Lord spread out in the  
 sky,

In protecting his own when his presence is  
 nigh.

The minions of Egypt, the haughty and proud,  
 Who discerned not the fire and who saw not  
 the cloud,

In their madness went on till the Lord in his  
 wrath  
 Made an end to his foes in the midst of his  
 path.

Then came the Lord down in the depth of a  
 cloud,

'Mid the flashes of lightnings and thunders  
 aloud,

Upon Sinai, involved in a mantle of smoke,  
 When the voice of Jehovah so terribly spoke.

The people of Israel were standing agaze,  
 When the top of the mountain appeared in a  
 blaze,

And they all were encumbered with terror and  
 awe,

When Jehovah descended to give them the law.

The "holy of holies" with curtains was raised,  
 And the ark of the covenant within it was  
 placed,

And the pillar of fire, as the visible God,  
 Like a statue of light 'twixt the cherubim  
 stood.

Whenever the Angel intended to move,  
 Then his visible glory ascended above,  
 O'er the portable temple, directing the way  
 For his people to move without any delay

SHEKINAH was God in a pillar of fire,  
 In his visible glory—his terrible ire—  
 As the dread of the wicked—the hope of the  
 blest,  
 And the Angel of Mercy to guide them to rest.  
*Harleysville, Pa.*

**A Letter—Supper on or off the Table.**

[By request of the writer, I send the following letter, *verbatim*, for the readers of the PRIMITIVE CHRISTIAN. M. M. E.]

DEFIANCE, Ohio, Dec. 14th, 1875.

Dear Bro. M. M. Eshelman:

Grace, peace, truth, unity of the Spirit and mind, all speaking the same thing, be multiplied to the meek and obedient followers of Christ.

I had received several of your

kind letters in due time, but did not answer them. Now I also see a piece in the *Companion* (page 738), giving me a hint on the mode of the Lord's Supper. I would rather see you take the right side of the mode,—then you could make a much better argument than you do on the wrong side,—and say we ought to wash feet before we sit to the table with the Supper on, and not turn our backs to it when it is set before our faces and we all see it. When we put our hands to the plough, then we see it; and also, that this is a mode or figure of the heavenly supper, at the end of the world. You say, "Modes that are based on supposed figures are not safe modes." Now I would like to know why not safe, when they agree with the word of truth, and are in good order. We will quote one passage for an example. "And it shall be that every one who shall call on the name of the Lord shall be saved." (Acts 2:21.) This passage itself requires no conditions. Is this right, or not? We know that we have some words and sentences that have different meanings, and we can apply the wrong one as well as the right one, if we will have it so. Then we have to prove by the word of truth which is right.

The word changeth not; the Holy Spirit changeth not; his teaching runs parallel with the word. The brethren did establish a good order according to the truth, and by the guidance and light of the Holy Spirit, and also according to the figure, and kept it so for more than one hundred years; till now, within a few years, it was found out that the one sentence, "riseth from supper," will apply just as well to the rising from the table with the supper on as off. But it will not apply to the other sentence, "supper being ended," which is supper preparing, or coming; nor will it apply to the fact which it represents, neither to decency and good order; neither to nature, because nature itself will teach us better. And all good parents teach their children to wash before they sit to the table with the food on; and the Scripture itself will only admit of this one sentence to sit to the table with the food on to rise up and go and wash. And that is only because the sentence can be applied to different meanings, because it does mean to rise from supper while eating, or before eating, or when done eating, when there is no supper on the table. It is not rising from nothing. It is also rising from the anticipated supper which we expect to partake of in the kingdom of heaven, which we only see with an eye of faith.

We do not see it with our eyes in this world; neither should we see the Lord's Supper, at the time we wash feet. If we could wash feet and not turn our backs to the table, and the Lord had said the supper should be on the table when we wash feet, and the man could have put on the wedding garment after he was in—if these three were so—then you would be right; but as it is, I think you are not in the Lord's steps, but one step outside (Luke 18:8), "But yet when the Son of man comes, will he find faith on the earth?" implies that there will be but few in the church prepared to meet the Lord in the air. It will be about the same with us as it was with the Jews at his first coming. A large majority were not prepared to receive him. The reason, teaching for doctrines the commandments of men (Eph. 6:12), "For to us the contest is not against flesh and blood, but against the spiritual powers of evil in heavenly places," or, in our churches. "Now I beseech you, brethren, to mark those who cause divisions and offenses contrary to the teaching which we have learned, and avoid them." Rom. 15:17. Read also, 18, 19, 20, 25 and 26 verses; also 2 Cor. 10:5, 6; 2 Cor. 2:9, 10, 11, that no advantage might be gained over us by Satan, for we are not ignorant of his devices. Now I think I will come to a close. This has cost me about 21 hours of hard work, where, perhaps, you could do more in less than one hour. But if it will only do some good then it will all be right.

Yours in love

AARON DIEHL.

P. S.—I think it would do well to copy this and have it printed in the PRIMITIVE CHRISTIAN. A. D.

ANSWER.

Dear Brother:

I pray that my reply may be only in accordance with "the word of truth," and then our beloved brethren may judge as to the argument and spirit of our letters.

1. I had no allusion to you in the article you mention, in *Companion* of 1875, page 738. I do not claim anything for my arguments, they stand or fall upon their own merits; but for the *Lord's* arguments I claim what every child of God should claim—namely, respect, observance, and constant adoration.

2. I confess I fail to see what *mode*, in the Lord's supper, has to do with the heavenly supper.

3. I still maintain that modes based upon *supposed* figures are not safe modes. If modes agree with "the word of truth," then they are not suppositional modes. If figures

agree with "the word of truth," then they are not *suppositional* figures, but the *Lord's* figures. Hence you see *why* modes based upon *supposed* figures are not safe modes.

4. The words found in Acts 2: 21 are right, because they are the Lord's words. Certainly, "whosoever shall call on the name of the Lord shall be saved." Did not you, my dear brother, "call on the name of the Lord?" And whosoever calls on the name of the Lord does precisely as the Lord commands him. If a man does not the "things" which the Lord commands he has not called on the name of the Lord, but on some other body's name.

5. Truly, kind brother, the word of the Lord changeth not; the Holy Spirit changeth not. This is what I have, in my great weakness, tried to maintain. This is why I have been claiming that "riseth from supper" means rising "from supper," not that "riseth from supper" means "rising from nothing."

6. I have never denied that somebody established an order more than one hundred years ago. Whether they were Brethren or not, I am not prepared to say. One thing I do know, and that is, that the order for which I have been all along contending was set up by Jesus Christ, and every brother and sister, from Christ's time to this, has followed that order. This we know is a fact. They never pretended to follow Christ by following somebody else. If you and I have followed Christ's order then we are Christ's children; if not, then we are not Christ's children, and not on a good foundation.

7. To your assertion that I am "not in the Lord's steps, but one step outside," I will simply say: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things." (Rom. 2: 1).

8. And I am glad that you know that there is "one scripture" ("riseth from supper") that will admit of the truthfulness of our position. I know that this scripture means just what it says, for the Holy Scriptures do not condemn themselves. I say I am glad that you see this, for it shows that we are becoming of "one mind."

9. There are many other things in your letter which might be noticed, but I forbear, fearing you could not endure it. I know many are unable to bear my method of reasoning out truth; hence, rather than wound any loving heart, I will forbear.

10. I would like to present an article on the Lord's Supper, but I

am fully persuaded that many brethren could not endure the solemn, stubborn facts which attend this subject.

11. In conclusion, dear brother, permit me to assure you that your letter makes me love you none the less, and if I ever get through your country I'll stop with you and talk with you upon the subject. "Let us therefore follow after the things which make for peace, and things wherewith we may edify another." (Rom. 16: 19).

I hope that my reply may be received with the same spirit with which it is sent, and that anything which I have written may not be a "stumbling block" in any "brother's way."

May the Lord add his grace to his beloved children, and enrich us all with a knowledge of his truth. Amen. Yours in Christ,

M. M. ESHELMAN.

For the PRIMITIVE CHRISTIAN.

### The Highway of Holiness--Isa. xxvi.

BY J. S. FLORY.

A highway is a free way, a way for all to travel on who choose. The highway of holiness is a way opened up by the free grace of God, and a way on which "whosoever will" may walk. "The unclean shall not pass over it;" but, thanks be to God, the unclean may become clean through the "washing of regeneration"—through the cleansing efficacy of Christ's blood—and then pass over on the highway of holiness to the better land. Travelers on a highway are "wayfaring persons," seeking some distant point. If strangers, how often their own judgments lead them astray, or how natural it is for them to take the path most traveled, or the one that leadeth over "flowery beds of ease." But wayfaring men on the highway of holiness, "though fools, shall not err therein." Such are the words of the prophecy of the Lord; and 'tis true, for the Lord leadeth them by the "waters that break out," and along the "streams of the desert." "No lion shall be there, nor any ravenous beast shall go up therein." The Lamb of God bath by the power of his might driven all ravenous beasts—devils—from the way, so that even those of "a fearful heart" are commanded to be strong, and not to fear, for God cometh "with a recompense; he will come and save you." He cometh to strengthen "the weak hands and confirm the feeble knees."

Oh, what a glorious way through the wilderness! The glory of Lebanon hath been given to it, and the excellency of Carmel and Sharon.

"The glory of the Lord and the excellency of our God" are seen in this living way made for the redeemed to walk on. Yea, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Wonderful prophecy that we live to see fulfilled through the blessings of the gospel. Oh that this generation would more fully appreciate this way, truth, and life. This highway of holiness is besieged on every side with howling fiends—beasts of prey, that gnash their teeth and spout forth their venom at plodding pilgrims. Along the wayside, too, are seen birds of shining plumage, who by their sweet voices would lull the "Lord's anointed" to sleep by the way, to live at ease in Zion.

"Children of the heavenly King"—travelers on the highway of holiness, beware! beware of the fascinating influences that surround you! The world is full of flatterers and abominations. The cup of God's wrath is filling. Soon, yea, too soon for thousands of souls, will he measure to them of his indignation and wrath. Remember, the righteous scarcely are saved. How needful, then, to keep unspotted from the world. Step not down from the highway of holiness into the miry clay of worldly pleasures. Leave not the narrow way for a wider range—a range that would adapt the gospel to progress and science rather than that all things should be brought into subjection to the will of God, as expressed in the gospel. The highway of holiness is the same yesterday, to-day, and forever—unchangeable as the immutability of God, who is its great author.

TRUE CHARITY.—What Paul calls charity is to edify your neighbor, to esteem all men members of the same body, to think all are one in Christ, to rejoice in the Lord at your brother's welfare as if it were your own, to remedy his misfortunes as if they too were your own; to correct the erring gently, to instruct the ignorant, to raise the fallen, to comfort the cast-down, to assist them that are in trouble, to succor them that are in want; in fine, to direct all your powers, all your zeal, all your care to this end; to do good in Christ to all to whom you can do good, in order that, as He was neither born, nor lived, nor died to Himself, but gave Himself wholly for our advantage, so we also may serve our brother's needs and not our own.



## The Primitive Christian.

MEYERSDALE, PA., FEB. 15, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and ourselves and our subscribers from disappointments and vexation.

### EDITORIAL CORRESPONDENCE.

MIFFLIN, Pa., Feb. 4th, 1876.

*Dear Primitive Christian:*—Feeling like contributing something to the edification of your numerous readers, and as something in the way of editorial correspondence will suit our present circumstances better than ordinary editorials, our contribution will be of that kind.—We did not wait long at the station when we left home, and it was well we had no occasion to wait long, as the station house was not opened. It is an unpleasant state of things, and very inconvenient, not to have the station opened at night, or at the time the early train passes in the morning. When it is cold, or dark, or wet, it is very unpleasant for travelers to have no house to go into. It seems that our town is entitled to better accommodation than our Railroad company is dispo-

sed to grant us. We have about fourteen hundred inhabitants, with two weekly papers, the *PRIMITIVE CHRISTIAN* and the *Meyersdale Independent*, with a very respectable circulation, and of some respectability in other respects according to some of their friends, who, we hope, are not so much prejudiced in their favor as to be disqualified from judging impartially; and in addition to the foregoing considerations, important elements in the building up of a town, we have besides the main line of Railroad on which our town is located, two branch roads, one east and the other west of us, both running near town. We hope there will, before long, be better accommodations afforded to travelers leaving and arriving at Meyersdale.

We were much surprised upon arriving at Bridgeport, which we did between one and two o'clock in the morning, to find that the train leaving Bridgeport at 6 a. m., only runs to Mt. Dallas, and that we could not get to Huntingdon to connect with a train on the Pennsylvania Central before about 7 o'clock, p. m. By this arrangement we could not have reached Lewistown before 9 o'clock, p. m., and then we had about four miles to go to the place of meeting at which we were expected in time for the evening service. Upon a little reflection we thought as there was a train going westward from Bridgeport in about twenty minutes after our arrival there from the west, we might return to Connellsville, and there take the Southwestern Road to Greensburgh, and there connect with a train that would take us to Lewistown in time to meet our appointment. We consequently took the western train, passing our home which we had left a few hours before, reaching Connellsville about 5 o'clock a. m., at which place we had time for breakfast, the train for Greensburgh not leaving until seven o'clock, a. m. This arrangement took us to Lewistown a little before six o'clock; and it was only the want of a little better understanding with the brethren at Lewistown that prevented us from reaching the place of meeting in time for the evening appointment. As it was, we did not get there until the meeting had commenced, and upon our arrival found brother Archy Vandye addressing the congregation.

We have alluded to the foregoing incidents of our journey, not because it will of itself be likely to interest our readers generally, but to afford an opportunity of giving a little of our experience, and of making some suggestions which perhaps may be of some advantage to our brethren in the ministry, and especially to our young ministering brethren. We have always endeavored to meet our appointments, and as far as our presence with

the people would prevent a disappointment, we have tried to be with them when we gave them reason to expect us. This was particularly the case in the early years of our ministry. For a number of years after we commenced our labors in the ministry, we failed in very few instances, if in any at all, in meeting our appointments. We were blessed with good health, and feeling an interest in the work in which we were engaged, it was a pleasure to us to labor in the holy calling. It seems necessary that a minister should feel interested in the holy labors he is called on to perform, and do his work because he loves to do it, as well as because he feels it his duty to do it, if he would pursue his holy calling successfully.

In regard to punctuality and perseverance in fulfilling and meeting engagements, our experience is this: As long as we thought of nothing else but of meeting our appointments when there was no insurmountable obstacle in the way, we had not much trouble to bring ourself up to the work, though we had to "stem the storm," endure the cold, and encounter some difficulties in the way. But when we began to yield a little to the wants and desires of our fallen nature, which asked to be relieved of labor, and to be permitted to enjoy ease, we found there was danger in so doing. And we found if some cause, which was scarcely a sufficient one to keep us at home from our appointment one day, was permitted to hinder us from going, a less one would do the same thing another day. Such things grow upon us, and we should be careful that habit does not exert an influence upon us for evil rather than for good. And in reference to what we are remarking upon, we would suggest to our young ministering brethren to let no cause but what seems to be one that justifies us in doing so, prevent us from meeting our appointments. The sad effects upon a congregation that is often disappointed, are well known. They will after a while think there is no use to go to meeting to hear the preacher because he will not be likely to be there.

And as it is unpleasant for the congregation to be disappointed by the preacher not being at his post, let it not be forgotten that it is likewise unpleasant for the preacher to be disappointed in seeing some of the seats of his members vacant, when he fears there is no sufficient cause for the absence of such members. So the members of the church, as well as the preacher, should try to be in their places when they possibly can, and honor the worship of God, and encourage the minister by doing so.

We had a very pleasant meeting with the brethren of the Lewistown congregation. A part of the time the

state of the roads and of the weather was such that was unfavorable for people going to meeting, but notwithstanding this was the case, the attendance was very good, and the meetings solemn. The brethren and sisters seemed to enjoy the meeting. And we think something more was done than the promotion of their joy at the time of the meeting. The pleasure we have when partaking of food which is good to the taste, is desirable, but the strength we obtain from that food which prepares us for labor after we have eaten it, is still more desirable. And that worship which affords us both pleasure and profit, is the best and the right kind of worship. We attended eight meetings with the Lewistown brethren, and felt very comfortable with them. There were no additions to the church, but a seriousness and attention which indicated thoughtfulness on the part of some of the friendly aliens who attended, and it was thought that the labors of the meetings on that class were not altogether in vain. Our last meeting with the brethren was on Tuesday, night, but they designed continuing the meeting.

We are now in the Lost Creek congregation in Juniata Co., having come here yesterday. We had meeting last night and this morning. We anticipate pleasant meetings. Brother John Gluck, from Germany Valley, in Huntingdon county, is here. We had with us at the meeting at Lewistown, brethren Hanawalt, A. Myers, P. Meyers, and A. Vandylke, already named, all of the Spring Run congregation, in Mifflin county.

We are writing this at the house of brother William Kurtz, who is postmaster at Van Wert, Juniata county. And his wife is a granddaughter of old brother David Shellaberger. We are quite well, enjoying Christian fellowship with the brethren, as well as with our elder brother, the Lord's Anointed. And although quite comfortable by our surroundings and associations, we shall welcome the time which frees us from the arduous labors connected with our present journey, and which will permit us to return to the bosom of our family, and to the enjoyments of home. Yours, &c.,

J. QUINTER.

#### POOR FUND.

Several brethren and sisters have responded to our invitation for help to send the PRIMITIVE CHRISTIAN to the poor. In our next issue we will report. We shall also have a proposition by a brother which may be of some help toward raising means for this purpose. It is very difficult for those who have more books and papers than they can read, to appreciate the condition and feelings of those

who have scarcely any books and no papers at all. It often occurs, too, that those who are poor—too poor to pay for a paper—are so situated that they cannot often get to meetings. If our well-to-do brethren could just imagine themselves reduced to such a state, their sympathies would, no doubt, be enlisted. Try it.

B.

#### WANTED WITHOUT DELAY.

At least one thousand more subscribers for the PRIMITIVE CHRISTIAN. We can yet accommodate subscribers with back numbers to the first of the year. Will not our agents and readers make an effort to send us a few more names each? If they could do so we should certainly feel grateful to them.

B.

#### Gleanings and Gittings.

FIRST in order we will call your attention to the flood—not a flood of water, but of correspondence. You will observe that nearly half of this issue is deluged by it. To make room for it we were obliged to move our editorial department from its usual place. We are glad that our correspondents have something to write about, and that they do it. And we are doubly glad that the general style of the correspondence is much improved. It was always an unpleasant task for us to read "Notes of Travels," when the greater part consisted in telling of comfortable lodgings, good beds, dinners, suppers, &c. We have had but little of these things, for some time past, and, if possible, we hope for still less. Let us have less of the temporal and more of the spiritual and enduring.

B.

NEXT we feel like noticing the correspondence of the editor. He gives some good hints to young ministers, and a few to members in general. These, coming from age and experience, and being confirmed by sound reasoning, demand our respect and observance. In the opening of his letter he manifests a little chagrin, and ventures a few hints for the benefit of our railroad officials. We do wish he could have been a little more at liberty on this subject. We would like for the proper officials to know that many of the prominent citizens of our town and community, as well as travellers stopping at this place, feel that their neglect is a shameful outrage. But as the editor was a little reserved, perhaps we had better not be too free.

B.

WONDREUL BROTHERHOOD!—Calcraft, who recently retired from the trying position of hangman in England, had an agreeable custom of always shaking hands with those upon whom he was about carry out the sentence of the law. But it has been observed that Marwood,

his successor, never does this, and speculation has been rife in several quarters as to the cause of his departure from this precedent. Freemasons will be interested to learn that the reason is, "because he is a Free and Accepted Mason and dreads the condemned man giving him a Masonic grip in return."—*Sunday Democrat*.

We call attention to the following from brother R. H. Miller. We are glad that he has concluded to give us the results of his investigations in book form. We hope he may find ready sale for the work:

INDIANAPOLIS, Ind., Feb. 3, 1876.

PRIMITIVE CHRISTIAN:—By permission I will say to the brethren, that I have now in press a book which, as many of you know, has been in contemplation for some time. It contains the defense of our faith and practice which I have tried to make in the discussions which I have had.

Having been frequently called upon by the brethren to engage in public discussion, some brethren may think I sought such controversy; but that is not the case. I have never got into it on my own account, as the brethren know where such discussions have been held. I always advise only to engage in it when the church believes the cause will suffer without it, and then only as a matter of defense.

The book we now offer to the brethren is on the following subjects:

The Divinity of Christ and the Holy Spirit; Immersion and Affusion; Trine Immersion; Feet-washing; The Lord's Supper, The Holy Kiss; Non-conformity, or plainness in dress, Secret Societies.

These subjects are investigated in such a manner as to give the arguments on both sides, and show, when they are fairly examined that the doctrine and practice of the Brethren is founded on divine truth.

There will be an index to the work, making it more convenient, as a book of reference. It will contain about 400 closely printed pages, in large, plain type.

One dollar and fifty cents is the price. When sent by mail, ten cents extra, to pay postage. As we now want to sell the book as fast as possible, on account of the expense incurred, we ask the brethren to send in their orders, which will be filled about the first of March. Address,

R. H. MILLER,

Ladoga, Ind.

Bro. John H. Caylor writes: "At the late District Meeting of Southern Indiana there were several brethren designated to travel and preach in the southern part of the State. We have made one trip to Harrison county; held a number of meetings, and amongst them was a communion. The brethren and sisters seemed to enjoy themselves. There was one added to the number, and others made desirous of coming to the fold where Jesus is the chief Shepherd. We would like to see the work go on briskly, and make it a success; but George Studcbaker, having received a plurality of votes, we would like for him to say when and where to go. Brethren, (those who were chosen to travel and preach in the southern part of the State,) let us try and make it a blessing both to those in and outside of the church. The work is a good one."



## For The Young.

### A Touching Incident.

In traveling we often meet with persons of different nationalities and languages. We also meet with incidents of various character, some sorrowful, and others joyful and instructive. One of the latter character I witnessed recently, while traveling upon the cars. The train was going west, and the time was evening. At a station, a little girl about eight years old came aboard, carrying a little budget under her arm. She came into the car and deliberately took a seat. She then commenced an eager scrutiny of faces; but all were strange to her. She appeared weary, and placing her budget for a pillow, she prepared to try to secure a little sleep. Soon the conductor came along, collecting tickets and fares. Observing him, she asked if she might lie there. The gentlemanly conductor replied that she might, and then kindly asked for her ticket. She informed him that she had none, when the following conversation ensued. Said the conductor: "Where are you going?" She answered, "I am going to heaven." He asked again, "Who pays your fare?" She then said, "Mister, does this railroad lead to heaven, and does Jesus travel on it?" He answered, "I think not. Why did you think so?" "Why, sir, before my ma died, she used to sing to me of a heavenly railroad; and you looked so nice, and talked so kind, I thought this was the road. My ma used to sing of Jesus on the heavenly railroad, and that he paid the fare for everybody; and that the train stopped at every station to take people on board; but my ma don't sing to me any more. Nobody sings to me now, and I thought I would take the cars and go to ma. Mister, do you sing to your little girl about heaven? You have a little girl haven't you?"

He replied, "No, my little dear, I have no little girl now. I had once, but she died some time ago, and went to heaven." Again she asked, "Did she go over this railroad; and are you going to see her now?"

By this time every person in the coach was upon his feet, and most of them were weeping. An attempt to describe what I witnessed is almost futile. Some said, "God bless the little girl." Hearing some person say that she was an angel, the little girl earnestly replied, "Yes, my ma used to say that I would be an angel sometime."

Addressing herself once more to the conductor, she asked him "Do you love Jesus? I do, and if you love

him, he will let you ride to heaven on his railroad. I am going there, and I wish you would go with me I know Jesus will let me into heaven when I get there, and he will let you in too, and everybody who will ride on his railroad—yes, all these people. Wouldn't you like to see heaven and Jesus and your little girl?" These words, so innocently uttered, brought a great gush of tears from all eyes, but most profusely from the eyes of the conductor. Some who were traveling on the heavenly railroad shouted aloud for joy. She now asked the conductor, "Mister, may I lie here until we get to heaven?" He answered, "Yes, dear, yes." She then asked, "will you wake me up then, so that I might see my ma, your little girl, and Jesus? for I do so much want to see them all." The answer came in broken accents, but in words very tenderly spoken, "Yes dear angel, yes, God bless you." "Amen!" was sobbed by more than a score of voices.

Turning her eyes upon the conductor, she interrogated him again, "What shall I tell your little girl when I see her? Shall I say to her that I saw herpa on Jesus' railroad? Shall I?" This brought a fresh flood of tears from all present, and the conductor knelt by her side and embracing her, wept the reply he could not utter. At this juncture the brakeman called out, "H—s." The conductor arose and requested him to attend to his (the conductor's) duty at the station, for he was engaged. That was a precious place, I thank God that I was witness to this scene; but I was sorry that at this point I was obliged to leave the train.

We learn from this incident that out of the mouth of even babes God has ordained strength, and that we ought to be willing to represent the cause of our blessed Jesus even in a railroad coach.—*Christian Expositor.*

### The Broken Swing.

"Father, may I go and play today with the swing?" said a little boy, just as he was getting ready to go out.

"No, my child, not to-day," answered the father: "to-morrow you can go."

To-morrow! it was too long for the impatient child.

A little later, when his father had gone out, the child, standing at the window, saw right before him the swing hanging between two trees at the bottom of the garden.

"If I swing a little," he said to himself, "nobody would know it. I will only have just one turn."

So he ran into the garden and climbed into the swing. Great was

his joy for a few minutes, and he could not help crying between each swing, "I wonder why father said this morning that I must not swing?" All at once the chord broke. The child fell to the ground. His mother, terrified, ran out with a servant; they lifted him up and carried him into the house. The poor little fellow had broken his right arm.

His sorrow was very bitter when he saw his mother's grief; he had, too, to bear a great deal of pain when the doctor "set" his arm; but what vexed him most was to see his father come home at night, bringing a beautiful rope, quite new, intended to secure against accident the beloved son, whom that day he had been obliged to deprive of a pleasure that had become dangerous.

Dear children, your parents also find themselves sometimes obliged to refuse your requests. Have confidence in their love and in their wisdom, without always seeking to know the *wherefore* of their refusal.

When you are older, you will see that our kind heavenly Father does the same with us. He does not always grant us all we ask, because he knows that it will be hurtful to us. Trust, then, and with greater reason, his love and his wisdom, when you cannot understand the motive of his dealings with you.

We often ask for things which, if they were granted, would prove to us what the swing was to the little boy; and our disobedience is sure to produce only bitter fruits.—*Sunday School Visitor.*

### A Lord in the Family.

A pompous, silly school-boy was one day boasting how many rich and noble relations he had, and having exhausted his topics, with an important air he asked one of his school-fellows:

"Are there any lords in your family?"

"Yes," said the little fellow, "there is one at least, for I have often heard mother say that the Lord Jesus Christ is our Elder Brother."

Blessed are they who have the Lord in their family, and who know him as their Elder Brother.

WHERE hunger and thirst is not, the body is not nourished; he must have a stomach to his meat that will have good by it; chewing will not do it, though he swallow it; if his stomach be against it he will vomit it up again. And can this spiritual hunger and spiritual thirst be where the inward man is not sanctified?—*Joseph Mede.*

PRIDE would never owe—and self-love never pays.

## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

**Meeting at Shiloh Church--Awakening of the Members--Influence upon Sinners--Successful Conclusion--Immediate Results, etc.**

VALLEY FURNACE, W. Va., }  
Jan. 25, 1876. }

Brother Quinter:—

We have concluded a protracted meeting at Shiloh church, which lasted nine days, during which time brother Elias Auvil, assisted by brethren Z. Annon and William H. H. Shaffer, preached the doctrine as enunciated by our Savior.

Brother Auvil is one of those earnest, energetic ministers, who seems to feel what he says, and to carry conviction with the word. Brother Annon is considerable of an orator and a zealous minister; while brother Shaffer seems to possess that furious impetuosity with which to will is to do. All the elements of success in a revival seemed to be happily combined in the ministers; and truly the meeting was a success. The members became alive to their duty, and fervent, effectual prayers were poured out by the members in the prayer-meetings, which not only stirred the hearts of the brethren and sisters, but of the whole congregation.—Brethren there is power in prayer, and it was fully manifested at Shiloh. Let us continue to pray, and never cease until Satan's kingdom is fully destroyed.

The earnest and candid reasoning of the ministers, and the fervent prayers of the brethren, had a wonderful influence upon sinners, and many were heard to say, "Lord, what shall I do to be saved;" while we are sorry to say we heard of some who resisted the influence of the good Spirit, and left the church house declaring they must yield if they longer attended the meeting. May God have mercy on such. "My Spirit," says Christ, "shall not always strive with man." The meeting was concluded with a powerful outpouring of the Holy Ghost. Many were made alive in the pardoning love of a Savior; and it has seldom been our fortune to witness the conclusion of a meeting attended by such happy results, and so much oneness of mind and purpose.—All seemed to separate with the love of God burning within their hearts, and a new determination to live more devoted Christians. The results of the meeting were a spreading of love with the accompaniments of Christian influences, and a healing of many neighborhood troubles, and a general diffusion of the principle of love, not only in the church, but out of the church. The results are largely in the future. With these great results let us be thankful and continue our meetings.

There were seven accessions of precious souls who were admitted according to the usual ordinance of the church. Our anticipations for the future are truly hopeful. With the work begun, and trusting to its diffusion through the benign influence of the gospel, we have indeed a source of congratulation, which, with the earnest determination of Christians, we may hope to see as bread cast upon the waters to return again.

One thing, brethren, let us be united,

and all contribute our mite to the spread of the truth of the gospel.

In conclusion: Let us bear in mind the beautiful and appropriate admonition of brother Auvil. Let there be no sluggards in the cause of religion. How beautiful and appropriate was the language of brother Auvil, when he requested all to join in singing, and, at least, contribute this much to the praise of God. Let this admonition be heeded, and may we never need a like reproof.

A VISITOR.

Our Winter Revival.

The term "revival" is not very readily accepted by many of our brethren, owing to the fact that its meaning is not properly understood. As applied to religion, "revival" implies a renewed and more active attention to religion, or an awakening of men to their spiritual interests; with the above view of our subject, where is the member who cannot in faith—yea, who does not humbly implore our Divine Helper for a revival in his congregation, in his neighborhood—yes, in his own heart?

The different congregations in Northern Ohio this winter, as usual, are generally giving attention to the services of the above kind, lasting several days in each congregation. These labors are not as successful in winning souls in many places as desired, nor as we sometimes think they ought to be. For this there is certainly a cause. Let us seek for it. The failure cannot arise on God's part, for the Apostle would tell us that the man of God is "thoroughly furnished unto all good works."

We are sometimes told that the lack of the results desired at these labors is owing to a want in the ministry. This, unfortunately, may sometimes be the case. The proper qualifications in ministers are both important and essential. They should not only be teachers, but doers of what they teach; not only urge piety upon their hearers, but they themselves should be examples of pious lives. While it becomes their duty to teach humility, it is also of the most vital importance that they be also examples of humility. It is very certain that the progress of Zion depends much upon the zealous, united, and watchful labors of her ministers. May the Holy Spirit, therefore, enlighten their minds, and God's unseen hand guide their feet in the path our dear Redeemer trod, is my prayer.

But may we not, with some propriety, seek for a lack among the hearers—among the brethren and sisters also. Not unfrequently these meetings are waited for with much anxious curiosity to see the preacher and observe his manner of expression. So much are they thus engaged that they forget to pray; hence how can the divine blessing be sent when not asked for? These seasons of grace ought to be made especial subjects of prayer, by all the saints; thus giving evidence that we realize that, "without him we can do nothing." That the influence of the private membership has much to do with the progress of the work is certainly evident. When they manifest no desire for meetings, are irregular in their attendance, careless in their attention, how discouraging is such influence to the faithful ministry!

Again, these meetings are often conducted simply with evening services. Where

they have morning sessions, we have frequently seen that the attendance consisted almost entirely of members, and then only a part of them. Upon inquiry it was found that this brother went to mill, or to town on some secular business, and hence could not attend meeting; some little domestic affair prevented the sister's attendance; thus the entire family was absent. The above circumstances, we may safely say, always prove detrimental to the desired success of such meetings.

Our brethren and sisters ought to be agents in the work; first, to be the means of securing a prompt attendance of their own families; second, they should be interested in the attendance of some of their neighbors; they should have some kind, seeking neighbor, anxiously awaiting a visit from the minister, whose mind they have previously prepared for the visit. Thus, all prayerfully and anxiously awaiting the meeting, eager for its immediate results, having all secular business suspended, so that nothing shall engage their attention save the interests of the meeting; with this influence the church may expect her spiritual strength renewed, and sinners gathered into the fold. I. J. ROSENBERGER.

Gilboa, O.

PENN RUN, Indiana Co., Pa., }  
Jan. 26, 1876. }

Dear Brother Quinter:

Accept my cordial greetings, with a weak expression of the appreciation I feel in regard to the change and improvements made in the paper you edit and publish.

A few weeks ago brethren J. A. Sell and Stephen Hildebrand held a series of meeting at Belsano, with good results, of which you have, probably, ere this, been apprised.

Brother J. B. Wampler is now holding a series of meetings at Fyock's. I was with him on Saturday and Sunday last.—I thought there was great interest manifested in the word preached, and confidently anticipate the joyful news of souls converted to God. My temporal affairs—being a school teacher—called me away on Sunday afternoon. I, with many regrets, left the place where I felt in my soul it was good to be. On the morning of the 24th, being the forty first anniversary of my earthly pilgrimage, I met my interesting little school, but soon received a message that my services were wanted to conduct a funeral, of which a notice will accompany this epistle. \* \* \*

Permit me now to turn beggar, not for my own benefit, but for that of another; and if you respond, it may perhaps be to the mutual benefit of us all. Brother G. W. Burkhardt says he is unable, from bad health, either to pay for the PRIMITIVE CHRISTIAN, or procure the means of preparing contributions for its columns. I urged it on him, considering him to possess a talent for usefulness to improve the same. I gave him what I could afford at this time, to procure means and promised to ask you to favor him with a copy of the PRIMITIVE CHRISTIAN. His address is Nolo, Indiana county, Pa. If you send it to him, and I should happen to get anything that I think I can devote to the cause, I will send to you; but I am myself in such circumstances that I can not afford either to take time to prepare essays, or pay the postage on the same.



The sister whose obituary accompanies this left six children outside of the pales of the church, but all have a warm feeling toward the same.

Pardon me for my boldness; I feel the worth of the cause. *That* makes me bold.

Sincerely,  
JOSEPH HOLSOPPLE.

#### Danish Mission Fund.

Since the last report the following amounts have been received:

Northern Illinois District,	\$200 00
Barbara C. Bashore,	1 00
Wm. C. Peeter,	85
Franklin church, Iowa,	2 00
Z. Annon,	1 10
East Nimishillen congregation,	2 00
H. F. Rosenberger,	50
Norristown church,	9 00
Whiteoak church, Pa.,	20 00
John Shick,	1 00
Lewis Kimmel,	3 00
Indian Creek church, Iowa,	5 00
Phebe A. Holtz,	1 00
A Sister in Philadelphia,	35

Total to Feb. 3rd, 1876, \$431 75

**CORRECTION.**—In the report of January 4th, instead of \$36 from Huntington church, Ind., it should be \$30 from the Salamony (Ind.) church, and \$6 from the Eight Mile district. Also 20 cents for reporting expenses.

JOHN ROWLAND, Treas.

#### Danish Tract Fund.

LANARK, Carroll Co., Ills., }  
Jan. 30, 1876.

Brother *Quinter*:

I send you a list of moneys received by me since Dec. 9th, 1875:

Mary A. Moomaw, Va.,	\$1 25
J. N. and wife, Pa.,	50
Naperville church, Ills.,	10 00
J. H. Ownby, Decatur, Iowa,	50
Sallie Tibbals, N. Y.,	1 00
E. P. Trostle,	25
Two Sisters, E. and A., Dayton, B., Pa.,	1 00
Isaac Hendricks, Ills.,	50
Jacob Eberly,	1 00
Sarah A. Daggett, Lec county, Ills.,	1 10
Postal order. Waseon, Ohio,	2 17

Total, \$20 77

The above account I believe is correct. If any amounts have not been credited please let me know.

ISAAC ROWLAND.

#### Southern Missouri District Meeting.

The District Meeting for the Southern District of Missouri will be held in the Brethren's meeting-house, four miles north of Knobnoster, on Friday and Saturday, the 19th and 20th of May. Brethren and sisters coming on the cars will stop off at Knobnoster, and by notifying brother Isaac Wampler in due time will find conveyance there upon their arrival to take them to the place of meeting. A hearty invitation is given to brethren from other States to be with us to help us.

By order of the church,  
JOSEPH WAMPLER.  
Per JOHN HARSHEY.

Sunday, February 6th, 1876.

I went to church this morning; not to one of those costly and imposing edifices, of which we see so many in our city, but to a rather unpretending one for the present time, and one in which the difference in the different classes of society is not so painfully apparent. The morning's lesson was Matthew, 7th chapter. The morning's text was from the beginning of 24th to end of 27th verse of same chapter. I felt that the words spoken therefrom were really good and true.

The speaker first endeavored to show that in order to have a solid building we must build upon a solid foundation, and all the while think our building would stand the test of the storms and floods.

Some, he said, thought, "I am a pretty good sort of person; I do not steal; I wrong no one in any way; try to do as I would wish others to do to me; yet the foundation is sandy." Others thought, "I surely shall be saved; I say my prayers, read my hymns, go to church regularly, give to the support of the church, give to the poor, am active in the meetings;" yet, with all these supposed good works, the foundation was more miserably sandy than the first.

He then went on to state that we were not saved by human merit, and he thanked God that we were not—that "the race is not to the swift, nor the battle to the strong." He said by nature some persons were born fifty years behind another in intellect, and if Christ saved us by human merit, how could the one born so much later be equal to the one born so many years ahead?

To illustrate that we must come trusting alone in the merits of Christ, he related a little story of a white man and an Indian being convicted of sin at the same time. The red man soon received comfort, while the white man was several weeks in receiving this peace. He asked the Indian what made the difference. He said this: "Christ offered us each a robe. You thought your own was pretty good—satisfied you pretty well—and therefore you were longer in accepting the robe offered by Christ. Mine was naught but rags, and I gladly accepted the better one offered by my Savior."

He further stated that some who even profess to follow Christ are so painted and whitewashed by their own supposed good works that they are depending on them for their own salvation. He thought these would be among the number to whom Christ would say, "I never knew you."

These, he said, depended on their own morality to save them; and further remarked that if there was anything which chilled him through and through, it was to hear persons laud their own good works, and that he would rather preach to a drunkard raised from the gutter than to a moral man who trusts in his own works to save him.

He argued that none of us could be perfect with our imperfect and desperately wicked natures and deceitful hearts; and then went on to show how we could be deceived. In some persons, he said, the evil came right to the surface; in others, not quite so near; and many of us were ready at once to exclaim, "Oh! I am not nearly so bad as that person." But, he said, although the evil might lie dormant, it was still there; Christ included all in sin, and without his saving

blood to cleanse our hearts from these hidden sins, spoken of in the 19th verse, Matthew, 13th chapter, we were not one particle better than those persons upon whom we might be disposed to look as much more wicked than we.

He concluded by repeating earnestly, that to have an house securely built, so as to withstand all storms and floods, the foundation must be Christ alone; for, he added, there is no other name in heaven or among men whereby we can be saved than by the name of Jesus.

MARY A. CUSTER.

Philadelphia, Pa.

#### Stray Thoughts.

My dear brethren and sisters, this is Sunday morning. We have been at home all day. Our meeting to-day was held about twenty miles from here. Two Sundays in each month we have preaching within seven miles; and once in a while at our school-house. We received No. 5 of the PRIMITIVE CHRISTIAN, and, as usual, its pages tell us the harvest is plentiful, but the laborers are few. Calls are being made all over the west for preaching, and I think the Brethren are doing well to heed them. Many, very many, are leaving their comfortable homes in the east and moving out to a country that is new and full of hardships. But their sacrifice is not made in vain. Good preaching is like the genial rain upon parched ground. The people do not want eloquent, wordy sermons, but pure and weighty ones. We hope our ministering brethren in the east, or wherever there is an abundance of help, will consider this matter. Rest assured there is a field ready for every one of you who can be spared from where you are.

A long time ago considerable was written about voting. How is it? Can a brother vote and not fight? Can he help give power and then not stand by the officers in the discharge of their duties? We can be subject to the government, but can we be subjects of it and of Christ's too? Brethren, this is a subject that should engage some of our thoughts. We should indeed be thankful for such a government as we have in our country; thankful that pure and noble men are making the laws which govern us; thankful that our brotherhood is held in esteem by them; but should we "do evil that good may come?" I think like brother Miller in No. 5, that we ought to embrace every opportunity within our power to do good; but the field is large, and I think we can have enough to do without going to the polls. Yours truly,

MARY C. MILLER.

Marshalltown, Iowa.

#### Centennial.

In looking carefully over the pages of the *Companion and Visitor*, volume 2, No. 46, I see in the arrangement for the Centennial set forth a vast collection of curiosities and wonders of the world, if they may be so called; and as the carnal mind is so easily led astray, and is so much for feeding on curiosities, it leads me to think that not only thousands, but tens of thousands, will be found parading and hovering around the great carcass, which is the very appearance of evil in its full extent. There will be many a man's pocket picked, human life lost, and deeds of the darkest dye committed.

Will I be there to behold the sight? I say, No; I would not be seen there. Why not? Read the Scriptures and you will get my answer; besides, I have learned many beautiful lessons by hearing our dear brethren transact business in the Lord's house. Will there be any of our brethren there? I greatly fear. I have learned in the words of eternal truth, which I take for my guide, that we are not to seek our own interest, but the interest of one another. So, for my own good and the love of precious souls, I ask for some dear brother to give us light on this subject through the columns of your paper, that will be for my good, and for the good of members that might not be fully acquainted with the order of the Brethren, if there be any such. We have reason to believe that there are such, for we know of some here in the west that never heard of the Brethren until a very short time before they united with them, and it is reasonable that our belief and all our order cannot be learned at once. E. SMITH.

Pawnee City, Neb.

### Children in or out of the Church.

In No. 5 brother J. S. Flory proposes the following query:

"Is it contrary to the Scripture to claim our little children belong to the church, or Kingdom of Christ?"

The brother says there are different opinions entertained upon that matter, and desires to hear one founded upon sound doctrine. I propose to give mine, and leave it to the brother and any others to say whether sound or not.

Whilst I might agree with Mr. Moody, that our children (little, of course,) are not born in the church, yet I claim that they are subjects of Christ's Kingdom; but not by virtue of their fleshly birth. "Right," says one, "that which is born of flesh is flesh;" hence we "must be born of water and of the Spirit."

I say right, too, but do not apply this Scripture to innocent infants or children. Nicodemus had lost his innocence, hence, when applied to him it was all right, but when applied to little children it becomes wrong; and in this wrong we have the source of the many varieties of opinion in this matter, as well as in many others. But if not born into the church, how does it become the subject of Christ's kingdom? By virtue of it's innocence. "Innocent, indeed," some will say, "do they not display, when quite young, a great degree of anger?" True, but no malice. Anger itself is no sin in an adult, (much less in a child,) unless it prompts to evil action.

When God created the world and all things therein, man included, he pronounced all good, yea, very good. And the apostle James says, James v. 17, "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning." Hence God is unchangeable, as James says, and as we believe. Then it follows that if Adam was created without sin, our children are also in a similar condition in that respect, and must sustain to their Creator the same relationship, which we may call subjects of his kingdom, or of Christ's kingdom, as we believe Christ was present at the creation at the beginning. They are not members

of his church, but a creation of a higher order; sufficiently so that he uses them (the children) as a standard by which he tests our qualification. If not so, where the propriety of the following language of Christ (Math. xviii. 3), "Except ye be converted and become as a little child, ye shall not enter into the kingdom of heaven." Evidently children are here recognized as subjects fit for the kingdom of heaven, and as such they become a standard by which to measure our qualification for a similar position. Yet, whilst we may be called members of the church militant, they are subjects of the church triumphant. They have the advantage of us who have arrived at the age of accountability. Their righteousness is an imputed one, whilst ours is to be acquired, and retained, too, through the same source theirs was, but *with our co-operation*. Hence the Savior says: "For of such is the kingdom of heaven," without their co-operation or anything that might be done for them by their parents, or any one else.

I might now refer to many passages of Scripture which would fortify me in the view I have taken, but will content myself with but a few. Refer to the history of Adam's fall. Why was it that he fell? Was it not in consequence of violating God's commandments? He ate of the tree whose fruit was forbidden him. Will he deal more rigidly with his creation now? I feel to say with emphasis, No; for he is unchangeable. His language is, "Eat and die, refrain and live;" "The soul that sins, it shall die."

When God gave the law to Moses the second time, he prefaced the gift with many impressive declarations, among which are the following: "Keeping mercy for thousands, forgiving iniquity and transgression and sin. And will by no means clear the guilty." In these words I recognize three classes of persons referred to. The first obtains mercy, which may have referred to little children; the second, those who confess their transgressions will be forgiven; and the third will be punished—the persistently guilty.

Some will say, "Does he not also say that he 'will visit the iniquities of the fathers upon the children to the third and fourth generations'?" Yes; but those children will not suffer because of their sins, but of their parents', and only in this life, some entailed physical infirmity. Bear that in mind. David lost his child because of his sin; yet when it died he ceased mourning, and resolved to prepare to meet it in a better world. So may we. Let us all resolve to do it, for many of us have such innocents in heaven to draw us thither, and all will then be well.

EMANUEL SLIFER.

MORRISONVILLE, Ills.,  
Jan. 16th, 1876.

### Editors Primitive Christian:

As I am not at meeting to-day, and consequently rather lonesome, I thought I would give you a little church news.—When a brother or sister attends meeting regularly every Sunday for two or three years, and then stays away, it is only then that he can fully realize the benefits derived by attending meeting every Sabbath. There was once a time when I thought it was not so necessary to attend meeting every Sunday, and would only

go when it was convenient and near to me; and the more I staid away the less I cared for meeting; but since I attend meeting regularly, it is not a hard task to start on Sunday morning and go from 10 to 15 miles to meeting and back the same day. I fear there are many of our brethren and sisters who attend meeting only when it is convenient, and in consequence fail to receive good instruction and admonitions. More than this, there is nothing that is better calculated to discourage the minister than a coldness on the part of the members, and their absence from the place of meeting. Then for your own good and advancement in the divine life, and the encouragement of your minister, attend church regularly. Let the minister stay away from meeting several times, and how soon you will begin to complain of him, and say that he is not faithful to his calling, forgetting that the command, "Forsake not the assembling of yourselves together," (Heb. x. 25,) is to you as well as to the minister. But I started out to give some church news.

Our church (Bear Creek) is in a prosperous condition. Everything seems to move off quietly and peaceably, at this time.—We were favored with a number of sermons, by J. W. Stein, from Necocho, Mo., last fall, which had the desired effect.—The Sunday following brother Stein's leave from us, two of his Baptist friends—a man and his wife—came out and said they wanted to unite with the Brethren, and were baptized the same day. Week before last we were favored with the same number of sermons by brother Daniel Vaniman, from Virden, Ills. Our congregations gradually increased in number and seemingly so in interest; but as is often the case, about the time the people became deeply interested the meetings closed. Good impressions were made, however; and we hope it may be as bread cast upon the waters to be gathered up many days hence.

Several families of members moved out of our district into other districts, among whom was one of our worthy ministering brethren, brother Henry Brubaker, and his wife, who took the offer of friend Crothers, in Gage Co., Nebraska. This leaves our ministry too weak to fill all the calls for preaching. We received nine by baptism this last summer, which leaves our number about the same as it was a year ago.

Could you not get the discussion brother Robert H. Miller is about to engage in and publish it in pamphlet form, and sell it to those who want it? As the discussion between brother Miller and Hodges, is scattered over a good many numbers of the *Companion and Visitor*, it is not likely to do the amount of good it might do if we had it in pamphlet form. \* \* \* We expect a full report of Annual Meeting next spring, but we want it in pamphlet form. There is not one brother in our church district that feels like spending the amount of money it would cost to go to the place of A. M., from here, when the whole can be got for a trifle. There are different calls now for money, and I think we had better give liberally to such calls, and not give so much to the railroad companies to go to places of Annual Meeting, when we can get all that is said and done for the small sum of 10 or 15 cents.

ABRAHAM S. LEER.



SCIOLA, Iowa, Jan. 24, 1875.

To the Brethren and Sisters in Christ,  
Greeting:

Something over a year ago I wrote a letter which was published in the *Companion and Visitor*, giving some information about Montgomery county, intimating to brethren and friends who were thinking about moving west to call and see our country before purchasing. The result was a very heavy correspondence for several months from brethren and friends in various parts of the country, making more inquiry about our country, making more inquiry about our country. Some visited us, a few located with us, and all, or nearly all, expressed themselves as being well pleased with the country, and left us with the impression that they would locate with us as soon as they could make the necessary arrangements. To such, and all others, we would say, perhaps there never was a better time to buy improved lands than now since the settlement of South-western Iowa. Wheat having failed last season, to some extent, and the quality being very poor, and having an enormous crop of corn, which was also somewhat inferior in quality in consequence of the long continued heavy rains in the fall, which kept the corn growing so late that it did not ripen well, making the price for both wheat and corn very low, thus bringing in but very little money to the farmer, and as most of our people came here with but limited means, most of them being more or less involved in debt on their lands, or machinery, etc., and now the close times for money coming on, has had a tendency to embarrass those involved more than before. The result is many are offering to sell their farms very reasonable, ranging in price from \$20 to \$25 per acre with pretty good improvements. Almost any number of acres from 40 acres to a one half section. There are also large tracts of wild lands for sale at from \$12 to \$15 per acre. The R. R. Company has but few desirable pieces for sale in this county; yet they have some pretty good land which they sell on 10 years' time (four years before any principal payment is required) at 6 per cent. interest.

The lands here mentioned lie in the vicinity of Brethren, where there is regular preaching, and where they contemplate building a house for worship next summer. There are about 40 members living here on West Nodaway River, 22 miles west of Mt. Etna in Adams county, where the main body of the brethren is located, known as the Adams county congregation, which has been for many years under the charge of our worthy brother, Eld. Christian Harader, and by his unceasing labor, patience, and perseverance, and his zeal for the cause of Christ, the church has grown to her present strength. But he left this arm of the church last summer and located in south-western Missouri. May the Lord bless him in his new field of labor.

The brethren on West River have received into fellowship since last March, 12 by baptism and several by letter. We held our lovefeast on the evening of Sept. 26th at the house of the writer. Had a very pleasant meeting, good attendance and good order. Having failed to secure the services of an ordained brother, the labor of serving fell upon our dear brother A. Harader, from Mt. Etna. He did the work well. On the next day the brethren preached the word to a large

congregation of attentive listeners, and on the day following, the brethren at Mt. Etna held their feast, and it was truly a feast of love. No Elder being present, the labor again fell upon brethren in the second degree in the ministry. The meeting passed off very pleasantly. Had several good meetings, the brethren preaching the word in its purity with much freedom and earnestness. Two precious souls were received by baptism, and one lamb that had strayed from the flock was found and reclaimed.

Our district is about eighty by one hundred miles in extent, and but few laborers. In many parts of this territory the people know but little about the Brethren. The Savior says to his ministers, "Go," and we invite you to come and help us, live with us, and preach for us. The wages are good, even eternal life to all his faithful children. There are many districts of the Brethren in the East that have from three to seven speakers, and the territory comparatively small. Oftentimes all of these brethren are present at the same meeting, while thousands of precious souls are perishing for want of the bread of life. Oh, how many cries have saluted our ears from the far-off west and south, "Come and preach for us and our neighbors!" How many times have we heard brethren and sisters say in their entreaties for preaching, "We have not heard a brother preach for one, two and sometimes three years." Brethren, do you ever think of those calls when there are from three to six of you at the same meeting? If you have never thought of these things please think of them when you meet again, and think seriously.—Above all, remember that the Master has said, "Go ye into all the world and preach the gospel to every creature," and ask yourself, "Have I obeyed that command of my Lord as far as I could? have I obeyed the calls of my brethren when they have begged of me to come and preach for them? Don't console yourselves by thinking these calls and commands are meant for some one else. They are for you. There is no hiding behind brother Quinter, or brother Saylor, or brother Davy, or some other brother whose age or circumstances will not allow him to go. You are the brethren that are young and strong.

In conclusion we will say, Come and help us. We have a healthy country and good soil. Any one desiring more knowledge of the country, by enclosing stamp will receive all the information we can give.

Yours in hope of a blessed immortality.  
N. C. WORKMAN.

BEATRICE, Gage Co., Neb.,  
Jan. 22, 1875.

Dear Brethren:—

By your permission, according to promise before I left Illinois, for the satisfaction of many friends, and to answer the inquiries of many, I wish to occupy some space in your columns.

We landed here on the 13th of October, 1875. Since then we have had the finest weather I ever saw for the time of year. We have had only two rains, and very little mud, as we have but little of that even when it rains a great deal. The weather has been very favorable for me, as had to build, and to improve my place. I now have my house so far completed that we can get along quite comfortably.

We now enjoy our new home, and are well satisfied with it and the country; and feel that we made a good exchange.

This country is very productive of all kinds of grain; and so far as it has been tried it has proved to be a good fruit country. I think, too, that I am quite safe in saying to you that it is a fine stock country, for cattle, hogs, and sheep; and for the latter it cannot be excelled. All kinds of poultry also do well. For mills and manufacturing facilities, the Blue River cannot be surpassed. The valley of the Blue River is beautiful and fertile. Then we have rich, rolling prairies, beautiful magnesia limestone for building purposes, a sufficiency of timber, good water, and many other things that we might mention. Taking all together we think it one of the most desirable places we have yet seen.

Now a little of our spiritual condition, labor and encouragement, as this is of the greatest importance. In the Beatrice church we now number about forty-five members. This church was organized last spring. About half of the members live in the neighborhood of 16 miles west of Beatrice, in Saline county, at which place we have monthly meeting.—On New Year brother Urias Shiek and his wife, brother Levi Fry and myself, set out for this point and stayed nearly a week preaching with them. During this time we had a council meeting as the enemy had made some trouble among the lambs; but under the blessing of God, he was routed and love was restored. We hope the members will be more careful, and watchful on their picket posts.

We have meeting every Sunday in the vicinity of Beatrice. We have had five additions since I am here, and we have a fine prospect for more. Our encouragement from emigration is quite flattering. Two brethren bought here last week, within three miles from my place; and brother Shiek and his brother-in-law bought within two miles. We have visitors almost every week from some quarter, and all are well pleased.

In conclusion, we will invite brethren who think of coming west to please come and look at our country. It holds up its own excellence, and will bear inspection. With our love to all concerned, we ask an interest in your prayers.

HENRY BRUBAKER.

#### The Stein Fund.

Brethren and sisters, shall brother Stein have what he asks for? I think I hear many kind, feeling hearts saying, "Yes." He has asked our aid to send out 13,000 tracts containing a clear vindication of true immersion. There is, indeed, no good reason why he should not send them, but many good reasons why he should. If only one soul should be induced to come to the Lord by this means, would not the Lord be glorified? What is \$1,000 compared with a soul? Not anything. I hope, therefore, the work of publishing and sending out may not be delayed for the want of money; but that the required amount may be raised immediately. Are there 15,000 brethren and sisters who are willing to each send five cents to brother J. H. Moore, Urbana, Champaign county, Ills., for this purpose? Let us see what can be done by April 1st, 1876. May the Lord bless his beloved everywhere.

Yours in love,

M. M. ESHELMAN.



Dear Brother Quinter :

I will try to contribute a few thoughts for the readers of your valuable paper.—I have been a reader of the *Companion and Visitor* for two years, and now have received three numbers of the PRIMITIVE CHRISTIAN, in which, I rejoice to say, I have received many good and wholesome instructions and admonitions. It is true we should not neglect the reading of our Bible, which is the Book of books; but when we read our periodicals, which are composed of Scriptural quotations and explanations, it will enlighten our minds and enable us to see clearly into things which we could not ourselves comprehend. The Bible is a study, and it requires explanations on certain points; and the brethren have an opportunity to give their views through our papers. I verily believe our religious papers have done much good in convincing many of the error of their preconceived opinions.

Many people, nowadays, think that if they only read the Scriptures and are praying people, that will do, whether they obey the commands or not; but let me tell you that you will not be saved on these grounds. The Apostle James says, "Show me thy faith without thy works and I will show thee my faith by my works." We must have a working faith, or we fail of a blessing. In spreading the gospel in its true light through our periodicals, it will not only be read by our brethren and sisters, but by many who make no profession whatever, and by the many who claim to belong to some church and do not the things which are commanded in the divine Scripture. For this reason I believe our periodicals have done much good. Let those who are well informed in the Scriptures, and are good composers, make use of their talents in this way.

Many have not the opportunity of hearing the gospel preached in its true light, and by having our periodicals sent to them, they can read for themselves and see whether these things be so. Brethren and sisters, let us pray God to give us grace, knowledge and understanding, that we may be able to show our good works by our faith—the faith which was once delivered unto the saints.

Some of our old brethren, who are wearing the blossom of the grave upon their heads, who are no more able to go into the world to preach the gospel, on account of their feebleness, have now an opportunity to write for the periodicals, and give good and wholesome instructions and admonitions, which are profitable for us all. Let us receive them, for they will do us good. We should try and give our editors good encouragement. Supply them with plenty of reading matter, and contribute to their wants, so that they may not be in want—pray God to give them grace and light that they may always publish what will be for the good of the church, and for the welfare and up-building of Zion.

Now brethren and sister, let us put our shoulders to the wheel, and push forward the good work of the Lord. We lay members can do much good by letting our light shine and keeping ourselves in our places, as becometh professors of Christianity. Let all the members endeavor to show that they have a zeal for the cause of Christ.

D. S. REPLEGLE.

New Enterprise, Pa.

### Trip to Virginia.

On the 1st of January my wife and I, by special request, visited Flat Rock church, Shenandoah county, Va., to help labor in preaching the word. We stopped off at Maurertown and had preaching at Coop's school house, on the evening of the 5th. The brethren were enjoying good health bodily, and we trust, spiritually. Next evening we had meeting at Mt. Jackson. Next morning we went to Cedar Grove meeting house. The meetings continued here morning and evening until noon the 9th; the Lord evidently working in the hearts of his people, to will and to do of his good pleasure. In the afternoon we were taken to Plaine's Mills, where we had meeting on Sunday and Monday evenings. On Tuesday at 2 o'clock, p. m., we had meeting at P. Barry's, and in the evening at Timberville; also on Wednesday evening. We visited brother David Wine, who was very ill, whom we anointed. We also, in company with brother S. H. Myers, assisted in the funeral services of a colored man. On Thursday we had meeting at Flat Rocks, and in the evening at Forestville. On Friday morning meeting again at Flat Rocks, and in the evening we came again to Plaine's Mills; on Saturday evening again to Cedar Grove; and on Sunday to Fairview M. H. This is a new house, just finished, a fine, commodious house for worship. The morning's services were regarded as the dedicatory services. The meeting was largely attended and much interest was manifested. We hope the few meetings at this place will prove the beginning of the dedication of many souls to God.—On Monday evening meeting at Mt. Jackson again. Tuesday morning again to Cedar Grove, where, after inducing some by baptism into the body of Christ, we took leave of each other for home, commending one another to the grace of God and communion of the Holy Spirit.

The Elder of this arm of the church is Jacob Wine; co laborers, A. Neff, S. H. Myers, B. W. Neff, J. Elias, and David Cline. The church seems in a flourishing condition. The brethren and sisters seem to be active in the cause, devoted and zealous; at least so much so during these meetings that they did what they could in adapting everything to the best use and advantage for the promotion of the cause, and to add to the interest of the meetings. The people who attended these meetings seemed interested, and we trust they were lastingly benefited. While many saw the light of salvation and were almost persuaded, some were altogether, and are enjoying its power in the beauty of the light.

We feel particularly to say a few words to the children of our brethren, their sons and daughters, their neighbors and their children, who during these meetings, did manifest so much interest, and were so much concerned. Your attention, your kindness, your interest in the preached word, your longing desires, secret sighs, and your tears, will not pass unheeded; While your cup of joy, mingled with tears in fear, was filling before the throne of God, your burning hearts were filled with longing desires to enjoy the richer grace, and a larger measure of the love of God in the union and fellowship of the church. But to enjoy that, you will have to yield the consent of the mind, or will, to come to Christ. Take his yoke upon you; and

learn of him. He wants you to come.—He has called you and is still calling upon you to come. Come; he has said, "My yoke is easy and my burden is light."—Will you come? May God still work in you to will and to do of his good pleasure.  
D. F. GOOD.

Waynesboro', Pa.

### In Memoriam.

On Friday, January 14th, I attended the funeral of my dear cousin and much loved sister, Lizzie Rhoads. I was very sorry to hear the sad news that she had departed this life; but when I heard of her sufferings I was made to feel glad that she had gone to a world where there is no more sorrow. Lizzie was loved by all who knew her. She was a remarkable child in all respects. She was very obedient to her parents, kind to all by whom she was surrounded, and truly pious. The bereaved parents are now bereft of their only daughter. They can no more see her smiling face, or hear her sweet voice utter kind words of love and affection in this world; but they have a strong hope of meeting her beyond the river, never more to sever.

While Lizzie was here on earth she suffered a great deal. Her sickness was heart disease. She had been poorly for some time, and, in fact, never had been very healthy. Last summer she was taken sick, and no one thought she could recover. She began to be concerned for her soul's salvation, and as soon as she had recovered somewhat, she and her brother, (older than she,) became willing to be the Lord's children and obey all his commands, and were led, or rather carried, to the water and baptized. Lizzie sought her Savior in her youthful days. At her death she had just arrived at the age of 16. Methinks she heard her Savior's voice telling her she had no continuing city here. Therefore she earnestly sought one to come. She suffered a great deal in her afflictions; but she bore it all patiently and with Christian fortitude, and died in a fond hope of going where there is no more suffering. Yes, Lizzie is gone; she can no more press the kisses on her mother's cheek, or entwine her with her loving arms. We think it almost impossible for so sweet and lovely a rose to wither and die away in so short a time.—She sprang up and budded on earth; now she is blooming in heav'n. And dear parents, methinks if Lizzie could tell of the glories of her new home, freed from all pain and suffering, she would say, "Oh parents, haste! O brother come and don't delay in the pleasures of this world which must all vanish away; but lay up your treasures in heaven which shall forever stand. Shortly before her death she expressed herself that she was one of her Savior's lambs, and he has taken her home. Now she is resting

"Safe in the arms of Jesus,  
Safe on his gentle breast."

Methinks without the aid of Jesus it would be impossible to bear a bereavement so great; but Jesus can turn weeping into joy. Jesus can comfort the broken-hearted, and he will wipe all tears from our eyes. My dear uncle and aunt, you may not see the object Jesus has in view, but you shall see it some time. May you say as David says, "Hope, thou in God, for I shall yet praise him." Oh, that we were all where Lizzie is, from trials and



temptations free, and could join the angels praising God. But we are not there yet. No one knows of his trials and troubles save Jesus alone. But if we trust in him and obey his commands he will do all things for our eternal welfare. Let us all take courage anew, and where our weary feet have wandered away from the Lord's commands, let us retrace them and not stray from the fold, but cling near to Jesus and he will cling near unto us.

HANNAH R. CASSEL.

### Book Notice.

A treatise on trine immersion, proving from the New Testament, and the established rules and principles of language, that Trine Immersion is the only valid baptism. It consists of a grammatical analysis of the commission, and analogy of the commission and other passages, and miscellaneous proofs.

This work has been some expense to me to get it printed. And as I presume the pecuniary advantage in tracts is a little doubtful, I of course am anxious to sell them as fast as possible. I did not rely on my own judgment only, as to the propriety and utility of having it printed, but showed the manuscript to several brethren, (H. D. Day and David Bowman,) whose favorable expressions were somewhat instrumental in having it printed. This tract will be sent to any address at the following rates: Single copy, 15 cents; 2 copies, 25 cents; 14 copies, \$1.50. This pamphlet will be sent postpaid on receipt of price. Send money order for all amounts above \$1.50.

Address, LEWIS W. TETTER,  
Hagerstown, Wayne Co., Ind.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Roano, in Miami county, Ind., Sept. 18th, 1875, MELVINA JOHN, aged 17 years, 6 months and 2 days. She deceased was a daughter of Joseph John, a member of the Squirrel Creek congregation, in Walsh county, Ind. Her death was caused by brain fever. Melvina seemed to be the friend of every one who knew her, and her parents are left to mourn the loss of one whose life seemed as short as the spring day and as sweet as the songs of the birds she loved so well. She was buried at the Keann graveyard. Her funeral services were performed by brother David Neff, to a very large and solemn congregation.

BENJAMIN NEFF.

(Pilgrim please copy.)

Jan. 24th, in the Manor congregation, Indiana county, Pa., sister MARGARET BUNKHART, aged 63 years, 8 months and 20 days. She has been a faithful member of the church for nearly 30 years. Was the mother of nine children, seven of whom survive, one a deacon in the church. Two died in infancy. She had been afflicted from the effects of palsy four and a half years. Some of the faculties of her mind were destroyed, but life seemed tenacious, and nature only yielded to the third stroke of paralysis. Funeral occasion improved by the writer, by making use of 2 Cor. i. 4, 10, and hymns 580, 610, 611 and 602, acted by different friends.

Jos. HOLDSOPPLE

In the Swan Creek church, Lucas county, Ohio, June 12th, 1874, MARGARET ZEIGLER, wife of brother John Zeigler, aged 71 years, 3 months and 29 days. She was the mother of 11 children, (5 of whom preceded her in death,) 39 grandchildren and 2 great-grandchildren. Funeral discourse by the writer.

Also, same church, Fulton county, Ohio,

June 14th, 1874, SARAH M. ROSS, wife of Isaac S. Ross; disease, dropsy of the heart. Funeral discourse by the writer.

Also, same church, Lucas county, Ohio, May, 1875, FLORA A. DECK, wife of friend David Deck, aged 20 years, 2 months and 29 days. Funeral discourse by the writer.

Also, same church, Fulton county, Ohio, Jan. 6th, 1876, sister MANY ANN MAUGLE, wife of brother Jacob Maugle, aged 60 years, 6 months and 21 days. This mother in Israel lived in holy matrimony 40 years, 4 months and 26 days; was the mother of 11 children, two of whom preceded her in death. She was born in Bedford county, Pa., and in the year of 1835 she and family emigrated to Lucas county, Ohio. She was a member of the church for 25 years. Funeral discourse by the writer, from Rev. xiv. 13, to an attentive congregation.

AARON BERKEYBILLE.

(Pilgrim please copy the latter.)

In the Newton church, Miami county, Ohio, on the 18th of Jan., 1876, sister ELIZABETH BASENONE, widow of brother George Baschore (formerly from Janita county, Pa.), aged 81 years, 1 month and 4 days.

Also, in the same church district, Jan. 24th, 1876, BESSIE, daughter of friend Daniel and sister Ward, aged one year, six months and 21 days. Funeral services of both the above by the Brethren.

SAMUEL MOULDER.

In the bounds of the Pony Creek church, Brown county, Kansas, Jan. 15th, 1876 JOHN HARVEY, infant son of brother Edward D. and sister Elizabeth Spangler, aged 2 years, 2 months and 8 days. Little Johnnie died very suddenly, and his disease is supposed to have been congestive chills. Funeral services by brother W. H. H. Sawyer and the writer.

J. J. LITCHY.

In the bounds of the Four-mile congregation, Franklin county, Ind., Sept. 13th, 1875, ANNA SHUMAN, daughter of brother Jacob and sister Lydia Shuman, aged 31 years, 2 months and 12 days. Disease, typhoid fever. She was not a member of the church, but when she saw death approaching her she called for the Brethren to come and receive her as an applicant for baptism, which she would attend to if the Lord would raise her to health again. When the Brethren arrived her mind was so far gone that she could not tell what she desired. The Brethren sang and prayed with her, and commended her to the Lord, who will do right under all circumstances. During her sickness, and when in her right mind, her whole conversation was that she might walk on the narrow road, and get to heaven, where there is no sickness, sorrow and death. Another solemn warning to all, and especially to the young. Funeral occasion improved by brother Alfred Moore, to a large concourse of people, from 1 Cor., xv. 22, 23.

JACON RIFE.

In memory of sister REBECCA ELKINS, wife of brother James Elkias. She was born Oct. 19th, 1830, and died Sept. 27th, 1875, aged 44 years, 11 months and 6 days. She leaves a kind husband and 8 children to mourn their loss, which is her eternal gain. She lived a consistent life for some time in the church, and left a living testimony that she was going to rest from all her labors. By request, the funeral discourse was preached by brother Samuel and Abraham Moisebe, on the first Sabbath of November, to a large concourse of friends and relatives, who deeply sympathize with the bereaved family.

S. MOISELEE.

In Shelby county, Ohio, Oct. 19th, 1875, sister SUSANNA STUMEL, wife of brother Peter Strubel, aged 44 years and 29 days. Funeral service by Eld. J. N. Kauffmann, from Rev. xiv. 13.

Killed on the cars, in the State of Illinois, and brought home to his friends in Logan county, Ohio, where he was buried Jan. 18th, 1876, SAMUEL V. COOPER, aged 25 years, 9 months and 3 days. The occasion was improved by Eld. J. N. Kauffmann, from 1 Cor., xv. 22, 23.

Also, on the 18th of January, 1876, in the Logan church, Logan county, Ohio, our respected sister JEMIMA KAYLOR, wife of brother Joseph Kaylor, aged 25 years, 2 months and 17 days. Disease, consumption. Funeral sermon

by Eld. Jos. N. Kauffmann, assisted by the writer, from 2 Cor., v. 1, 2.

Also, in Union township, Logan county, Ohio, Jan. 12th, 1876, son of friends Jonathan and Martha Hartsler, aged 2 years, 4 months and 23 days. Funeral sermon preached in German by friend Warie (Amish minister), and in English by the writer, from Job xiv. 1, 2.

J. L. FRANTZ.  
Degraff, Ohio.

### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

James R Gish 9 85; John Funk 25 20; Elias Auvil 1 00; J S Keim 5 80; C A Mason 1 00; B W Dewitt 5 20; Sol S Miller 11 20; Susan Snyder 7 20; J U Shingler 10 80; Henry E Bailly 1 60; C Heise 2 10; R A Leimbach 1 60; Isaiah W Phenis 1 60; Noah B Blough 15 00; David Gochour 50; Jonas Trimmer 6 87; J P Faidly 10 00; Jacob Friedly 1 60; J B Wampler 2 00; Isaac Garber 2 00; Israel Roop 4 35; Danl G Varner 1 60; Sarah C Gougour 1 60; J S Fory 44; Geo W Mathias 25 70; Henry Hale 4 80; J B Wampler 7 00; John Weibrigt 25; Saml Ryman 3 20; Chas Downes 80; Ethau H Brooks 3 20; John Holsinger 3 10; Danl Keller 5 20; Aaron Hoffman 50; B F Miller 1 60; Solenberger 1 60; J M Miller 25 60; David M Witmer 23 10; Aaron Brower 1 60; Jacob Eberly 1 60; John Garber 1 60; John Knupp 1 60; Daniel Stump 2 95; Elizabeth Howr 1 81; Mary Zumburan 1 50; Cath Wimer 1 60; Edward Thompson 10; Mary M Reed 1 00; R K Berkeybille 1 60; R K Berkeybille 1 75; John Shriver 2 80; Abram Younce 46 00; John Huntington 5 89; E Shafer 4 5; John B Mator 2 70; John John 3 20; 1 Price 1 60; Ephraim Blough 1 20; B D Heingerden 50; D H Miller 14 13; Barbara Fouts 1 60; John Leedy 1 70; S C Keim 20; Samuel Smith 11 00; J Hosteler 1 6; Jaco Lehman 1 95; Daniel Brower 15 00; Jacob M Waters 2 50; Henry Mavehly 50; H C Caylor 11 60; C J Showalter 1 60; N C Workman 1 60; M Eshleman 32 00; Danl G Price 3 20; Abner Bomgardner 20; Harrison Thompson 27; F Auglenyer 11 20; Jacob H Erb 2 10; Margaret Oellett 1 60; Jos 1 Cover 60; H P Strickler 5 00; Saml Hoffman 1 60; Josiah Ringer 5 10; H H S Rankle 1 60; Mollie Nye 1 60; H Lonzeacker 10; John Harshey 1 60; George W Fields 1 10; David Myers 1 50; Mrs Barbara C Muser 10; Jos W Tromble 5 75; Isaac Konkell 2 60; George Tombaugh 1 60; Levi Andes 1 45; H W Strickler 1 50; N C Workman 1 00; Ann Rowland 2 00; S T Bosserman 9 60; S R Deppin 2 00—Feb. 8th

### Dr. Pierce.

From the Toledo Blade.

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Dr. R. V. Pierce, of Buffalo, N. Y., occupies our entire eighth page to-day with his various articles. We admit it because we know the Doctor and know of his articles. We know him to be a regularly educated physician, whose diplomas hang on the walls of his office, and we know that he has associated with him several of the most eminent practitioners in the country. We know that parties consult him, by mail and in person, from all States in the Union every day, and that they are fairly and honestly dealt with.

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AURORA, Ills., Feb. 4th, 1876.  
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I have been a customer for some years to your Blood Cleanser. I have been complaining at the price for some time, but still I was disposed to use it, for my wife and I think her very life is due to the use of your medicine. Now, since I see that you offer to sell to farmers at wholesale prices, I send for your price and instructions. You will please give me your very best terms, as I am quite a consumer, as well as a faithful advocate.

Last week you had a call from Naperville for one bottle. This was ordered through my recommendation. I was surprised that you had no agency at Naperville. I do not know how much I may sell, but I want to use much for my family, if I get it at a rate so I can afford it.

I am a Pennsylvanian, latterly from Maryland, near Hagerstown, the place or vicinity where old Dr. Fahrney first held forth. My wife's mother used his medicine, which at that time bore a high reputation. I will look for your instructions in a few days.

JACOB CROMER.  
P. S.—My wife tells me that her father, Sebastian Bear, of the vicinity of Greencastle, Pa., went to old Dr. Fahrney, below Funkstown, Md., for medicine for herself for spitting blood, and she was cured. I only note these things out of good feeling.  
J. C.

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This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the *Church of the Brethren, or German Baptists*.  
They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by True Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.  
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VOL. I.

MEYERSDALE, PA., TUESDAY FEB. 22, 1876.

No. 8.

For the PRIMITIVE CHRISTIAN.

## A BOATMAN'S SONG.

BY JAS. Y. HECKLER.

Out upon the stormy ocean,  
Where the surging billows roar,  
In my little boat I paddle,  
Longing for the other shore.

When sometimes the howling tempest  
Chafes around my trembling bark;  
When the sea rucs high and fearful,  
And the clouds are thick and dark;

When I reach a sunny islet,  
Weather-beaten, there I stand;  
And I look, with grateful longie,  
Over toward the other land.

But sometimes a mist arises,  
And I cannot see to row;  
When again the fog disperses,  
In my boat I ooward go.

Here so lonesomely I wander  
O'er this wide and dangerous deep;  
But a chait n I have o'er yonder,  
If my course I rightly keep.

When sometimes the winds are boisterous,  
And the atmosphere is cold,  
I would love a warmer climate,  
And a land of pearls and gold.

Such a land is over yonder,  
On the paradisiac shore,  
Where the climate is delightful,  
And the tempests all are o'er,

Where the sunshine never ceases,  
And no cloud obscures the day.  
There the shore is always verdant,  
And the season always May.

Harleysville, Pa.

For THE PRIMITIVE CHRISTIAN.

## Partiality.

BY NOAH LONGANECKER.

Partiality is "favoring one party in a cause, or one side of a question, more than the other." After reading the article on "Consistency and Inconsistency," in No. 1, of the PRIMITIVE CHRISTIAN, I felt somewhat impressed with a sense of duty to present some thoughts on the above subject. We should all strive to become wise unto salvation, which we can only do by seeking the wisdom that is from above, which is declared to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." In writing of this wisdom Paul writes, that "God ordained it before the world unto our glory." From this we learn that

those who are partial are not in possession of true wisdom: They are not in possession of the pure and undefiled religion of Jesus, which he bought with his precious blood, and infuses by his Holy Spirit. The Lord requires of us "to do justly." Christ declares judgment to be one of the weightier matters of the law; and in the sense in which he uses the term, there can be no judgment where there is no justice; and there can certainly be no justice where there is *partiality*. One of the most notable charges recorded in the Bible was given before God, the Lord Jesus Christ, and the holy angels, and reads as follows: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, *doing nothing by partiality*." I take the privilege of italicizing what specially bears on the subject under consideration: Those who have respect to persons are partial in themselves, and "are become judges of evil thoughts," committing sin, and are convicted of the law as transgressors. If "one little sin, in its train, will bring a great many larger ones," who can know the final consequences of the abominable sin of partiality? It has brought indescribable misery upon all the institutions that God has set up on earth. The church felt its effects, as well as the family and state.

First, permit a few citations to where the peace and prosperity of families have been greatly marred by this sin. After God had instituted the family, he said to Adam and Eve, "Be faithful, and multiply, and replenish the earth." Soon after, there were born unto them two sons (twins, as I am inclined to believe, and as some contend). The first born they named Cain, which means *acquisition*; the second, Abel, which signifies *vanity*. Now when we know that anciently parents gave names to their children, the meaning which would point out the circumstances attending their birth, or the hope that they entertained of their future lives, we must conclude that they cherished great hopes of Cain, but not so of Abel. "By one man sin came into the world;" and if Adam and Eve sowed partiality, — the seed of sin, — they necessarily had to reap the bitter fruit thereof.

Petted children are generally spoiled favorites, who are allowed their own way, and thus the passions remain unbridled; which, when they are disappointed, end in heinous sins.

Partiality will gender envy and strife in one or the other party. It is true that God can and often does, bring good out of evil; but this in no wise, justifies the crime nor the sinful cause that gendered the crime.

Another remarkable cause of partiality was found in the Patriarch Jacob's family. It is written, "Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colors." This partiality on the part of Israel toward his children gendered hatred and envy in the family, and was the sowing of wickedness, the fruit of which the old Patriarch would reap with bitter tears. I often wonder whether Israel did not learn that he was, in a qualified sense, the architect of the sorrow which he endured when he exclaimed, "I will go down into the grave unto my son morning." I am inclined to believe that he did, when he learned all the facts of Joseph and his brethren, unless he was then like we are now, and looked more at the troubles themselves than at the cause of them. But enough of the family. Permit a few remarks on the church.

How important that those who have the charge of the church should know how to behave in the household of God! For the instruction of such, Paul gave the charge already referred to, that they should "*do nothing by partiality*." It is an evident fact that God knew that there would be danger of doing things in a partial manner, or he would not have inspired Paul to give such a notable charge against it. Let all who have the welfare of the church at heart, seek to do justly, doing nothing by partiality: if otherwise, you will scatter firebrands wherever you go. Partiality has gendered hatred and divisions in families that have not been wiped out or buried for ages; and it has done, and will do, the same in the household of God. As I have given instances of partiality in families, so I might of the church, but charity forbids that I should do so here; a hint to the wise is sufficient.



What is true of the family and church is equally true of the state. The institutions of *family, church and state*, are the chief levers which God employs to carry on the great work of evangelizing and saving the world: the family to train the youth in the way of the Lord; the church, where they can walk in that way; the state, to protect those who walk therein, by punishing the wicked and protecting the righteous. The *Patriarchal, ecclesiastical, and civil* governments are all dependent on each other for their prosperity. The principles of those governments are found in the Bible; but if the proper officers do not have them *impartially* enforced, but become respecters of persons, then they fail of answering the purpose for which they—that is, the governments—are designed. May God save us from the dreadful sin of partiality.

For the PRIMITIVE CHRISTIAN.

### Wonderful.

BY C. H. BALSBAUGH.

A certain "LOVER" has arraigned me on no less serious a charge than "disrespect" to, and bitter and unkind language" of, the Lord of Glory. Is not this next door to blasphemy? He says, "I should be taught that a felon is a criminal, and felony a crime punishable with death: so says Webster." Thank you "Lover," for your well meant instruction. There is no harm in repeating a lesson even if we are as familiar with it as the alphabet. I would, however, in all kindness, recommend to "Lover" a little less of Webster in matters of religion, and more of the Bible interpreted by the Bible. Webster was a famous lexicographer, but a heterodox theologian, according to Paul. Gal. 1: 8. For the literal signification of words, I refer to Webster; but when I apply to Christ the revolting appellation of *felon*, no intelligent reader of the Bible should make so gross a blunder as to apply the term to the Redeemer's *personal* character. "How readeest thou," "Lover?" *Substitutionally* He was all that the vile, debased, guilty world was for whom He died. "*Being delivered into wicked hands by the determinate counsel and foreknowledge of God,*" He was trampled under foot as the embodiment of all impurity and hatefulness. "He was numbered with the transgressors," not only by man as a matter of reproach, but by God as a matter of expiation. He was counted *with the felons* literally, and as a felon vicariously. This is the good old central doctrine of the Bible, and I have

no doubt that "Lover" believes it and glories in it as firmly as any one else. Felony is "a crime punishable with death," and this is the culmination of the God-man's atoning ministry. "He was made a little lower than the angels for the sufferings of death." God dealt with Him, not on the ground of personal character, but of vicarious relation. He had assumed the felon's lot and responsibilities, and as a felon He was treated by the Power to which the guilty were amenable. He was *made sin* for us, although He "*knew no sin.*" What language can bring out more forcibly the *personal purity* and the *imputed iniquity* of Jesus. The very thought of ascribing to the All holy inherently what He was by imputation, is blasphemy. The holiest by *nature* became the unholiest by *proxy*. God "*laid on Him the iniquity of us all.*" To concentrate the pollutions of the whole world in a single person would certainly make a character to which "Lover" would not hesitate to apply the word *felon*. And if Jesus be made that person by substitution, He is, in relation to the Divine Government, all that is signified by the term which my critic misapprehends. Do I make myself sufficiently plain, or must we appeal to some super-evangelic authority? Come, "Lover," let us not wrangle about the social or civil definition of words, but allow them the scope which the Bible assigns, and then Jesus will be intrinsically the All-fair and the All-good, and for us, attributively, enough of a felon to cover all our sins and cancel all our guilt.

WONDERFUL IS JESUS: but without becoming a "CURSE" for us, and bearing all that was due to the aggregate felony of humanity, He would not be Jesus at all. And He could become so degraded by assumption only because He was so great by nature. He is Wonderful in both characters, and Eternity alone can unfold the awful Wonders of the Cross.

Union Deposit, Pa.

For the Primitive Christian.

### Fire of God's Love.

BY H. R. KING.

"Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." 1 Kings 18: 38. My mind is forcibly struck, with this consuming "fire of the Lord." O sinner, if your eye should happen to fall on this page, remember that "our God is a consuming fire!" and he has said he will come again to "take vengeance on them that know

not God, and obey not the gospel of our Lord and Savior." "Knowing the terror of Lord, we do persuade men." Let us view that fire a little farther. I look back to the day of Pentecost, and see that the same fire fell on the apostles. What was the effect? It melted their icy hearts; produced love to God and man; and opened the eyes of their understanding. Thanks be to God, sinner, that same fire is in the world yet, and will melt your icy heart, if you will come near enough to it. Brethren, let us stay close to this fire, that no particles of ice may cling around our hearts.

Hutsonville, Ills.

For the PRIMITIVE CHRISTIAN.

### Things which the Lord Hates.

BY GEORGE W. ANNON.

"These six things doth the Lord hate: yea, seven are an abomination unto him." Proverbs 6: 16.

This is the language of King Solomon, one of the wisest of men; a man that was full of the knowledge of God; a man that asked not wealth nor length of days, but desired to be filled with the knowledge of God. "These six things doth the Lord hate; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren."

Dear reader, these are solemn truths. We are taught in the Bible from Genesis to the end of Revelations, that God hates those things, that here have been enumerated. We find that Malachi the prophet says in speaking of the proud, "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Isaiah says, "Wo unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. 3: 11.

We can see these six things manifesting themselves every day, more or less; for our land is filled with pride and wickedness. It behooves us as Christian men and women, to be on our guard; for Satan is "going about, as a roaring lion, seeking whom he may devour." Let us be up and doing while it is yet called to day; for the night cometh when no man can work. Let us improve the time and talent that the Lord has given us, that we may be enabled to give an account unto God for our stewardship. See the woe that is pronounced unto the daughters of

Zion—"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the earrings, the rings, and the nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." Isaiah 3: 16-24. We find that God is a jealous God. He desires his people to worship him in spirit and in truth.

We see that at one age of the world man had become so wicked that God destroyed all but eight souls. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Gen. 6: 5, 6. Dear reader, it is a horrible thing that man would become so wicked that it would grieve his Maker's heart till it repented God that he had made man. Their wickedness was so great that he destroyed the antediluvian world, except Noah and his family. The apostle Paul says that the law was our school master to bring us to Christ. It was foretold by the prophets that he should come into the world; and we find that prophecy after prophecy was fulfilled, and at last Christ was born in Bethlehem in the land of Judea, a babe in a manger. We find too, that he was persecuted from the cradle to the grave. He was crucified but is risen again. He left us his will and testament. The will is now in force and will remain till the end of time, and then he is going to come again, and the words that he has spoken will judge us in the last day. Let us not, then, have that proud look, nor lying tongue, nor hands that shed innocent blood, but let us be ever ready; for he says, "What I say unto you I say unto all, Watch."

Thornton, West Va.

For the PRIMITIVE CHRISTIAN.

### Love of Money.

BY CHARLOTTE T. BOND.

If we ever expect to gain a home in heaven, we must learn to live above all earthly passions, pleasures, and temptations. When we make earthly pleasure our chief aim, we are constantly meeting with disappointments. The love of money leads many, very many souls to ruin. There is scarcely anything that has not been sacrificed to procure it. Every artifice that humanity could invent has been tried to obtain money. While many have failed, others have succeeded in amassing large amounts of it, but it neither made them better or happier. Now that they have gained it, they find it does not bring the happiness they were seeking for. If money-seekers could but realize that there is only one thing that can bring happiness on this earth, and that it is found in salvation through the blessed Redeemer! If we seek him, we will be sure to find him, and peace and happiness will enter our hearts, and we can go on our way rejoicing. When we can leave the earth and its treasures behind us, and reach forward to endless happiness beyond the grave, then it is that we care nothing for money more than sufficient to supply present necessities. If we would set our affections on things above, and aim to live a pure life, the temptations of worldly desires would have but little effect. We would then live beyond their reach. "The only use we could have for money beyond the present needs, would be to bestow it upon others in destitute circumstances that we meet along our journey. As long as we are in love with earthly things, the good seed sown in our hearts will be choked and become unfruitful. We must let go earth and earthly things, before we can receive the blessings of the Divine Spirit, or have him lead us in the way of righteousness. We do not pretend to say that God has not put many things here for us to enjoy; to brighten our pathway along the journey of life. He has given us the sense of sight, and has placed many beautiful things to gratify that faculty. And we might mention the hearing, and the enjoyment of beautiful sounds, and the loving, tender words of friends, that could not reach us if it were not for the organs of speech; and the many delicious fruits and delicacies to please the palate. All these blessings are from God, and are intended for our use; and we should be thankful for them, and use them without abusing them, for we are required

to be temperate in all things. Now we understand all things to mean eating, drinking, wearing, use of money, and everything that he has blessed us with. If we would keep the command to be temperate in all things before us, and live up to it, we would be saved from almost every sinful practice. It was intended that we were to have enough of this world's goods to sustain our mortal bodies; but we are not to live for these things alone. We are placed here to prepare for a better and a purer life—a life beyond the grave; and he has not only given example and precept, but has promised to be with us, and to lead us through, if we trust him. Can we view all these blessings that our heavenly Father has bestowed upon us without feelings of the deepest and most heart-felt gratitude, and the thought coming over us, "Who is like our God, that is merciful, loving, and kind, and will save all that trust in him?"

Great Crossings, Ky.

### Expectation in God.

The less we expect from this world the better for us. The less we expect from our fellow-men, whether of spiritual help or inspiring example, the smaller will be our disappointment. He that leans on his own strength, leans on a broken reed. We are always going to do something stronger, purer, and holier. Somewhere in the future there always hangs a golden ideal of higher life that we are going to reach; but as we move on, the dream of better things moves on before also. It is like the child's running over the hill to catch the rainbow which is as far off as ever. Thus does our day-dream of a higher life keep floating away from us, and we are left to realize what frail, unreliable creatures we are, when we rest on expectations of growth and victory over evil in ourselves. Christ alone can give victory.

"There never was a saint yet that grew proud of his fine feathers, but what the Lord plucked them out by and by; there never yet was an angel that had pride in his heart, but that he fell into Gehenna, as Satan and those fallen angels did; and there shall never be a saint who indulges self-deceit, and pride, and self-confidence, but the Lord will spoil his glories, and trample his honors in the mire, and make him cry out yet again 'Lord, have mercy on me, less than the least of all saints, and the very chief of sinners.'"—*Spurgeon*.



## SUBMISSION.

BY CARL SPENCER.

God's right-hand angel, bright and calm—  
 Christ's strengthener in the agony—  
 Teach us the meaning of that psalm  
 Of fullness, only known by thee:  
 "Thy will be done!" We sit alone,  
 And grief within our hearts grows strong  
 With passionate meaning, till thou come,  
 And turn it to a song.

Come when the days go heavily,  
 Weighed down with burdens hard to bear;  
 When joy and hope fall utterly,  
 And leave us fronted by despair.  
 Come, not with flattering earthly light—  
 But with those grand, clear eyes that see  
 Beyond the dark, beyond the bright,  
 Straight toward eternity.

Teach us to work when work seems vain,  
 This is half victory over fate—  
 To match ourselves against our pain;  
 The rest is done when we can wait.  
 Unseal our eyes to see how life  
 With bloom this thorny path may be;  
 And how it leads to heights of life  
 Which only thou canst see.

Content thee—so the angel saith—  
 Thy minor makes the triumph strain  
 Sound sweeter on celestial breath—  
 And God has use for all thy pain.  
 His joy thy struggling soul may reach;  
 From the strong slain comes sweetness still,  
 And God lets suffering only teach  
 Some best revelations of His will.

Then strike within our hearts the key!  
 Though only sorrow's note it give,  
 Yet fit us for thy harmony,  
 And teach us how to live!  
 O patient Watcher over all!  
 If broken lives may best complete  
 Thy circle, let our fragments fall  
 An offering at thy feet.

—Independent.

For the PRIMITIVE CHRISTIAN.

## Thus Saith the Lord.

[*Brother Quinten*—Enclosed I send you this letter which I received from C. H. Balsbaugh, and request you to place it before the readers of the PRIMITIVE CHRISTIAN (by his permission). I will not attempt to make any remarks upon it, for I do not feel competent to add anything to the value of it, as it seems to me to be complete within itself, as, indeed, do all of his communications.—CARRIE HOLSINGER.]

BY C. H. BALSBAUGH.

To Carrie Holsinger of Carleton, Nebraska.

The Lord is Lord whether on the Throne of the Universe, or incarcerated in a virgin's womb. His silence in His vestal prison is as authoritative as His voice of thunder from the flaming, smoking, quaking peaks of Sinai. The "hiding of His power" reveals His Godhead no less than its manifestation. The most stupendous display of Omnipotence was when "He made Himself of no reputation, but took upon Him the form of a servant, and was made in

the likeness of men;" thus denuding Himself so completely of all personal evidences of Deity, as to invite not only familiar intercourse, but brutal indignities and an ignominious execution. He was "found in fashion as a man," but never in character and capacity. Every step He took declared His Divinity; for nothing but the restraining power of Divinity kept the world from shaking from pole to pole at His every footfall. But for the exercise of Omnipotence, this globe could not have sustained the weight of His infant form. The great miracle is not that He wrought so many miracles in the sphere of the senses, but that He could contract His Deity within such narrow limits, and walk the earth without encircling Himself with a constant visible blaze of Divine Majesty.

As God reveals Himself in a grain of sand as truly as in a world, so we write our deeper selves on our most unstudied acts. We are the most really in what is spontaneous, and show our proper selves in it, even if it be so insignificant and momentary as never to arrest our consciousness. This fact opens a most serious and instructive chapter in human life. Some time ago I received a letter from a distinguished family in an eastern city, whose attention had been drawn, like yours, by my energetic style of writing. They have all become noted as pulpit orators, authors, and missionaries. Their name is a household word on both sides of the Atlantic. They are opulent, refined, generous, and self-sacrificing for the dissemination of the truth as they conceive it. But that they have not yet learned the first principle of the Christian Religion is evident from the fact that they have a horror of being suspected as sustaining any relation to those of "low estate," save as patrons. I wrote to them on cream-colored wrapping paper, as I mostly do, and enclosed it in a second-hand, patched up envelope. The elite by whom they are surrounded had their attention arrested by the tokens of straitened circumstances indicated by the cobbled, party-colored envelope. They were terribly mortified. They rebuked me sharply, and imperatively demanded better stationery if our correspondence is to continue. Here is a revelation of supreme consequence through an act apparently insignificant.

To-day I write with the assured confidence that I am addressing one who has "not so learned Christ." To take offence from such a cause is to reveal something worse than poverty or obscurity. It shows that in the study of our religious geography, we have omitted Bethlehem, and all

the localities with which it is connected in the history of Redemption. Palestine maps out a great moral landscape which the Canaan-bound pilgrim is to traverse. The exodus and journey of the Christian Host are outlined in the topography of the Holy Land. If we are led of God we will see Pi-hahiroth, the Red Sea, Sinai, and Pisgah, and all the Christ-anticipating localities, events, and scenes that line the way from Goshen to Shiloh.

You put high honor on the "Christian Family Companion," exalting it as the instrument employed by the Holy Ghost for your emancipation from the bondage of sin. If your conversion is more than mental; if it involves all the constituents of your moral nature—which I have no reason to doubt—you will never be ashamed to exhibit the sacred "swaddling clothes" as the insignia of your Divine lineage, "This shall be a sign unto you." Luke 2: 12. His Mystical Body is still wrapped in the habiliments of the manger. Christ will ever be the Babe born and the Lamb slain, not only as facts of history, but as ever repeating history. The life of Emmanuel is duplicated in all His followers. Instead of leaving Bethlehem behind Him, He took it up into Himself through every step of His pilgrimage. And by those whose eyes have been anointed with His eye-salve, the Manger is seen on the Cross. To those who are not ashamed to use the swaddling-bands of "the Holy Child Jesus" as their napkin, the poor are sought out, not only as objects of benevolent ministry, but as representatives of the true condition of humanity, and of the humiliation of Jesus for our recovery from moral bankruptcy. To be ashamed of the poor because of their poverty, is a wretched travesty of religion. To deny a member of the household of faith any of the rights and privileges of Christian fellowship on account of descent or color, is to put contempt on the Lord Jesus Christ. To decline the tokens of fraternity with one for whom the Son of God was not ashamed to shed His blood, is to offer insult to the Holy One. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." "THUS SAITH THE LORD." If we refuse fellowship to those whom God accepts, we had better examine our title-deed to the inheritance which is offered on equal terms to black and white. "God is no respecter of persons." "Greet all the brethren with a holy kiss." "The wisdom that is from above is without partiality." "Receive ye one another, as Christ also received us, to the glory of God." "The last shall be first, and the

first last." "THUS SAITH THE LORD." To withhold the Divinely-enjoined reciprocities of Brotherhood from those from whom the Head of the Church did not withhold His life, is an egregious domination of the spirit which Christ came into the world to bind and east out. "The disciple is not above his Lord." To shrink from rags and ulcers and deformity and degradation because of disparity in social position, is to wag the head at the Crucified, and to mock the compassion and condescension of God. Even in the Brotherhood are found those who think it no derogation to the Christian character to avow that they would be ashamed to be seen walking the street in company with a servant-girl, or with one the hue of whose skin might awaken suspicion of African pedigree. Such members have surely studied the Divine Atlas amiss. They can point out the "high places" of Israel, where incense is offered to idols, and where a corrupt monotheistic worship is observed; but Bethlehem, Sychar, Gadara, Gethsemane, Golgotha, and the hallowed mountain recesses where the wrestling, pleading, self-forgetting, philanthropic Man of Sorrows was closeted with God, are to them practically erased. To esteem ourselves above conditions which were essential to Christ for our redemption, is to deceive ourselves, to make light of the great salvation, to corrupt the religion of Jesus, and to shake hands with Antichrist and kiss "the mother of harlots." God condescends, but He does not compromise. He is flexible within the limits of Righteousness, but contravenes not one iota of Essential Law. There is room in Him for the play of Mercy, but none for the infringement of Truth and Right. In Christ the utmost elasticity of His nature has been brought out. Whoever expects that God will yield still further is trusting to a lie. He has bent and bowed and humbled Himself to our woful lot till His Heart-strings snapped, and Divine-human blood stained His footstool. Will we ask still more? Having purchased us at such fearful cost, and now offers us His great Sacrifice as the one condition of reconciliation, have we the hardihood to taunt Him with petitions for pardon on other terms? Will we presume to approach Him as dictators, and not as guilty, wrathing suppliants? And yet just this is done times without number. Millions are hourly crowding to the Mercy-seat for audience, who scorn baptism, and feetwashing, and the holy kiss, and Christian simplicity in dress, as they would their appearance in the sanctuary in a state of nudity. They think of these Divine

Institutions only with derision. To save them in their hostility to the ordinations of Grace, Christ would have to descend again from Heaven, not to the Cross but to perdition; not to redeem from sin, but to become "the minister of sin." When God the Almighty and All-merciful has reached His limits, and man is still dissatisfied, still clamors for a salvation which is no salvation, what is there left for such but the consequences of their self-originated religion—Sin, self-concentration, everlasting bondage, the wrath of God, and "the blackness of darkness forever." WHO IS ON THE LORD'S SIDE?

Union Deposit, Pa.

For the Primitive Christian.

### The Sure Foundation again.

BY E. K. BUECHLY.

In the *Companion and Visitor* Vol. 2, page 690, appears an essay from our worthy brother D. P. Saylor, headed, "The Sure Foundation." In said essay the brother made use of the 10th, 11th, 12th, and 13th verses of the third chapter of Paul's letter to the church at Corinth. I, as a reader of the *Companion*, requested the writer, through the *Companion*, to give an exposition of the 15th verse of the same chapter. The request was made in the *Companion*, No. 49, page 779 (1875), in the following words: "Not intending to criticize, or comment upon its merits or demerits, yet I am safe to say, that I am but expressing the feelings of numerous brethren and sisters, to ask our worthy brother D. P. Saylor to give us an exposition, on the 15th verse of the chapter by him designated. We think the brother's essay is incomplete until such exposition is made. We shall look for it." In *PRIMITIVE CHRISTIAN* No. 1, page 13, we see brother Saylor's reply; and by the expressions used, and the stress put upon some of my expressions, by the brother, I am led to conclude, that he took my request rather as an affront. I am sorry if such is the case. I can say of a truth that I had not intended to hurt or wound the feelings of any one. Should there be any cause for injured feelings in said request, I would ask the brother to pardon me, and to attribute it to the weakness of my head, and not to my heart, as I had meant no harm by it.

The brother says, "Who the *We* are I am not informed, but am much inclined to think the *We* are only I, as I am in receipt of several letters from brethren, who are fully competent to judge, who have very highly commended that essay." My

dear brethren and sisters, you that are familiar with my simple style of writing and talking, very well know that I am not in the habit of applying the personal pronoun *We* when speaking of myself only. Let this then be understood, once for all. I thought I should have been understood when I said "*We*" that I had reference to the "numerous brethren and sisters" referred to above. But to make it still plainer, I meant to say that myself and others were thinking that the brother's essay was *incomplete* without the exposition asked for; and I now say that we still feel so notwithstanding the laudatory letters received from those, "who are *fully competent to judge*." That the brother may excuse my audacity. I cite him to brother J. Holsopple's criticism on his essay, in *C. F. C. & G. V. No. 47*, page 737 (1875).

Again the brother says, "I will, however, tell Bro. Beuchly and *We*, the reason I did not *drag* the verse referred to into the essay; which was simply because it was not pertinent to the subject." I shall leave this with the brother *why* the verse was not *pertinent* to his subject. Had the apostle Paul thought as brother Saylor thinks, I presume the 15th verse, would never have appeared in the Epistle. But thus it is, we do not all think alike. I, in my weakness, think that the verse alluded to is the very key to the five preceding verses; yet I may not be one of those "who are *fully competent to judge*."

In conclusion, dear brother Daniel, I will undertake to ask you another question: Would it not be more consistent with our Christian profession to manifest a little more Brotherly kindness and Christian forbearance towards each other? Such are my feelings, and with the assisting grace of God, I shall try and do so.

Waterloo, Iowa.

For the PRIMITIVE CHRISTIAN.

### Intemperance.

BY CARRIE HOLSINGER.

INTEMPERANCE! Oh, the heart-rending groans, and heart-breaking sighs; the weeping and wailing of widows and orphans; the groans and cries, of thousands of murdered innocents; the blasphemy, the soul-revolting oaths, the numerous crimes, and outrageous sins, the memory of which are brought so vividly to our minds by that one dreadful word—**INTEMPERANCE!**

I do not intend to treat upon this subject in all its different details (for we may be intemperate in many different things), but I only mean



to use my feeble pen, or throw in my "mite," against the intemperate use of *intoxicating drinks*. "Look not upon the wine when it is red, neither seek mixed wine." Ob that all mankind could but realize the full meaning of these words of holy writ! for, alas! I fear there are many who are led into the use of ardent spirits, by first just "looking upon the wine." For instance, if a moral young man gets into the habit of "dropping in" at some fashionable saloon to spend his leisure moments by "reading the news," perhaps, or by listening to the conversation of different individuals, not having the least idea that by so doing he would be led into a bad habit; ere he is aware of it his attention is attracted to those persons who are in the habit of daily assembling themselves there for the purpose of "drinking wine," "playing cards," &c. (For it appears that drinking intoxicating liquors and "card playing" are generally pretty closely connected.) These persons would, of course, invite him to join in their games, and also to drink with them. He perhaps will hesitate and refuse, at first, but he will go there again, and soon he will find *himself* arguing in his own mind, "If these men enjoy themselves so well it will certainly do no harm for me to drink a 'little,' a glass or so each day;" and so, by degrees, he allows himself to be finally drawn into the vortex of drunkenness. Alas, alas, for that young man who yields to the temptation of the *first glass*! for in most cases it leads to dram-drinking, and if not checked entirely, to habitual drunkenness, and often to a drunkard's grave at last. What a dismal end for a human being's life!

"What are his hopes beyond the grave?  
How stands that dark account?"

For if in his life here he spent most of his time staggering around the streets, unable to stand erect or to keep out of the ditch, if there chance to be one near, (not having the use of half of his senses)—more fit such such a plight as this, for a brute, than that of an intelligent human being—I say, if he spends his life in this way, how then shall he be able to "stand" in that "great and notable day of the Lord?" How truly can we say, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." I will cite you to one case, that of elder J. V. Beekman, of the Christian church, who resigned his office of pastor. In his address at the time of his resignation he made some remarks which I think all who are in the habit of taking a glass of wine or beer occasionally, would do well to remember. He says, "Twelve years ago, when I reached forth my

*inexperienced* hand and took the intoxicating cup, I thought I was strong; but I developed a habit that now holds me in chains, and in the most awful slavery that humanity was ever subjected to;" and again he says, "Profit, oh! profit by my example. See what it has done for me. There was a time when I stood as fair as any minister of the church in Illinois. There was a time when I had as bright prospects, and as cheering hopes for the future, as any of my classmates; but now they are all gone because of *intemperance*! Oh that I could bring the whole world to hear my warning voice!" Is he not one of the thousands of living witnesses to the last quotation of Scripture? for if he had been wise, and not trusted to his *own* strength, and had shunned entirely the intoxicating cup, he would not have been deceived thereby. What a sad confession is his! Surely, "at last it biteth like a serpent and stingeth like an adder."

How very sad to think that there are many professing Christians who will often say, "Oh, I think there is no harm in drinking a little wine or beer," and will even quote a certain passage of Scripture for proof. I would say, Shame upon you who profess Christianity, and quote the Holy Scriptures in defense of such a hell-deserving evil as that of intemperance. Brethren and sisters, I do not mean to speak of other professing Christians exclusively, for I must say (and with a sad heart), that I fear there are some among the Brethren who are not as strictly temperate as they should be, and who, I fear, will sometimes quote that certain passage of Scripture, which I have just alluded to, and which is so often quoted by regular dram-drinkers, namely, "Use a little wine," &c. O my sister or brother, or whoever you may be, methinks the very "enemy" of your soul rejoices to hear you quote Scripture in defense of *his beloved cause*—**INTEMPERANCE!** The reason that Paul recommended wine was no doubt because he knew it to be somewhat strengthening or stimulating, for a time, and for a greater reason, because in those days, they did not enjoy such great medical discoveries as we do nowadays, nor did they have such learned and experienced physicians as we have at this day and age of the world. It may be necessary, in extreme cases, to use a little wine, or alcohol, for medical purposes, but I think and pray that the time will soon come, when our scientific men will make the blessed discovery that there is virtue enough in the herbs and roots which the Almighty has supplied us with to heal all manner of diseases, so that

intoxicating liquors might be banished from the face of the earth forever, so that not any kind need to be used, excepting wine at the holy Eucharist; for I must say, with sorrow, that I think there are some who sadly pervert the word of God by using water instead of wine, when we are so plainly told by Christ himself what we shall use. Luke 22: 18, Matth. 20: 29, Mark 14: 22. When I say that I fear that some of the brethren and sisters are not as temperate as they should be, I have reference to a custom that some have of treating their company with cider or wine, perhaps. I always have refused even cider on such occasions, and always expect to. They may call me unsocial or ridiculous or anything they please, for I act thus not to be odd but from principle; for we are told in Holy Writ, "to shun all appearance of evil," and I think that indulging in such useless drinks has an appearance of one of the greatest of evils. I think that it is on such occasions (visiting or social gatherings), that a great many of the young acquire a taste for drinking strong drinks; therefore I think it very wrong for any to keep such drinks in their houses, even if some of the higher do say that they are perfectly harmless. But as my article is growing too lengthy, I will abandon the subject, hoping to hear often from much abler pens than my own; for I think that the subject of intemperance cannot be written upon too often.

"Then shun, oh, shun, the enchanted cup,  
Though now its draught like joy appears,  
Ere long it will be fanned by sighs,  
And sadly mixed with blood and tears."

Carleton, Neb.

For the PRIMITIVE CHRISTIAN.

A Letter to the Rev. Mr. Simons,  
Pastor of Ev. Lutheran (German),  
Indiana, Pa.,

SIR:—I had the honor to be present last Sabbath at No. 2, and to hear your sermon on baptism; also your remarks after the sermon including your invitation to the audience, encouraging questions, if any presented themselves.

I for one felt like asking some questions, but time seemed to forbid, and so I think I would pass it by. But since others of the audience, as well as myself, seemed to think that you did not prove your points as well as the importance of the subject seems to demand, and as they referred to me, I hope you will pardon me for intruding on your time and patience.

The first point to which I will call your attention is the position you took in regard to the SUBJECT for baptism. You admit that faith

is a prerequisite, and then assert that infants may believe. As proof you cite us to Matth. 18. Now, you must admit that the child referred to had the power of volition and execution. It is true Matthew says "little child." Well, so John (1st Epistle chap. 2), writes to little children. Your attempt did not make it clear that Matthew's "little child" was an infant. And even admitting it to have been an infant, that does not prove that it was baptized.

You say the object of the ordinance is "unto the remission of your sins;" and to the question: "Who shall be admitted to the ordinance?" You say the Scriptures answer very plainly; and for the command you refer us to the commission—"Teaching all nations," and call attention to Acts: 1. Teaching. 2. Baptizing. You say "Nations" includes children; but you admit that they should be taught in the first place. Then with wonderful inconsistency you say that baptizing is the most important part of discipling or teaching. Please bear this in mind that nations may be engaged in war and children (infants) not know it; or, if you please, how and to what extent do you obey? Do you baptize all nations? Do you baptize all your neighbors? or is there some limit to the command, and where is the limit recorded?

Your remarks on the word multitudes stand on the same authority as those on nations, and susceptible of the same criticisms—only there is no command in that case.

You admit that no case of infant baptism is clearly recorded in the Bible; but you say it is almost impossible to conceive of a household without infants—the household baptisms recorded are sufficient authority for infant baptism. Now in all conscience did not this assertion seem to you like begging the question? Do you not know that one half of the families on the direct road from No. 2 to Indiana are entirely composed of adult persons? and that more than half of the families from the same place to Greenville are of like character? So that indubitable testimony is against you on this question.

With much pomposity you lay down the challenge, "Prove that a child does not believe, and I will prove that it is damned," and for proof refer to Mark 16: 16. Now does not the substance of faith depend on a preached gospel? What is the gospel to infants? Is it not the hope of resurrection? or is it the command to receive church ordinances? If the latter, why not admit them to the communion since

they cannot have life without. You admit that baptism is not positively necessary to salvation but that it is for the remission of sins. What sins? This you will undoubtedly make plain in your next sermon. Please give us one Bible instance in which a person is baptized without indubitable evidence of faith, predicated on testimony. But you invent the office of Sponsor. Now where is your Bible authority for that? Are you not afraid of the denunciations of the Revelator? Going into the kingdom by proxy is exceedingly uncertain.

You say church history testifies that in the second and third centuries infants were baptized; and that some even in those days had the audacity to condemn the act. As you did not refer us to the book, page, and section where this item of history is recorded, we labor under inconvenience. It might be interesting, and even profitable, to know who baptized the infants, and also who objected. As you make no attempt to trace infant baptism beyond the second century, and as you admit it cannot be positively proved by the Bible, you must labor under great inconvenience, and charity would seem to indicate that I should not press the case so closely; but the importance of the subject demands that you give us the first undoubted case of infant baptism with the character of the administrator, the avowed object or reason why it was done, as well as the character, name, and motive of objectors, with their reasons. It is fair that you should do so. Please do not leave the people in the dark.

You ask: "Does the validity of baptism depend upon the form?"—Mode you mean—you answer: "It does not;" "baptizo leaves the mode optional." "Baptizo" you say, "means application of water and Spirit—there can be no baptism without water." Please tell, was there water used in the Holy Ghost baptism on the day of Pentecost?

Again, you define the term *baptizo*, "Immerse, sprinkle, pour." You say it is a Greek term. Did it not occur to you that it might be interesting for the audience to know how the Greeks understood it—how they baptized? Here is a nation and I have no objections to have them consulted on the subject. Please tell us what mode the Greeks use in administering the ordinance in question.

You say there are cases of baptism upon record in which immersion is impossible, and give as an instance Holy Ghost and fire baptism. Now as you have not told us what fire baptism is, we are left for once to the light of revelation

without your exposition; and when we read Matth. 3: 9—11, our minds are very forcibly impressed with the parable of the rich man and Lazarus, and that suggests immersion very strikingly; and when the subject is considered in the light of Acts 1: 5, it does not seem so very irreverent after all.

Again you say, "The Holy Spirit rested on the disciples." Read Acts 2: 2—4, then answer the questions; what "sat on" the disciples? What "filled the house?" Was there no immersion?

You say in the directions given to the children of Israel in Egypt concerning the use of the blood at the passover the word "Baptize" is used in the command to sprinkle. Please tell us what language did Moses use in writing the book of Exodus.

You now take us to the baptism of the Israelites "in the cloud and in the sea. You say, "They went through the sea dry," and yet you say "by the dew, which came from heaven, they were baptized; that is, by the drops of rain from the cloud above them." Please read the record. Where was the cloud? Was it not behind the Israelites hiding them from the view of the Egyptians, and *vice versa*, so that they should not anymore desire to go back into bondage as they had just shortly before expressed a desire to do, and thus effectually covered in by the clouds and the sea? So that Paul might well say baptized unto Moses in the cloud and in the sea.

As the *benefits* derived from baptism according to your promise will become more apparent when you deliver your promised sermon on "Original Sin," I shall not analyze that portion of your discourse till then; meanwhile let us all think.

Yours  
JOSEPH HOLSOPEL.

WHAT a difficult thing it would be to sit down and try to enumerate the different influences by which our lives have been affected—influences of other lives, of art, of nature, of place and circumstances—of beautiful sights passing before our eyes, or painful ones; seasons following in their course—hills rising on our horizons—scenes of ruin and desolation—crowded thorough-fares—sounds in our ears, jarring or harmonious—the voices of friends, calling, warning, encouraging—of preachers preaching—of people in the street below, complaining and asking our pity!

The worth of a state, in the long run, is the worth of the individuals composing it.



## For The Young.

### The Lesson of the Brook.

"What are you babbling to yourself about?" said a youth to a brook, as he threw himself panting on its back, for he had just come away from the cricket-field.

"I am talking of all I have done to-day, and all I have yet to do," replied the brook.

"Done! you do nothing but run and play; what do you do?"

"I haven't time to talk with you here; the miller is waiting for me. But if you will meet me below your grandfather's mill at the stepping stones, I shall be able to tell you there; for then I shall not be in a hurry.

Saying which, the brook sped singing by, and the youth rose and walked lazily across the fields to the stepping-stones. Here, there was an old beach-tree and some willows, with a great swing under one of them. It was a charming spot; no wonder the brook liked to loiter there. The youth waited only a few minutes for the stream, which came racing down from the mill in considerable excitement, but soon composed itself.

"You think I am an idle do-nothing, like yourself?" began the brook. "I wonder if you cannot see that I do more work in a day than any man in the village. But idle people are never ready to acknowledge that any one is industrious."

"You turn the mill, I know; but that's quite as much fun as work; what more you do, I can't tell."

"Yes, I turn the mill, and so give you your bread and butter. As to the rest—listen: In the first place, I run for more than a mile in the valleys of Chestnut Hills."

"Why, do you come from away off there?"

"Yes. My course, in all, is six or seven miles; and, though back in the hills I am narrow and small, I water the roots of hundreds of trees, and give drink to flocks of birds and animals that would perish without me. All those green elms along those valleys send down their long roots to me to get nourishment, and I have never failed them since they were sapplings, which is, at least, a hundred years ago."

"A hundred years! are you so old?" interrupted the youth.

"Yes, and twice that, and I do not know how much older; and I have been making my life useful ever since I was a little rill. But do not interrupt me so often; I shall have to leave you soon. After I leave the hills, I flow into the Farmer Goff's meadow, and there I am useful to

men and cattle all day long. The cows stand in my channel for hours in the shade, while I wash their feet and limbs, and I like very well to see their great, quiet brown eyes looking down at me. Once a year, I am obliged to wash the sheep, which is not so pleasant a task; for they care very little for me. I supply the farmer's table with trout, and every week do all his people's washing. Meanwhile, you know, I keep the meadow green, and in the spring I am able to spread out into broad fertilizing sheet, really imposing and beautiful. In old times, the children and I used to have great sport in that meadow, but that has passed long since; there have been no children there for forty years. For, though I am always at work, I enjoy every moment of my life. When am I not singing, or when do I refuse to smile on the children?"

"But I hasten from the meadow to do my duty at the cross roads. There I afford refreshment to travelers and their weary horses at all seasons, the year round. We streams do not hush ourselves into useless sleep eight hours out of every twenty-four, as you mortals do; night or day is equally time for work. After crossing the ford, I answer similar purposes to the next five or six farmers; and without me, I wonder what would become of them? Then I wind round the meeting house hill, and by the school house; whether I do any good there no one knows better than yourself. Let me assure you, my young friend, though you think me only a gay prattler, I am of that degree of importance that, had I stayed at ease up in my fountain in Chestnut Hills (which would have been the pleasantest place to stay in), this whole village would never have existed here."

"Indeed!" said the youth, who, by this time had become convinced that the brook was worthy of great respect, and had ceased to interrupt it.

"Next I enter the village and cross it in three different places: first, at the old bridge, where many a traveler has been cheered by my voice, and many a school-boy taken an accidental bath at the country road; and at Dibble's bridge where you love to go a-fishing when you play truant. Ah, I could make many a boy wince if I chose to tell tales! At length I enter your grandfather's farm, where Noisy Brook joins me to help me in my great work—the turning of the mill, I have first to fill my pond, and that is an affair of time. I could tell you stories about that pond all day, if I had leisure. I remember when your grandfather, and his father before him, used to skate on my frozen surface, on winter

nights, with half the boys and men in the village; for while they counted me frozen to death, far beneath I was always wide awake and stirring, and through the clear ice could plainly see the gleaming of their fires and hear their shouts and merriment. The girls used to slide round after the boys, holding fast to their coats, though they knew they were sure to be overthrown in the middle of the pond. Of all merry scenes, this was the merriest. Nowadays the boys have no such fun.

"A hundred years I have turned this mill," continued the stream; "fed three generations of men and women; and I love its old red walls. Once well past the mill, I have a little time to enjoy myself here, and to join the children in their sport. Rare fun they have always had here. I remember when there were two great sweeping elms, and when painted British men built their wicker huts and held councils on this very spot, and children ran and frolicked about these banks. Everything changes around me, grows old, and passeth away."

"But you do not grow old or pass away; isn't this strange?"

"No not strange; there is my fountain back in the hills; that is a living fountain, fed by an ever-living God, whose will I gladly do. But I have lingered too long; the tide is waiting for me. Try and profit by me—you are idle, or, if you work, you complain; I work and am happy!" With which the brook ran by and paid no further heed to the youth, who called for it to stay and answer his questions, for he thought of many now; but the only answer was the constant, cheerful murmur, "Work, work; make your banks green; make your place flourish about you; be faithful, and never complain." —*Sel.*

### Picking up the Minutes.

A Sabbath-school scholar earned a new suit of clothes, shoes and all, by digging dandelions and selling them to the dealers in herbs.

"When did you find time, Johnny?" I asked, for besides being a very punctual and constant scholar at the day school, he ran errands for Mrs. Davis. "When did you find time?"

"There is almost always time for what we are bent upon," said Johnny. "You see, pick up the minutes, and they are excellent picking."

GREAT minds are charitable to their bitterest enemies, and can sympathize with the feelings of their fellow-creatures. It is only the narrow-minded who makes no allowance for the faults of others.

## The Primitive Christian.

MEYERSDALE, PA., FEB. 22, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "WHAT DOST THOU WORK?"

The question heading this article is recorded in the 6th chapter of John's Gospel, 30th verse. It was propounded to our Savior by interested, yet doubting persons. They had previously asked, "What shall we do that we might work the works of God?" The answer was, "This is the work of God, that ye believe on him whom he hath sent." Of course they understood that he had reference to himself; and they manifested, at least, some degree of willingness to believe on him. But while they seemed to be willing to believe, they could not do so without satisfactory evidence, and the testimony they demanded was works—works that would confirm his claims. They had probably heard of his miracles; perhaps some of them had witnessed his feeding of about five thousand with "five barley loaves and two small fishes," which mira-

acle had been wrought on the preceding day on the opposite side of the sea; yet they wanted more testimony. They were not willing to accept his claims unless they were supported by something more tangible—something that they could see; hence the question, "What sign showest thou then, that we may see and believe? what dost thou work?"

Did the Lord reprove them for asking this question? Did he intimate that it was wrong in them to demand that he should support his claims by his works? No; he who had said, "By their fruits ye shall know them," was willing to be tried by the same law. In fact it was for this very purpose that his mighty works were performed. When John, his fore-runner, sent two of his disciples to Jesus with the question, "Art thou he that should come, or do we look for another?" he said to them, "Go and show John again those things which ye do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." He did not say to them, "Yes; go and tell John to console himself—that I am he that should come; that he need not look for another." He was willing and desirous that their faith and that of his harbingers should rest on his works and not on his claims.

On another occasion, when in Jerusalem, in his controversy with the Jews he said, "If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him." (John x. 37, 38.) And on the night of his betrayal he said to his disciples, in reference to those who rejected him, "If I had not done among them the works which none other man did, they had not had sin; but but now have they both seen and hated both me and my Father." (John xv. 24.) From an examination of these sayings of our Lord, it is evident that he did neither ask nor expect that people should believe on him merely upon his word or claims, but if he gave them tangible evidence, if he performed the works which were foretold of the Messiah, they must believe or stand convicted and condemned.

It is not necessary for us here to enumerate the works which Jesus performed; for almost every little boy or girl is familiar with many of them; and our readers, we trust, neither doubt the works nor the truth of his claims and character attested by them. We will rather apply the question to ourselves and endeavor to make some practical improvement of it.

You profess to be a believer in and a follower of Christ. You claim to be a child of God, an heir of heaven, a joint-heir

with the Lord Jesus Christ. You have espoused the name of Christian, and you want your friends and neighbors to regard you as such. This is a good profession; but did it ever occur to you that the world has a perfect right to meet you with the question, "What sign showest thou, then, that we may believe thee? what dost thou work?" Whether it has occurred to you or not, it is a legitimate question, and your neighbors and friends will make up their minds, not according to your profession, but according to the sign you show—according to your works.

Are you willing to be judged by your works? Do not try to evade this question by saying that we are not justified by works, that we are saved by grace. This can by no means justify you in living indifferently, carelessly, or in disobedience. Do you not know that while no one is justified by the deeds of the law, the simple reason is that no one fully keeps the law in all its requirements? If it is true that we are not justified by our good works, it is equally true that sinners are condemned because of their wicked works. Paul, in his letter to the churches in Galatia, enumerates the "works of the flesh" as follows: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Chap. v. 12-19.) Here is a long catalogue of works, either of which, if not repented of, will debar the fleshly worker from entering into the kingdom of God. What will your profession avail you, if you are governed by the lusts of the flesh? What will it avail you to claim to be a child of God, so long as you have any earthly idol? What will your claims to holiness amount to, so long as your life shows that your heart is full of envy, strife, hatred and murder? In short, what will any profession, however high and holy, benefit you, so long as your works deny your claims? Stop, then, and answer the question, "What dost thou work?"

Do you not remember that Christ said, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven?" Again he said, "He that heareth these sayings of mine and doeth them, shall be likened unto a wise man, \* \* \* and he that doeth them not shall be likened unto a foolish man." Are you doing the will of God? If not, you have no promise of admission into the kingdom of heaven. You have heard what Christ has enjoined upon his disciples. Do you observe his injunctions? If not, his word pronounces



you foolish, notwithstanding your claims to wisdom. The important question is, not merely what do you claim or profess, but "what dost thou work?" It is necessary to make a good profession; and when you make this profession, see to it that your good works correspond with it.

You must have faith; for without faith you cannot please God. "But wilt thou know, O vain man, that faith without works is dead?" "For as the body without the spirit is dead so faith without works is dead also." "What dost thou work."

It is a good thing to hope in Christ.—Without this blessed hope you must be miserable. But John says, "He that hath this hope in Him (Christ), purifieth himself, even as He is pure." How reasonable this is! Could a man hope to be saved by him, and to live and reign with him, without being pure? But this purification is not wrought without effort—without work; and hence, if you profess to have hope in Christ, the question still meets you—"What dost thou work?"

You profess to love God. This is right. To love God with all your being is the first and great commandment; but Jesus taught, "He that hath my commandments and keepeth them, he it is that loveth me." Vain will be your persistent and loud declarations that you love God, that you love your Savior, that you love your brother, that you love your neighbor and fellow-man, if your conduct does not bear testimony to the validity of your claims. Whatever good thing you profess, the question everywhere comes forward, "What dost thou work?"

You think you have an interest in the immortal welfare of your fellow-beings; you think you want the gospel to be preached to every creature. This is all right, for you cannot be a Christian unless these feelings are deeply impressed on or imbedded in your heart. What are you doing to show to the world or to satisfy your own consciousness, that your feelings are sincere? How deep can you get your hands into your pockets, and your fingers into your purse, to help carry on the all-important work? There is a call to send missionaries to Denmark.—You rejoice in the movement. You have an abundance of the good things of this life, and claim to have a foretaste of the blissful over yonder. You contribute your "mite," as you say, to help to save souls in Denmark. "What dost thou work?" You work your liberality up to such a pitch that you give fifty cents or a dollar for this great purpose. Let your contribution speak for you, and what does it say? Simply this, "I feel such a deep interest in the spreading of the gospel and in the salvation of souls, that I freely give fifty cents or a dollar to accomplish so great a work." If that is your "widow's

mite," it will be accepted with the Lord's commendation; but if you are abundantly able to give more, it will not speak so well for you.

Not only from Denmark, but from almost every quarter, nook, and corner of our own blessed land, the calls are coming up for the word of salvation; and we have hundreds of ministers who might and would respond to these calls, if only their hands were loosed. We have thousands of members and millions of money, and yet our ministers must hear these calls, while they are compelled to drive their oxen or shove their planes. This will never, never do. There must be an awakening—there must be greater effort made—there must be more work done, or there will be a fearful account and a dreadful condemnation. "WHAT DOST THOU WORK?"

### Gleanings and Gittings.

BRO. Henry Troxel, of Oakley, Macon county, Ill., says:

Hearing so many calls from the far west for spiritual food, I much desire to respond to some of the calls; yet the first thing is, I must sell my property. I notice an article in No. 44, last volume, of brethren who have from seven to ten thousand dollars in bank. I wish to say to the brethren, Come and help us. Take some of the money you have in bank and buy my land. I offer it very low. It is in a healthy country and a prosperous church with six speakers. Any one wishing to know more about the farm will address Henry Troxel, Oakley, Macon county, Ills."

There are several points in the above that are worthy of notice. The first thought that will be suggested to a good many readers is that this is a good and cheap way of advertising a farm. This must be granted; but it is not to be presumed that our brother intended to take any advantage of the "printer" in sending in the above notice. We even suppose that if this notice should secure a purchaser, he would send us a mite for the service. But there is another point worthy of consideration, and we will briefly call attention to it. There are many calls for preaching, as we all know. And it seems, too, that we are all desirous that the call should be filled. We are all anxious that the good work should go on. But there is some difference of opinion as to the best way of doing the work. Some are in favor of sending out missionaries, bearing their expenses, and giving them whatever support they might need. Others think it best for our ministers to migrate into those sections where the calls are made, settle down, and work and preach as aforesaid. Both of these plans have their advantages, and no doubt either would be better than neither or none. If a church or a number of churches, or a

member or several members should send out a missionary to preach the gospel and establish churches, we presume no one would object. So none will object to our brethren's moving into the frontiers and preaching the gospel, and building up and taking care of churches. Here, then, is a chance for those who favor this method, to help brother Troxel to carry out his wishes. And there are many others who would be willing to do the same. If this is the better way let the matter not be overlooked: our faith should be exhibited by our works. B.

BROTHER J. S. Flory in writing from Greeley, Colorado, under date of Feb. 6th, says:

"We had some few days days cool, blustery weather in the latter part of January. Since then the weather is delightful. Owing to scarcity of money, times are dull here. Produce is low in price, owing to the large crop raised here the past year. Large quantities of corn, flour and wheat are being shipped from here.—There is yet much of the corn crop to be husked. It looks as though the sower would overtake the reaper."

MARRIAGE AND DEATH NOTICES.—We have several times asked our correspondents to make obituary notices as short as possible; and with but few exceptions there is marked improvement. Let them be short; as the purpose is more particularly to give notice of the fact to friends, and not to publish biographies of the deceased.

One more request: Do not send notices of either marriages or deaths so long after they have taken place that probably all who have any special interest in them have already learned the facts. We must be a little restrictive. B.

SISTER C. Wolf says: "We have a little church here in South Keokuk, Iowa. We are very much cheered up. Elder John Thomas was here a week with us and had sixteen meetings. I believe that the Lord was with us and him. There were two added to the church by baptism, and I think there were some more that were almost persuaded to say, "I will arise and go to my father." The Brethren have started a prayer-meeting. I never was at a Brethren's prayer meeting till this winter. I think they will do some good here. There are a great many young people who come to our meetings. I hope we may all be built up in the good cause of Christ through our meetings here in this part of God's moral vineyard."

BRO. Daniel Wysong has changed his address from Milford, Ind., to Nappanee, Elkhart Co., Ind.

FRIEND G. H. Knopp, Painter's Mill, W. Va., Feb. 6th, says:

"I am sorry to note that I have not heard a sermon delivered by any of the Brethren since last spring. The last preaching I heard was by John Fitzgerald, at the Valley River church, in Barbour county. Why not organize a band of Brethren here? This is a good territory, and I think the Brethren could organize

a church, as the people here seem to be in favor of building a church. I wish some of the ministering Brethren would come and preach for us. Will not some of the Brethren take the duty on themselves to come and preach. Ministers who want to get good farms cheap, on good terms, should come to Preston county, W. Va. We need them now if we ever did. Good land can be bought for from \$3 to \$5 per acre. Times are hard here now, but better times are looked for soon. Grain is scarce on account of the wet weather last summer, which spoiled the wheat and other small grain."

BROTHER Jacob Beeghly, of Markleysburgh, Pa., Feb. 8th, says :

"I will send you a little church news. Nov. 5th, 1875, brethren Jacob M. Thomas, Solomon Bucklew, and John L. Hook commenced a series of meetings in the Boyer school house, in Preston county, W. Va., which continued seven days.—They baptized two. Then they went to the Union meeting-house, same county, where they commenced on Saturday night, and continued until Thursday night.—During this meeting five were added to the church by baptism, and three reclaimed. Then near the Salem meeting-house, in the same county, three were baptized last winter and three this summer, and one reclaimed.

Also, at Markleysburgh, Fayette county, Pa., on the last Saturday of January we had a church meeting to settle some difficulties, which were, like a dark cloud, hanging over the church, which the Lord removed with his all-powerful word and Spirit, and by the help of his faithful servants, elders Jacob M. Thomas, Solomon Bucklew, and Michael J. Thomas, and the prayers of the church that the Sun of Righteousness might shine brighter here now than for many years. Brother Bucklew preached in the evening after church meeting, and on Sunday forenoon and night, and on Monday at half past ten o'clock. After this meeting ten were received by baptism. The meetings were continued day and night until Saturday. During the meeting at this place 22 were baptized, and 5 were reclaimed. Brother Bucklew was the principal speaker during the meeting. There was a large attendance, both of members and spectators; and may God bless them for their good order during the meeting."

MANUSCRIPT BOX.—We have looked at ours and wondered! Yes, we wondered what to do with all that pile of paper. No doubt, some of our contributors have wondered, too. They would like to know what has become of their manuscript.—In our next we will tell you what we aim to do. B.

On the 1st inst. brother Jesse Calvert arrived safely at his home, after an absence of five weeks, during which time he attended sixty-four meetings. He reports sixty-two additions by baptism.

We learn that sister Hope is convalescent. They expect, the Lord willing, to start for Europe on the 29th inst. May the blessings of Heaven attend them.

POOR FUND.

Under this head we acknowledge—but is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK XIV. 7.

Contributions.

Acknowledged in No. 4	\$ 7 15
Elizabeth Ebersole,	30
1. Correspondent,	1 50
S. R. Deppin,	40
Anna Rowland,	40
A Sister, Waterloo, Iowa,	50
Zeru Rowland,	1 00
2. Sister E. H.,	1 60
"    M.,	50
"    S. M.,	1 00

Total, \$14 35

We have received contributions from a few who are not yet on the list; and also from a few others who gave directions for sending the papers for which they paid. We now call attention to the following proposition from a correspondent :

The fourth No. is on hand, and I see that there are many poor who desire to have the paper. We know that you cannot furnish all, and we feel like aiding you in this good work. We do not want it to consume your business, by any means. We have a proposition that I had written out some time ago, as follows: I give one dollar and a half for the poor; and if you could report two hundred as doing the same (which would be a small matter), I then would give three dollars more to start with three hundred. Will you try it? It seems that there might be that many found who would respond out of six thousand. It would surely be starting a good work. I am sure that some have remembered the poor; others, some of their friends. This I found out as I was soliciting subscribers for the PRIMITIVE CHRISTIAN. When I think of the labors of our brethren, and of our corresponding brethren, who seem to feel so much interest in the work of the Lord, and all for a future reward, I feel, as I wish we could all feel, like having the PRIMITIVE CHRISTIAN visit every family in our fraternity and outside. If this were the case, there would be many made to ponder, and think that probably they would better take heed to the good counsel given by many of our able corresponding brethren. We will still try to have your paper visit a few more families. The Danish fund is now pretty nearly three hundred dollars. Now, brethren, let us see what can be done in this direction. There are many poor who would read the paper with much interest; besides much good might be done by still smaller amounts, as already reported. The brethren in Annual Council desired that the publication of tracts might be encouraged. Would not this be a move in that direction?

Correspondent paid \$1.50 as seen in the list above, and we have put him down as No. 1. Sister H. E. is numbered 2. We purpose to follow this plan, to keep an account of those who pay \$1.50 into the Poor Fund. In order to give all an equal chance, when any one sends in \$1.50, though it should be by sending part at different times, he will at once be

counted among the number. As soon as 200 will be reached, Correspondent will, no doubt, come with his \$3.00 to head the list of 300 names of the same amount.

B.

OUR sister whom we styled brother a few weeks ago writes again as follows :

We felt so deeply in reading the contributions for the poor members in the PRIMITIVE CHRISTIAN, No. 4. How have we read our Bibles, wherein we can read very plainly our duty concerning the poor? "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Yes; rich we are, being joint-heirs with Jesus the Son of God. Oh, how can we, who possess the true riches of Christ, refuse a dollar to send the PRIMITIVE CHRISTIAN to those hungering for it? It is written, "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever.—There is a blessing attendant on the benevolent Christian. The Lord Jesus said, "It is more blessed to give than to receive." Let us remember the poor.—We enclose fifty cents for the poor fund, knowing your sympathy for the poor; would love to help you in your benevolent work. Your fellow-traveler toward our heavenly home.

SARAH R. WELLS.

BRO. Samuel Murray, Huntington, Indiana, writes :

"We commenced a meeting on the 7th of January and closed on the 9th. We were made to feel that the Lord was with us. We had very large congregations and good attention. Brethren Davis Younce, and Stephen Bashor, assisted us in our meeting. The result was that we had the pleasure of leading 21 young persons into the stream to be immersed "in the name of the Father, and of the Son, and of the Holy Ghost." May the Lord help them to be faithful until death, is my prayer."

FOR want of space in the proper department, we here announce that the District Meeting of Northern Kansas, Southern Nebraska, and Colorado is to be held on the 28th of May next, in the Falls City church, near Falls City, Richardson county, Nebraska.

BRETHREN'S ENCYCLOPEDIA.—We have still some calls for this work; and, as we lose money on every copy ordered through us, we wish our brethren who desire to have it would order it directly from brother Kurtz. You will see his advertisement in another column.

ALMANACS FOR 1876.—We have several times requested our patrons to order no more Almanacs for 1876, but still they continue to come. We cannot fill the orders. It would, however, be a favor if those who have sent money for almanacs and have not received them, would now tell us what to do with their money. We can return it, or send tracts, or place it to the poor fund. What do you say?



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

To C. H. Balsaugh.

In No. 3 of the PRIMITIVE CHRISTIAN I find an article signed by C. H. Balsaugh, in the which I find the following language: "Satan is a mighty Sampson, and has filled his fiery abyss with countless holocausts of immortal souls." That he is a "mighty Sampson," I admit, going about like "a roaring lion seeking whom he may devour;" but in regard to his having "filled his fiery abyss with countless holocausts of immortal souls," I would like to ask brother Balsaugh a few questions.

1. What part of the Bible do you get your information from?

2. If this be the case, who are those that John the Revelator saw (Rev. xx. 12)? "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which was the book of life, and the dead were judged out of those things which were written in the books according to their works." This judgment, I understand, takes place about a thousand years after the first resurrection, or, at what is called the second resurrection; and those that Satan has already in his fiery abyss, must have been judged and condemned at some previous judgment day that I know nothing of.

3. Is it reasonable that those deceived by Satan should be cast into the fiery abyss, or lake of fire, before he himself is put there, which does not take place till after the thousand years of Christ's reign, according to Rev. xx. 10?

Please answer these questions through the PRIMITIVE CHRISTIAN.

J. C. PECK.

VIRIDEN, Ill., Feb. 7, 1876.

Dear Brother:

Inasmuch as church news is read with interest I give a little from Otter Creek church, Macoupin county, Ills.

Brethren Martin Meyers and Samuel J. Peck from Carroll county, Ill., visited our church. They arrived here on Jan. 29th, and had their first meeting on the same day, Saturday, at 11 o'clock; and we continued day and night for one week, and two more night meetings, Saturday and Sunday nights. They had sixteen meetings in all, and all at the Pleasant Hill meeting house. Eleven persons got the consent of their minds to come out on the Lord's side, and were baptized in the pool near by the meeting-house, after taking the ice off the water. Two were baptized on Monday, four on Wednesday and after that some every meeting until Friday night. Four were baptized in the night, after night meetings, it being the request of the applicants; having moonlight and four inches of snow on the ground, made it quite light. When the meeting commenced it was not expected to continue so long as it did; but the interest manifested in the meeting, and also on Wednesday night after service had commenced old brother John Metzgar unexpectedly walked into the meeting-house and took his seat behind the table, and stayed with us until Friday evening. He then took the train for Bond county, Ill. Brethren Myers and Peck left the same

day in the morning; but before the old brethren left they advised the brethren to continue the meeting a little longer yet, feeling satisfied that there were some more about ready to come, which proved to be so, and three were baptized after they left. Our own ministers filled the last three meetings, except that brother Abraham Leer assisted on Saturday night.—The meetings were well attended considering the rough roads and cold weather most of the time. I hope that the good counsel of the old brethren who visited us will be long remembered, and the church be benefited thereby.

JOHN NEHER.

From Sandy Church, Stark and Columbus Counties, Ohio.

Brother Quinter:—

As church news is desired, I will try to furnish you with some for your columns.

We had a series of meetings, commencing on New Year's day, at Freeburg, Stark county, Ohio. Brother Jesse Calvert, from Indiana, and P. J. Brown, from Wayne county, Ohio, had five meetings, and there were eight precious souls added to the church.

On the evening of the 3d, brother Calvert came to Reading, where he had meeting in the forenoon and evening until Monday, the 10th. Twenty-four were baptized at this place.

Brother Calvert then returned to Freeburg until Friday forenoon, and baptized thirteen more. Brother Brown had left on Sunday, the 9th.

Since the brethren left us six more have been added to the church. This made fifty-one in this year. Five were added last summer, and four at Bristolville, making an aggregate of sixty within a year. May the good Lord bless the brethren for their labor of love, and may they go on in the good cause, and preach to saints and sinners, and may the good Lord grant his blessing upon all those that started in the good cause, and enable us, the shepherds, to watch over those tender lambs, that Satan may not scatter them from the flock.

Dear brethren and sisters, may the good Lord guide us, that we may not deviate from the narrow path, which leads to life and glory, so that when death meets us we may be prepared to meet God in peace, and be with our Savior, and enjoy his presence forever. Let us deny ourselves a little more from the sinful pleasures of this world, so that we may not be wanting when death meets us.

Yours in the bonds of love and peace,  
LEWIS GLASS.

The First American Bible.

Dear Editors:—Having in my possession the following scrap of history, which I think is too valuable to be lost to our brotherhood, I will therefore make a copy of it for each of our periodicals for publication, for reasons which I will give below.

"Dr. Joseph Murray, of Carlisle, Pa., recently read an essay on the First American Edition of the Bible, before the Philadelphia Antiquarian Society. He said: "Although it was in the year 1497 that our country had been discovered to England by Cabot, under Henry VII., yet the first permanent colony did not arrive until 1670 on the east coast of Vir-

ginia—the very year in which our version of the Bible was commenced in the mother country. In 1620 the sturdy and virtuous Pilgrim Fathers, having their English Bibles with them, reached their New England homes. And during almost the entire reign of eight sovereigns in succession the sacred volume had been uniformly imported. During all that time not a man or family possessed a Bible—not a copy had been read or heard read that had not been brought across the Atlantic. True, the printing press had been set up in our land as early as 1639, and though other books were printed, yet the early settlers could not print the English Bible without being subject to a prosecution from those in England and Scotland who published it by a patent from the crown *cum privilegio*, as did the University of Oxford and Cambridge. Nor did the mother country—guilty of such restrictions or monopoly—ever grant this permission to her colonized children, until at last it was wrested from her. So that the first Bible in English with an American imprint was not published till more than 160 years after the arrival of the Mayflower. In 1664 the Rev. John Eliot had printed at Cambridge, Massachusetts, the Bible in the language of the Native Indians. This was the first Bible printed, but not being in the English language, a patent, *cum privilegio*, was not required. In 1748 Christopher Sauer, or Sower, at Germantown, Pa., published the first German edition of the Bible, after having been three years in press.—But it was not until about 170 years after the first English colony had been planted in America (at Jamestown, Va., 1607), that the Bible in the English language was printed. During this long period, as stated, the colonists were dependent upon the press of the old country for their supply of the sacred Scriptures.—After Independence had been declared, however, such was the scarcity of Bibles that Dr. Allison, pastor of the First Presbyterian Church in Philadelphia, and others, memorialized Congress upon the subject, and that body, in 1777, appointed a committee to confer with printers, with the view of having published 30,000 copies at the expense of Congress, to be reimbursed by the sale of the books.—(Journal, September 11, 1777.) The difficulty of obtaining type and paper induced the committee to recommend to Congress to direct the Committee on Commerce to import, at the national expense, 20,000 English Bibles from Holland, Scotland, or elsewhere, and Congress ordered the importation. But afterward, when the unsettled state of the country and its commerce prevented the execution of this order, Congress resumed the subject of printing, which was referred to a committee of three, in which the Rev. George Duffield, of the Presbyterian church, and the Rev. William White, of the Episcopal, chaplains of Congress, assisted. And the first American edition of the Bible, in the English language was printed in 1771–2 in small duodecimo form and breviter type."

My object in having this scrap of history published in the brethren's periodicals is to preserve it from oblivion by circulating it throughout our beloved brotherhood. At this age of the church but few of her members, and, perhaps, none outside of her, know that this Christopher Sauer, or Sower, who by his private means and enterprise, published the first

American edition of the Bible in the German language, was one of the *early* or first preachers in the German Baptist Brethren church when organized in America. And this he accomplished 24 years before the Bible was published in the English language by national aid.

The cost and labor to publish the Bible in the German language certainly is equal to that of publishing one in the English; yet to accomplish the latter, the *nation* must be solicited to aid; while one dear old brother, unnoticed, unappreciated by a scoffing world which gloried in calling him *tanker, dipper*, meekly lays his hand to his press and prints and publishes one himself. Brethren, what a scene there will be when eternity will reveal all things! The brethren who are crying for the order of the old brethren, and yet are doing all in their power to lock the wheels of the press among us, by opposing the publication of papers, books, tracts, &c., will please make a mark here and ponder well. Brother Sauer *is* and *was* one of the old brethren. He printed and published the first German Bible in America; he also published a paper, almanacs, and I don't know what all. How many Bibles have the Brethren published since then? Will the opposers of our press answer?

D. P. SAYLER.

### A Full Report of Proceedings of A. M.

Dear Brother Quinter:

I have just read the Proceedings of our last year's Annual Meeting. I found the subject of a "full report with the speakers' names," and the strong demand for the same, and also the opposition raised against it. I cannot understand who it is that a few brethren will take upon themselves the responsibility to oppose the wishes of many, in something that is not a point of doctrine: it is merely for the satisfaction of those that cannot go to the A. M.; and even many of those that do go are crowded out, that they cannot hear and understand what is said and done. If our publishers are willing to publish the proceedings and give us a full report in pamphlet form, and sell it to those that want it, why not let them do so? In this way our periodicals would not be taken up with it, and those that do not want a report need not have it, and still could read our papers, like at other times. In this way both parties could be gratified, and would manifest more brotherly love, and a spirit of kindness toward those of limited means who cannot afford to spend money and time to go hundreds of miles, and then run the risk of being ordered back so that they cannot hear and understand what a few are doing. If it were a doctrinal point I would say, let the Bible decide it. But as the Bible does not tell us how we shall let our absent members know what our brethren are doing at our A. M., I think any way that gives the most general satisfaction is the way we should take.

One brother says, "There is not one word on record to show that there were any reporters at Jerusalem, when the question was brought there about circumcision," and says further, "We are not on safe ground." With equal propriety I would say, that there is not a word on record to show that they had a Standing committee, and a moderator and clerk, much less a printing press. But these are all things that we make use of for

our convenience, and are not opposed to the gospel, and we have nothing to say against them. I merely mention them to show that such reasoning will not hold out.

Moreover, that was a subject of great importance touching the keeping of the law of Moses, which was now superseded by the gospel and ready to vanish away. Ours is a request to have a full report of what our brethren are doing. We want them to give us either Scripture or reason for what they are doing. So they did at Jerusalem. To say that it ought not to be published to the world is not good logic, when the business is done with all the arguments openly and publicly before many thousands of people, both Jews and Gentiles, saints and sinners, and then withhold it from our absent members. To say the least, it does not look well, and it has the tendency to weaken the confidence and good feeling which we would like to have and could have, to our brethren if we could see that they are trying to give those that are absent all that they reasonably can. If this plan of having a full report was adopted once, so that we could depend on it, then a great many of those that never take a part in transacting the business would stay at home, and by so doing diminish the expense and lessen the crowd, so that those who do the business could do it more in decency and good order; and not as I once saw at one of our Annual Meetings, in the case of an old, gray-headed Elder, who had passed three score and ten years, and had borne the burden and the heat of the day. He was now pressed down with old age and his hearing was impaired. He wanted to get near to where the business was done. When he came in the seats that were within hearing distance were all filled to their utmost capacity. The old brother stood in between the seats, leaning against a post, and would fain have stood there as long as his legs would have been able to bear him, but he was ordered to sit down.—The old brother said he could not, as the seats were all full. He was ordered away the second time. The next day he tried it again, but fared no better, and had to go back where he could not hear or understand what was going on. The old brother's feeling can be better imagined than described. He did not attend the next Annual Meeting. He is in favor of a full report.

I was not at the last Annual Meeting, but read the proceedings as they are given; and I think those that wish to see a change ought not to be idle, but try to have the change brought about.

JOSEPH MYERS.

Fondon, Ills., Feb. 2, 1876.

BEAVER RIDGE, TENN., }  
Feb. 6th, 1876. }

BELOVED EDITOR, and readers of the  
PRIMITIVE CHRISTIAN:—

My wife and I have read the C. F. C. & G. V., with its welcome messages and long and tedious title, during the last year, with much interest. Weakness and want of activity has prevented me from contributing to its reading matter, but I desire, with God's help, to contribute a mite to the PRIMITIVE CHRISTIAN. Though we were formally members of the Amish Mennonite church, of which my wife is yet a member, I have for

several years had some acquaintance with the principles and faith of the Brethren church, and at times a strong desire to unite with them. My acquaintance with the brotherhood is yet limited, though I feel intimately acquainted with many of the brethren by their communing with me through the columns of the paper.—While I cannot see them face to face, each sentence, as I read it, brings to my mind a portion of the image of the inward man of the contributor—some shining brightly with faith and hope, some beaming with love and kindness, some all aglow with godly zeal for the precious cause of Christ, and (shall I say?) some solitary ones interspersed between good, sound doctrine, that bear an image neither lovely nor desirable, and are neither edifying nor necessary, and cause me to think of the language of James, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Every evil thought harbored for a moment in the heart, leaves an impression that can only be removed by him who cleanseth us from all sin. One sentence of sound doctrine or good sentiment, one word of wholesome reproof or correction, given in love, may be the means of glorious accomplishments. Whenever the virtue of these is marred by unkind and unedifying expressions, it is a kindness on the part of the editor, and an honor to Christ, to remove the dross. We cannot overestimate the worth of brotherly kindness and love for every creature of humanity. If we strive for the truth without charity, we strive without God's blessing and without reward. It is an old theme and often repeated, but it is sustained in every chapter of the gospel, and is placed by the Son of God above all others, both by word and deed.

While it is a Christian duty to point out each others' errors, it is still better to "confess" our "faults one to another, and to pray one for another, that" we "may be healed." James v. 16.

We are pleased with the PRIMITIVE CHRISTIAN, and hope the correspondents and contributors will continue to have all the reading matter seasoned with kindness, to have no "death in the pot" to offend a single soul that might be won to the "one faith." The editor is doing his part well, and we bid him God speed.

C. F. DETWEILER.

HARLEYSVILLE, Pa., Feb. 8, 1876.

Dear Brother Quinter:

A few weeks ago we had a season of refreshing—a series of very good meetings. First came brother Christian Hope on his way to Denmark; but on account of the sickness of his wife, himself and family have been detained in Norris-town. They are among the brethren there. But before brother Hope was through with his appointments, brother Stein came also. They had preaching at Indian Creek, Hatfield, Norris-town, and Philadelphia. The meetings were all interesting; generally a large attendance and powerful preaching. The members have been revived, warmed up and edified. Sinners have had convictions, though they seem so drunken with the pleasure of sin; we nevertheless expect to see some fruit from their labors.

Yours in love,

JAS. Y. HECKLER.



## A Solemn Thought.

It is almost one year since I, in company with one of our ministers, went to see a young woman who had taken very ill. She had sent for the minister to come to see her. When we got to the place she lay altogether helpless, and more than this, could not speak. It had been her request to be taken into the church. What could be done? There lay a precious soul just on the brink of eternity, and not at peace with God. We repeat again, what could we do? We prayed with her, and committed her into the hands of a just God to do as seemeth him good. She had been a bad character, and had spent her time, her youthful days, in gratifying the lusts of the flesh. Now the time comes when she thinks she will have to pass over the Jordan of death; and she is made to cry, "I am unprepared to meet my God in peace!"

Dear reader, how is it with you? If you were to be stricken down as was this young woman, are you prepared to meet your God in peace? If you are not, do not delay one hour. Death is in the land, and he is no respecter of persons. He is taking the young as well as the old. You have no lease of your lives. To day you may be in good health—in the vigor of life—to-morrow time may be with you no longer. These are solemn thoughts, and we entreat of you to not put off the salvation of the soul till a dying hour, when the stern, grim realities of the future world come looming up before you. God is inviting you through his ministers, and by his word, to come unto him and live. And "the Spirit and the bride say, come. And let him that heareth say, come. And let him that thirst, come. And whosoever will, let him take the water of life freely."

DAVID D. SELL.

Navy, Pa.

HUDSON, Ill., Feb. 9th, 1876.

## Beloved Brother Quinter:

As church news is always interesting to us, we will send a few lines from our arm. We have received two by baptism since our Lovefeast, and have hopes of more soon. We have had seasons of refreshing recently. During the holidays brethren Philip A. Moore and James R. Gish held a series of meetings in our new church, which we enjoyed more than on former occasions, as we now have a comfortable place for worship. The brethren earnestly labored in their calling, and we think good impressions were left with many. Brother D. Stoner also came to their assistance. Brethren Stoner and Moore and wife visited us at our own house, which we very much enjoyed. They left us good encouragement, for which we are thankful. During the time of their stay we had church meeting. We held an election for two deacons. The lot fell on brethren Samuel Stutzman and John N. Snavely, both worthy of the position they occupy.

On the 20th of January brethren Martin Myers and Samuel Peck paid us a like visit of love, and remained until the 24th. They preached five sermons, with much zeal and earnestness, to mostly small but attentive congregations. The attendance was small on account of bad roads and much rain. Again good impressions were left, and we hope good results will soon follow. These brethren also visited us at our home, which made us very

happy. We so much appreciate such visits. They left us very instructive lessons, which we will never forget, but will try to profit thereby. These brethren do not represent true followers of Christ alone in their preaching, but in manners, in clothing, and in every action; all correspond so nicely. How very thankful we are to such brethren for their visits of love and their many good instructions. May our good Father's choicest blessings accompany our dear brethren for their recompense, is our sincere wish; and may we retain their good advice and many lessons and feed thereon, and grow in grace and love. And may we also try to imitate the good example they brought and left with us, instead of imitating worldly things; for we are safe in following men so far as they follow Christ; but we are in great danger when we follow any of the foolishness of the world.

Your unworthy sister,  
REBECCA SNAVELY.

## To Brother D. P. Snyler:

DEAR BROTHER IN CHRIST:—I have read "Be ye Holy" with much interest, and believe your remarks on the "corner" are well said, and in good place. I have determined, for my part, to discard papal decrees and to try and honor God in my body and spirit. To whatever extent the "Law" was abrogated in Christ, it appears to me that we have no right to render a semblance of obedience to the papal hierarchy; and why the Brethren are so tenacious in sticking to the papal decree of clipping and shaving I do not know, unless it is because they are not aware of its origin; so please show it up. Your application of the law of the priest will be strange to many, and is perhaps a little strong; it will undoubtedly meet opposition; but it has stirred up my mind in reference to a similar subject.

The children of Israel were expressly forbidden to marry persons who had no connection with the church, and this doctrine was carried to such an extent that when they did so they were peremptorily commanded to put them away—even after they had children by such marriage—or suffer the displeasure of God. Now, it appears to me that Paul wished this principle to apply to the Christian church, to some extent at least. See 1 Cor., vii. 12-15, 39. The difference appears to be that when one of the parties is converted to Christ after marriage, it (the conversion) shall be no cause for separation. But a man or woman being in Christ seems to have no right to form an alliance with an unbeliever. 11 Cor., vi. 14, 15, and 1 Cor., vii. 39. Let us have your views on this subject.

Fraternally, G. B. REPLOGLE.

## MARRIAGES.

At the bride's residence, near Altoona, Iowa, Feb. 3d, 1876, by the undersigned, Mr. JOHN F. CRINE, formerly of Rockingham county, Va., and sister SARAH V. GARNER, eldest daughter of brother Michael Garber. J. W. MCATS.

By the undersigned, at the residence of the bride's parents, Dec. 23d, 1875, HENRY W. JONES, of Elkhart, and sister ESTHER KESNER, of Kosciusko county, Ind.

By the undersigned, at the residence of the bride's parents, Jan. 6th, 1876, HENRY GYBERS and MARY UTZ, both of Elkhart county, Ind. J. H. M. LEX.

By the undersigned, at the residence of the bride's parents, Jan. 2d., 1876, brother JOHN

GROSSNICKLE and sister SARAH ELIZA PRINCIE, both of Stone Lick church, Clermont county, Ohio. JOHN MOELLER.

At the residence of the bride's parents, Jan. 27th, 1876 by brother Jos. Arnold, Mr. JAMES A. BRUBAKER, of Bedford county, Va., and sister ELIZABETH C. ARNOLD, daughter of Henry H. and Magdalena Arnold, of Montgomery county, Ohio.

By the undersigned, at his residence, Mr. A. D. SANDERSON and Miss EMMA J. SMITH, both of Lucas county, Ohio.

R. K. BERKEYBILE.

## OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Lost Creek church, Miami county, Ohio, JAMES WEATHERHEAD, on the 5th of February, 1876, aged 83 years. He was a faithful member of the Church of the Brethren 50 years. He leaves a widow and children, grandchildren, and great-grandchildren to mourn their loss. Funeral services from Heb. x. 35, by the writer and Isaac Studebaker. H. D. DAVY.

In the Swan Creek church, O., Feb. 2d, 1876, brother HENRY SPIDER, aged 81 years, 10 months and 22 days. He enlisted under the banner of King Emanuel over fifty years ago, and continued to be a consistent and faithful soldier of the cross and a deacon in the church. He was confined to his bed for over two years, but at last, to his joy and our sorrow, he closed his eyes to this world with a smile upon his face, as much as to say, "Now, Lord, let thy servant depart in peace; for my eyes have seen and ears heard that my eight remaining children are all enrolled, and are faithful members on the way to Zion." He emigrated from Pennsylvania to Ohio many years ago. His companion and our sister left us a few years ago for regions above. He leaves 8 grown children, 64 grandchildren and 41 great-grandchildren. Funeral improved by the writer, assisted by brethren A. Stutzman and A. Berkeybile, from Heb. i. 8. May he long be remembered as a father, a brother and a pilgrim.

R. K. BERKEYBILE.

In the State Centre church, Iowa, Jan. 10th, 1876, MARY E. WOODBRIDGE, infant daughter of Joseph and Elizabeth Woodbridge, aged 1 year and 3 months. Funeral occasion improved by D. E. Brubaker and others.

[Vindicator please copy.]

On the 2d of February, 1876, friend AMELIA BECKNELL. Her age was 18 years, 11 months and 17 days. She had been married but a short time, and, perhaps, like a good many others, was expecting a long life; but the Lord's ways are not our ways. Funeral services by D. D. Zadle and the writer, from 1 Peter, i. 24, 25. J. H. MILLER.

In the Elkhart congregation, near Goshen, Ind., Feb. 4th, 1876, our old sister SUSAN BAKER, wife of brother John Baker, aged 66 years, less three days. Funeral services by the Brethren, from 2 Tim., iv. 6.

Also, in same congregation, Feb. 5th, our aged friend JAMES ATON, aged near 90 years. Funeral service by Jesse Slight, of the M. E. church. J. C. LEHMAN.

In the Bachelor's Run church, Carroll county, Ind., aged 46 years and 24 days, sister DELILAH KINCHY, from the effects of a cancer in her breast. She suffered a long time and very much, the cancer eating away her life little by little, until Tuesday, 8th inst., when she breathed her last, being at peace with God and man as far as I know. Funeral discourse by brother Heil Hamilton and others, from Rev. xiv. 12, 13. C. LESH.

In the Otter Creek church, Ill., Jan. 29th, 1876, of typhoid fever, brother JOHN E. VANMANN, aged 26 years, 6 months and 14 days. He leaves a wife and one child, father, mother, and many friends. Previous to his death he was appointed "with oil in the name of the Lord." Funeral services by brother Martin Meyers, of Carroll county, Ill., and D. B. C.

Nead. Text, St. John v. 24, 30. Services in presence of a large concourse of people.

I. H. CRIST.

In the Walnut district, Marshall county, Ind., on the 31st of January, 1876, at 12 o'clock 45 minutes p. m., KEZIAH GRAHAM, aged 62 years, 3 months and 20 days.

Also, on the same day, at 5 o'clock and 15 minutes p. m., her companion, ELIJAH GRAHAM, aged 67 years, 3 months and 11 days. Disease, erysipelas. They were buried in one grave on the 2nd of February, at 10 o'clock. Funeral services by a minister of the M. E. church. They were both members of the Baptist church, but there was none of their ministers in this vicinity. A. HOFFMAN.

In the Tuscarawas church, Starko county, Ohio, Dec. 26th, brother CHRISTIAN WELTY, aged 87 years, 9 months and 4 days. He was the oldest member of this branch, and was respected and beloved both in and out of the church. The deceased was born in Franklin county, Pa. Funeral services by Eld J. H. L. Swihart assisted by the writer, from Isa. iii. 10, 11. NOAH LONGACKER.

Near Brandt, Miami county, Ohio, Jan. 26th, 1876, friend ADAM ARNOLD, aged 39 years, 9 months and 13 days. His disease was a finger-toe one, caused by his team running away with a load of flax-straw, and upsetting the same upon him, about 16 months ago. He was able to perform scarcely any labor for the last six months, and within the last ten days of his death he took the lung fever. Funeral occasion improved by Mr. Signer (a Lutheran pastor) and brother Jos. Arnold, from 2 Tim. iv. 7, 8. Friend Arnold was a member and Secretary of the Lutheran church, in the village of Brandt. He leaves a sorrowing widow (a sister, and daughter of brother John and sister Isabel Detrick, of Logan county, Ohio), and one little son, 4 years old, to mourn the loss of a kind husband and father, who was in the community a good neighbor. H. H. ARNOLD.

Dec. 25th, in the Ephraim church, Lancaster county, Pa., sister AMANDA SMICK, wife of brother Henry C. Shirk, and daughter of brother and sister R. Kunkle, aged 26 years and 24 days. Funeral services on the 29th, at Mother's meeting-house, by Elds. Grabill Myers, S. Harley and the writer, in German and English, from 2 Cor., iv. 8. S. R. ZUC.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Miss Catharine Butterbaugh 1 00; John R Denlinger 65 00; P S Newcomer 10 40; Hannah Markie 1 60; James Harden 10; H P Hytton 3 20; P H Sigle 1 60; Abe S Beery 5 85; A Wolgamuth 1 60; Moses Miller 10 15; Henry Brubaker 10; C Meyers 7 31; Margaret Wise 1 60; Daniel Kissel 1 70; D S McDannell 23; D W George 7 25; Sarah Mericle 3 70; A W Metzter 10 40; D L Miller 10 10; I S Keim 1 60; Barbara Jordaa 3 20; Jeff Pinkstaff 1 60; D Moore 50; Robt B Beard 1 60; Matilda Loux 1 60; Jao Roer 6; Noah Longanecker 20 00; Samuel S G Hill 1 50; Solomon Strayer 7 25; David Fran 2 10; J Eikenberg 6 49; Belle Weybright 1 60; Joseph Lantzschner 12 85; Wm Ligenbiel 1 75; S Ephraim Yoler 4 23; D A Syler 1 60; Elizabeth N Barb 7 00; Tho Gray 1 60; J R Ellenberger 20; Jacob J Fox 1 60; J M Markley 75; Ozias Metz 9 30; Jacob Bahr 10 00; Jacob B Landis 33 00; John Springesing 3 20; James Thomas 1 60; A G Black 5 20; John Shriver 1 85; J Stutsman 10 00; Elias Merrill 1 60; Isaac C Meyers 44 70; Elizabeth A Miller 10; John S Snowberger 3 60; J W Steia 8 00; Annie Stoler 1 60; Jacob Metzcar 1 60; Levi Kaufman 6 00; D Traxler 1 60; J G Brubaker 1 60; David F Wise 1 60; Mary A Custer 1 60; Lewis H Flack 3 60; A Crissemore 6 70; Christian Birk 3 00—Feb. 11th.

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" " 6 " "	12 50
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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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# Primitive Christian.

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"Earnestly Contend for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY FEB. 29, 1876.

No. 9.

## AUNT POLLY'S ADVICE.

If things go wrong in the household,  
(As they often will you know),  
Or you're worried out with cares that vex,  
And the children try you so;  
Don't sit in the vale of shadows,  
Or stoop to be a scold;  
It will only make bad worse, you see,  
While you grow gray and old.

I know how things will bother,  
When work seems mountain high,  
And the adding of a feather's weight  
Makes you feel as if you'd die;  
And then perhaps your husband  
Says something quite unkind,  
(He has his worries, too, poor man),  
So pray, thou, never mind.

A sharp retort is best unsaid,  
Though censure's hard to bear;  
But John may think you're most to blame  
If you his spirit share.  
Then keep your temper, gentle Nell,  
Just do the best you can;  
And bye and-bye God will unfold  
The secret of his plan.

I've had my troubles, too, dear Nell,  
And many and many a day,  
If the Lord had not been with me,  
I'd have faltered by the way.  
Then let Faith fold her brooding wing  
O'er all your doubts and fears,  
And God will give thee needed strength  
For all the coming years.

—Selected.

FOR THE PRIMITIVE CHRISTIAN.

## More Anti-footwashing Ideas Examined.

BY M. M. ESHELMAN.

We have learned from the fruitful mind of the editor of the *A. C. Review*, that "Peter persisted, not against footwashing, but against the Lord's washing *his* feet." Peter persisted against the Lord's washing feet! Did he not therefore persist against footwashing? But happily Peter was more easily converted in this case than the editor of the *Review*.

The *A. C. Review* does not give all the testimony of Jesus on this important subject. Jesus said more than "He that is washed needeth not save to wash his feet." He also said: "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you."

John xiii. 13—15. "Special language, applied to a special case, and not to a general law," is it? Let us look at it right carefully.

To the same persons, in the same place and on the same night, King Jesus said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 2, 3. King Jesus said this to and for the apostles only, did he? "Special language, applied to a special case, and not to a general law," is it? Preparing a place for the apostles only! Will come again, and receive unto himself the apostles only! According to the *Review* such is and will be the case.

To the same persons, in the same place, and on the same night, Jesus, the Lawgiver, said, "I am the vine, ye are the branches." "Special language," is it? Christ the vine, and only the apostles the branches! Salvation for the apostles only! What universal salvation that is! If salvation was for the apostles only, why is the editor of the *Review* making efforts to reach eternal bliss? Can he tell?

"This is my body which is given for you; this do in remembrance of me. This cup is the new testament in my blood, which is shed for you." Luke xxiii. 19, 20. Said this to and for the apostles only, did he? Body broken for the apostles only! Redemption for the apostles only! What wonderful light the *Review's* logic sheds all around!

Just how the *Review*, and those of like faith, found out that "ye" and "you" in John xiii. 13—15 mean the apostles only, and elsewhere in "the word of truth" they mean all the followers of Christ, is more than they are able to tell. To the *A. C. Review* John xiii. 1—17 is "special language, applied to a special case," simply because it *wants it so*, not because *it is so*. The words and actions of King Jesus in the matter of footwashing are one thing, and the words and actions of the editor of the *A. C. Review* are another thing. King Jesus taught and practiced footwashing, while the editor of the *Review* does not teach and practice footwashing. There is no similarity at all between the two doctrines. Any man with

the most limited education can see that there is not a particle of resemblance between the foot-washing of King Jesus, and the foot-washing (?) of the *Review* editor. But we will hear the *Review* again.

"Among the nobility the order 'was for the servants to wash the feet of the lords, kings, and nobles. The Lord took occasion, when the time came, and their feet needed washing, to teach them 'a lesson of humility.'"

How much easier it is for the learned editor of the *Review* to tell what "the order of the nobility was" than to tell us what the plain letter of God's word says. What has the order of the nobility in Christ's time got to do with the saints' washing "one another's feet"? Not anything. Who said that Christ washed his disciples' feet because they "needed washing"? Did Christ? Did an apostle? Not at all! The *Review* says "their feet needed washing," but the word of the Lord don't say so. It says, "He that is washed needeth not save to wash his feet, but is clean every whit;" and again, "Ye also ought to wash one another's feet." But hear the learned editor again.

"If washing the saint's feet had been a religious rite connected with the communion, how could Paul have omitted it when giving 'that which he received of the Lord?' See 1 Cor. xi. 20—34. He says: 'I received of the Lord that which I delivered you.' He then proceeded to tell us what it was. See 1 Cor. xi. 23—35. This was instituted on the same night in which the Lord was betrayed. The occasion of foot-washing (John xiii. 1—10) was not on the same night in which the Lord was betrayed; but before the feast of the passover. The feast of the passover was over before the communion was instituted."

We have carefully looked at 1 Cor. xi; looked at the whole of it, and remember quite well that Paul, in the second verse, says, "Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you." "Ordinances" he says he delivered to them, but not ordinance. It is not at all likely that Paul would say he delivered to them "the ordinances" if he had



delivered an ordinance only. The fact of the matter is, the Corinthian brethren were in disorder in reference to the Lord's Supper, and in setting them right in this matter he took occasion to remind them of the emblems of redemption. Once right in the matter of the Lord's Supper, they would, no doubt, attend to the other ordinances in their proper order.

But there is one thing that Paul plainly reminds the Corinthians of, and that is, "Greet one another with an holy kiss," 2 Cor. xiii. 12. Does the editor of the *Review* attend to this injunction of Paul? Or is it not necessary because "there is no evidence in any early writing" of any such practice among the saints? Can the editor of the *Review* tell why he does not obey this command?

We agree that the communion was instituted "on the same night in which the Lord was betrayed." But we do not agree that "the feast of the passover was over before the communion was instituted." The record does not say that the passover was over when Christ instituted the communion. Since John gives a complete account of the supper, feet-washing, betrayal, the going out of Christ and the apostles, and King Jesus' apprehension, we will present his testimony.

John xiii. 1—15 teaches us of the supper and feet-washing. In these not a word is said about any one going out of the room. Verses 18, 19, 20 contain the words of Jesus: but not a word about going out. Verses 21—30 contain an account of the finding out of Judas. Nothing said about any one going out of the room in which they ate supper and washed feet. Verse 31 tells of Judas' going out, not Jesus and the faithful apostles. The remainder of the chapter contains the words of Jesus and Peter, yet not a word about going out.

Chapters xiv, xv, xvi, xvii, contain the comforting words of King Jesus to his disciples, which were delivered in the same place and on the same night in which he washed the disciples' feet. In all these chapters, not a word is said about Christ and his disciples going out. Nothing could be said about going out for they had not yet gone out.

Chapter xviii 1. "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." "When Jesus had spoken these words,"—the sermon in the house where he washed the disciples' feet,—"he went forth." The record does not say that Jesus washed his disciples' feet at Bethany,

then went to Jerusalem, delivered this comforting address to his disciples, and then "went forth with his disciples over the brook." Or did he speak "these words," remain in the room two days, and then go "forth with his disciples?" The record does not say so.

Verse 3. "Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." This was on the same night in which Jesus washed his disciples' feet; and since it is agreed that he instituted the communion on "the same night in which he was betrayed," it follows that he instituted feet-washing at the same time and place.

"Judas then" does not mean that he was two days' hunting a band of men. The record of King Jesus plainly teaches that Christ instituted the supper, feet-washing, and communion at the same place and time. The record says nothing about the "two days" of the *A. C. Review*. They are of its own creation; originated in the heart of disobedience.

The apostle carefully notes the incidents of Christ's apprehension, arraignment before Pontius Pilate, and faithfully adds that the Jews "themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover." "If the feast of the passover, or passover, (which are one and the same thing,) was already eaten, why talk about remaining outside the judgment hall "that they might eat the passover?"

The Holy Spirit, no doubt, seeing that man would cavil about feet-washing, put in these words to strengthen the arms of the children of God. But the *Review* once more. "We have never witnessed anything "of the kind, but we have been "informed repeatedly that where "they practiced this ceremony now "they only wash one foot of each "person."

The editor of the *Review* has not been once informed that those who practice this ordinance "only wash one foot of each person," but he has been "repeatedly informed," and this "repeatedly informed" has made him believe it. It will thus be seen that he is trying to teach his readers something about a thing he knows nothing. His knowledge about the manner in which the disciples of Christ wash each other's feet in the nineteenth century is about as meager as his practical knowledge of feet-washing. We know no better way for him to become practically acquainted with this *humility* ordinance than to gird himself with a towel, pour

water into a basin and wash his brethren's feet. When he will do this in the presence of his brethren and the world then we shall have some assurance that he knows something about the work of the Lord in this matter. It is just as easy for a *sprinkler* to know all about *practical immersion* as for the editor of the *Review* to know all about feet-washing when he does not practice it. For his and his readers' benefit, we will say that the disciples of Christ wash "one another's feet," not one another's "foot."

The editor says he has "no prejudice against feet-washing, or any thing else, if it can be shown that the Lord requires it." The best way to convince mankind that he has "no prejudice against feet-washing" is to believe the record of King Jesus. If the record does not show that the Lord requires it, and did require it, what can man do to show it? The record is enough, and more than enough is of no account to a Christian. Does the editor believe the record? Let him answer.

But it is not our province to prove that the record of King Jesus teaches feet-washing. We all know it does. Therefore it remains for those who do not believe the record to prove that the record does not teach feet washing. And this is just where the difficulty comes in. It is not questioned whether feet-washing is taught by King Jesus. We all know it is in the record. The difficulty arises from the theory that it is not necessary. This is where the whole difficulty comes in. For the consideration of the editor of the *A. C. Review*, and all other non-essential theorists, we present the following points to prove by the Bible:

1. Prove that Christ did not wash his disciples' feet.
2. Prove that the words "ye" and "you" in John xiii, 12—16 mean the apostles only, while in John xiv, 2, 3, 14, 15, and Luke xxii. 19, 20 they mean the apostles and all others who believe on Jesus.
3. Prove that it is necessary to have the writings of the successors of the apostles in order to believe Jesus.
4. Prove that there is not sufficient in John xiii to make us believers in Christ's ordinance—feet-washing.
5. Prove that Christ washed the disciples' feet because they "needed washing."

GREAT minds, like heaven, are pleased in doing good, though the ungrateful subjects of their favors are barren in return.

For the PRIMITIVE CHRISTIAN.  
Sister M.'s Seed-Basket.

## PACKAGE NO. 5.

When we first began to prepare seed for our seed-basket, we resolved that the first seed of each package should be for the benefit of the unconverted—a seed dropped into the heart of sinners, which, if God would bless, might bring forth fruit unto life eternal. We have no seed of that kind ready for package. No five, but we will send one infinitely better than any we could prepare—one directly from the lips of Jesus: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls." *Matth. 11: 28, 29.* Please read, in connection with this, *Luke 14* from the 15th to the 25th verse, which will give you an idea of what will befall those that refuse this gracious invitation.

We have wondered whether some of those persons that are counseling brother Balsbaugh to make a martyr of himself—"to write himself to death," have not some kind of a talent wrapped up in a napkin and laid away for safe keeping. They demand that he shall expend the wealth of his intellect, to the last degree, for their benefit and the cause they love, while they, perhaps, never thought that their services are needed in some other way, in which they can serve, equally as much as his. Wonder whether some of them have expended their talents of gold and silver in the cause of missions, and other good works, in and out of the church, as lavishly as he has his talent of composition, for the good of the church and the world. Are we so exceedingly disinterested as to desire that he alone shall bear the words of commendation: "thou good and faithful servant?" We hope he may hear them in all the fullness of their meaning, and we have written these lines in hope that we may be thereby moved to greater diligence ourselves. We shall be glad if God will impose no further "limitations" on brother Balsbaugh: for we enjoy his writings much, and believe that his silent ministry has done more good than he can ever know in this life.

It would be interesting to know what is the most pleasing idea each Christian entertains of heaven. They would, no doubt, be very different according to each one's temperament, trials, temptations and sufferings. How pleasing to some must be the thought that there all tears shall be wiped away, that in heaven

there will be no sorrow nor pain. To one that is obliged to labor hard day by day the idea of rest is sweet, and such Scriptures as these are often in his mind: "There the weary are at rest." "There remaineth therefore a rest to the people of God." The blind picture to themselves the light of the heavenly world. Perhaps their most pleasing thought is that there they shall see. Some that have a strong sense of the beautiful may imagine their greatest enjoyment will be in beholding the beauties of the upper world. And another who loves music thinks of the song of the angels and the music of the golden harps. But we suppose the happiest thought most Christians have of heaven is that there they shall meet their Saviour and be ever with him, and shall be able to praise him as they desire, without hindrance from the flesh, that:

"Then in a nobler, sweeter song  
They'll sing his power to save."

This seems to be the best sentiment, and perhaps it is the best Christians that have it. Whatever may be our mental image of heaven the fruition of each one will be complete. In heaven we shall be entirely freed from the power of sin. Our remaining corruptions shall no more wound our Saviour nor trouble our own souls. There O my soul thou shalt be delivered from "this body of death," and not only from the "old man of sin" shalt thou be delivered but also from this weak suffering tabernacle of clay, which so hinders thee in the service of God, for thou shalt have a spiritual body, if so be that God in mercy, and for His Son's sake, shall keep thee faithful unto death.

"O to be free, heart-free  
From all that checks the right endeavor here!  
To drop the weariness, the pain, the fear."

For the PRIMITIVE CHRISTIAN.

"One Day at the Discussion" at Pipe Creek Church, Miami Co., Ind.

Editors *Primitive Christian*:

The first day of the discussion between Eld. Walker, of the church commonly known as Disciples, and Eld. R. H. Miller, of the church of the Brethren, is over. The people convened at the appointed time (10. A. M.), arrangements were made to commence the discussion, by Eld. Walker selecting Rev. Robertson, of the church of the Disciples, from Kokomo, to act as his moderator, and Eld. Miller's selecting J. G. Royer, of the church of the Brethren, from Monticello, to act as moderator for him, and these two selected Mr. Miles, not a member of either of

the above named churches, as president moderator.

The board of moderators having been chosen, and other preliminary arrangements completed, the meeting adjourned until 12: 30 P. M., when the people were called to order, by moderator Robertson, and opened by prayer by Rev. Martz, (Disciple), from Logansport, after which the following Proposition was read:—"The teaching and practice of the people commonly known as Disciples, upon the subject of baptism is strictly scriptural."

Eld. WALKER, Affirmant.  
Eld. MILLER, Negative.

The disputants entered upon their work with the very best of feelings, and a commendable zeal; the affirmative endeavoring to sustain his position, by saying that "baptize," or *baptizo* meant the same as immersion, and represented a specific work—a singular action—"one baptism," (*Eph. 4: 5*), and that it was the teachings of the Scriptures, and therefore made the teaching and practice of his church scriptural. The negative met the position assumed by the affirmative, by saying that *baptizo* meant the same as dipping, and may represent one thing but properly represents a *continuance*—a repetition of the action, as, jumping, striking; but that Paul (*Eph. 4: 5*) was not discussing the number of actions in any baptism; neither did he have the different baptisms, such as *sprinkling*, *single immersion* and *triple immersion*, before his mind; for these different baptisms did not then exist; therefore he made use of the noun *baptisma* representing the ordinance itself, and not the action word. Therefore "one baptism," as used by Paul (*Eph. 4: 5*), does not prove one action, or immersion, but one ordinance, without reference to the number of actions. I do not have time now to comment further upon the day's work, but if desirable will let the readers of the PRIMITIVE CHRISTIAN, hear more of it hereafter.

Fraternally yours,  
J. G. R.

PAUL speaks of prayer. But let us not confuse ourselves. There is the church prayer, the lecture room prayer, the household prayer, the prayer of the closet. These are the accidents of prayer; of great value, the formal expression of a hungry and believing heart. The real prayer is that which lies behind all forms: the uplifting of the heart, the continually outstretched hand, the hourly confession and constant trust, the perpetual laying hold of God.



## IT IS WELL WITH THE CHILD.

Yes, it is well, though fast the tears are falling,  
And sobs of anguish rend the breast,  
We know it was the Savior gently enling,  
"Come to my bosom, little one, and rest."  
So it is well.

God loved our little child, and took his infant  
spirit  
Up to our own all glorious home,  
To dwell with angels, and their bliss inherit,  
For Jesus said, "Let little children come."  
And all is well.

His love is stronger than our cold affection,  
However well we think we love,  
And better far than ours his sure protection;  
Better than mansions here his house above.  
Then all is well.

In that safe fold no pain or want molesting,  
Secure from childhood's wild alarms,  
Forever blest, our precious lamb is resting  
Sweetly in the Good Shepherd's loving arms.  
Yes, it is well.

Those little feet would here be often weary,  
And led astray into the paths of sin,  
Shadowed too oft by clouds and tempests dreary,  
Might fail, at last the victor's crown to win.  
Ah, it is well.

Now, early saved from life's stern care and  
duty,  
From time's assaults and death's dark fear,  
Our darling lives, to grow in angel beauty,  
And taste fresh bliss with every added year.  
Yes, yes, 't is well.

Father, be pitiful, grant resignation;  
In this weak hour be thou our stay;  
Forgive our human grief, bring consolation,  
And give us strength and courage while we  
say,  
Lord, it is well.

Let us not murmur, though our heart-strings  
quiver  
With pangs of bitter pain,  
But meekly wait till soon, "beyond the river,"  
We fondly clasp our angel child again,  
And know 't is well.

— Selected.

FOR THE PRIMITIVE CHRISTIAN.  
**Eden and Paradise.**

BY NOAH LONGANECKER.

The word Eden signifies "pleasure or delight." The word Paradise signifies "the best, the most beautiful land; a pleasure garden." From what is written in the Bible, we must certainly conclude that the term Eden is the name of a place. Without noticing the history of opinion that is in the world concerning Eden, I will attempt to present my own views which I gather from the reading of the Bible. Knowing that we are all fallible, I beg the reader to prove all things and hold fast that which is good, or Bible truth.

From the nature of God, as well as his word, I draw the inference that all the works of God were pleasing and delightful; not only to God

who formed them, but also to man whom he created in his own image. In this sense the whole earth was Eden. From the language, "be fruitful, and multiply, and replenish the earth, and subdue it," I draw the inference that God designed that man should finally be found in all parts of the newly created earth; but it could not be otherwise than that God should place man on some particular spot where this grand work might have its beginning. Moses, the inspired writer, accommodated his writings to these circumstances, and specially refers to that part of the earth where God deemed it best to place man when he created him.

From what I can gather from the Bible, I conclude that the term Eden primarily had reference to the land on both sides of Jordan which was afterwards possessed by the twelve tribes of the children of Israel. That this was anciently a very productive and beautiful land, I need not stop to prove. Before it was cursed,—and some other things that I will notice in their proper place,—it was truly Eden, or pleasing and delightful. In the best, or most beautiful part of this land,—which was in the eastern part, the pleasure garden which God had planted,—God put man whom he had formed. From what has been said above, the thoughtful reader will already conclude that I would place ancient Paradise, or the garden which God planted, where the Dead, or Salt Sea now is and its vicinity.

It is true that God drove man out of this garden and placed there the cherubim and a flaming sword to protect the tree of life; but it is more than probable that God removed the tree of life, and abolished the garden, if not before, at least at the time of the flood. The Psalmist in referring to Divine Providence says, "God turneth a fruitful land into barrenness,—or saltness, as the marginal reading has it,—for the wickedness of them that dwell therein." It is admitted that the Salt Sea marks the place where the wicked Sodomites once dwelt; and Moses more than intimates that it was once a fruitful land. He declares that "it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord." Whether the Jordan is the river that went out of Eden, I do not pretend to say, but it looks reasonable. If that land is no more watered as it was before the destruction of Sodom and Gomorrah, it is evident that a marvelous change must have taken place, and therefore, we need not expect to find the river still parting into four heads, but with the land they become bar-

ren and sink into the doom of Sodom and Gomorrah. Peter informs us that, God, in "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." Paul refers to the winding up of this state of things in language as follows: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Peter in referring to the above says that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise referred to is recorded by Isaiah in language as follows: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." John the Revelator had a revelation of this new state of things. He says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Christ says, "Blessed are the meek, for they shall inherit the earth."

From the above, as well as from many other passages of similar import, it does appear that the present earth will be cleansed from all moral and natural deformities, and after being renewed and refined, it will become the endless abode of all the immortal saints. Of the new earth it is said, "there was no more sea." The Salt Sea and the sterility of the adjacent land will all be destroyed; for, "for this purpose the Son of God was manifested, that he might destroy the works of the devil." Paul carries the subject on still further, and says "that through death he might destroy him that had the power of death, that is, the devil." The church of God is resembled to a garden "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." So God removed the garden

of the Lord from Eden, lost before he destroyed the world by water; and he will remove his church before he will renew and refine it, that is the world,—by cleansing it of all moral and natural evil by fire. Christ will take his church unto the place which he has gone to prepare for her, which is heaven; for thus it is written of him; “whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” The church, which is the Bride, the Lamb’s wife, will then be with the Lord in her triumphant state. John had a view of her on the Isle of Patmos. Says the angel, “Come hither I will shew thee the bride, the Lamb’s wife.” John adds, “And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem.” The law is our school-master to bring us unto Christ. The Scriptures testify of Christ. So we find that the church-triumphant, which is the holy Jerusalem, has twelve gates whereon are written the names of the twelve tribes of the children of Israel; and the wall of the city has twelve foundations, and in them the names of the twelve apostles of the Lamb. The Lord God Almighty and the Lamb are the temple of it. A pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb. The tree of life is in the midst of the street of it, and on either side of the river. John in another place is informed by the Spirit that the tree of life is in the midst of the paradise of God.

From what has been said, we conclude that the terms church-triumphant, Bride, Lamb’s wife, holy city, new Jerusalem, and paradise of God, are synonymous. A city is a collection of houses and inhabitants. Holy city means the holy saints with their dwelling-places which the Lord prepared for them, which is in God. It is the best, and most beautiful place; it is the pleasure garden of the Lord; or if you please, the paradise of God. After sin has been destroyed, and all things are restored, then will Eden once more appear to the pleasure and delight of God and all his creatures; then will the new earth be crowned with the paradise of God coming down from God out of heaven. From the promises which God gave to Abraham,—which have never all been fulfilled, and never will, until he and all his seed shall inherit the land,—I conclude that the paradise of God, or the garden of the Lord, will appear eastward in Eden, or the new earth. Then will Eden have been restored, and Paradise found. Then “shall

the righteous inherit the land, and dwell therein forever.” Read Psalm 36: 9, 11, 22, 29. How truly could Christ say, “blessed are the meek: for they shall inherit the earth.” In order that we might form a part of the church-triumphant, we must do the will of God. If otherwise, we will not realize to our joy the following: “Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city. The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.” *North Industry, Ohio.*

FOR THE PRIMITIVE CHRISTIAN.  
God in Christ.

BY C. H. BALSBAUGH.

To Brother Noah Longanecker.

I feel no reluctance to measure swords with an alien, but to controvert a Brother is not pleasant. I “love the Brethren,” and none more warmly than the dear, hoary-headed patriarch who preached Deity out of Christ on the Cross.

Thanks for your expressions of sympathy in No. 4. Could you assume what I have felt within the last twenty-four hours, your sympathy would rise to white heat. It seems as if my very nerves were dissolving in the crucible of agony and oozing out at my pores. But God is good, and He is in Christ, with no necessity of divorce at the crisis we most need their conjunction, and *this is the panacea for all our woes.*

Begging your acceptance of my recitation of your “Christian affection,” I proceed to the consideration of a few points in your letter and critique. I will enter into no controversy, but simply make a few references which *must* be true, or the Bible a fiction. There is a God. He has a tri-personal constitution. In this constitution there is a relation which is designated by *Father and Son*. The constitution is *Eternal*, and so must the relation be. Every attribute ascribed to the *First Person* in relation to *eternal being*, is abundantly ascribed to the *Second Person*. The distinction between Lord and Son on which you insist, is not warranted by the Holy Scriptures. The word Lord, or Yahveh is used interchangeably, and is applied to God as God, as well as to the Central Person of the Trinity. Here I might dismiss the subject, and allow these propositions to challenge whatever refutation might be attempted. But your essay requires further notice.

The treatment of subjects is some-

times like a shingle or a board—long and thin. There is nothing but surface. No sooner do we puncture them than we are out on the other side. Writing with any other motive than the advancement of holiness, inevitably leads to expansion, dilution, and volatility. Suffering and debility have taught me something of the art of “boiling down.” The *cubic* style suits me best. As my powers decline, I am constrained to become more and more epigrammatic and seminal in my expression of thought. I perhaps overdo the condensation, and boil my subjects to a crisp. This may account in part for your exceptions to my views of “God in Christ.”

You remark that I “make some strong assertions, but they do not make my argument any the stronger.” That depends on the scope and grasp of the reader’s mind. No person ever spoke more in the form of assertion without even the semblance of argument, than Christ. No one ever needed more than an assertion for a *necessary* idea. No argument can add weight or force to the idea of right.

You say further that you “are surprised that I place Christ’s *holy* humanity and our *fallen* humanity on a level.” Verily, I am also surprised. Please, dear Brother, read again, and again, and you will find that such a construction is all in your own mind. Fill out the *assertion* with its essential details, and you will not fail to find the *Holy One* in a tabernacle frail as ours but without personal sin.

You refer to Adam as “the Son of God,” in illustration of the nature and office of Emmanuel. The allusion is irrelevant. The first representative of the race, was a son in a wholly different sense from the Second. Derivative from God, Adam is fitly termed a son; but Christ is God, was in the *beginning* with God, is the *Creator* of all things, has *all the properties and prerogatives of Absolute Sovereignty*. He is even denominated, under the limitations of humanity, as the *Mighty God* and the *Everlasting Father*. Is 9: 6. In the first instance the appellation of son denotes relation and character; in the other it signifies identity. Your difficulty mainly originates in a misconception of the constitution of the God man, and the offices pertaining to His complex personality. Your error is a grave one theoretically, and if it could take symbolic form, and corrupt the institutions of grace, I would tax what little strength I possess, and essay its demolition in a more exhaustive discussion. In your practical writings you ignore the view of the atonement which you here labor to estab-



lish. You are basing your expositions, appeals, and warnings on an element of the Cross that was not there, if so be that humanity had no *essential, personal co-factor* in God at the moment of the expiatory transaction. I submit this *assertion* for you to find yourself in it at leisure.

In your article, page 53, third column, you say, "there is no such thing as God withdrawing from His Son." You even assert that such a disjunction is an "*utter impossibility*." This is a pithy confirmation of my whole article which you reviewed, and squarely obliterates the distinction you had previously made between *Lord and Son*. Amen and Amen. Pilate vs Pilate. This should surely issue in the acquittal of Jesus. But perhaps not. You press the whole argument, or it presses you, into a single line, by referring the schism to an extra-Divine relationship—to God and a party to whom the appellation of Son is not applicable. For your emphatic declaration is that a dissolution between God and *Son* is "an utter impossibility;" and yet you attempt to demonstrate that the Bible restricts the name *Son* to the *Inarnation*. *Son* designates the *humanity* which Deity assumed, and between the Divine and human you assert there was a separation, while you advance the self evident impossibility of dissociation of God and Son. I am loth and sorry to be obliged to unveil these contradictions, and I beg you to believe that I do it in love, and with pained feelings that would gladly spare you this probe if it were consistent with my sense of duty.

In my article I said, if I recall the words correctly, "If Divinity had forsaken humanity on the Cross, Christ's death had been as inefficient for the atonement of sin and the redemption of sinners as yours or mine." To this you reply, "It is not true, if the Bible is true when it declares that He 'offered Himself without spot to God.'" Here you again unwittingly corroborate the position you seek to overthrow. You assume what you undertake to prove. Your ground is no ground without the evidence that it would be *possible* for *humanity* to offer itself *without spot* to God. Had such a separation taken place in the constitution of Emmanuel, there would have been nothing left but the nature drawn from His mother; and as she was "a woman under the law," and hence under the "*curse*," He could not have been made a curse *for* us, but would have been a curse *unto Himself*, equally with the nature whence He sprang. There is no escape from your dilemma, even as a

matter of argument, but to fall back on the dogma of the "Immaculate Conception."

There is no *necessity* for such a disruption, even if it were possible. The Divine nature, the Divine government, and the wants of humanity, do not require it. But "*God in Christ*," in the Manger, on the Cross, and on the Throne, is the imperative requisition of Divine Law and human apostasy. The Incarnation was twofold in its object as related to sin: first to live such a life as God will accept, and thus become a Pattern for all His followers; second, to suffer the penalty of the law, and thus cancel man's guilt. But the entire Bible points to the *latter* as the supreme event in His history. Is it reasonable to suppose that if the *minor* purpose of the Incarnation absolutely demanded *God in Christ*, the *greater* can be accomplished by *humanity without God*?

You give a cordial assent to my assertion that "it was the God man who bled, and not the God-man." If there is a chasm between Deity and humanity on the Cross, there was no *God-man* there at all, but a *mere* man, a naked, empty, *constitutionally* God-forsaken man, and consequently nonatonement. The *residuum* of a Divine influence will not suffice. It is *God* manifest in the flesh that constitutes Emmanuel: it is Emmanuel that constitutes the Redeemer, and it is *death* that affects redemption. We will not attempt the *philosophy* of the mystery: that belongs to God. The *fact* is revealed, and let this be our anchor, our hope, and our "peace which passeth all understanding."

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

#### A Call to Prayer.

BY M. HADY.

In No. 2 of the PRIMITIVE CHRISTIAN, we have an article from the pen of brother Noah Longanecker, under the above heading. If ever I read an article with interest, it was this. Although nothing new, yet our brother comes home so closely in such plain language, that we are forced to condemn our own actions. Reader of the CHRISTIAN, how many calls to prayer have we had! How often have we felt miserable under the preaching of some faithful servant of Christ; and yet how easy the solemn conviction, "I must now commence to pray," has been worked off, by thoughts like these: "There is old brother — who is a respectable brother, and looked upon as a very good Christian, and he never prayed; and if he is all right, of

course I also may be without prayer." I, for my part, always have felt differently, and I hope the reader of the CHRISTIAN will pardon me in telling in what light I always have viewed this subject. When I was awakened to a sense of my duty, the first I did was this, I commenced to pray, not only in my closet, but with my family. Indeed, brethren and sisters, looking at the case of Paul, I did not think that I was a proper subject for baptism, unless I would first become a praying person; and my conviction to-day is, in regard to myself (I will judge none other), if I would not be willing to be a praying man in my family, and anywhere else where duty would call me, I would not want to be a member of Christ's church, for I solemnly do believe I would not be fit to be a member of a church of whose members it is said,—not by the world around us in the present day, but by historians,—that their houses are houses of prayer. Now brethren do not judge me in what I say in regard to myself. Others who have been trained in a different school may not view it as I do; but as far as I am concerned, I know I could not be a Christian without prayer; I would starve in a short time—perhaps not bodily, but, surely, spiritually.

Brother Longanecker finds fault with the ministers for not urging this important duty more upon the laity. A brother (a deacon) a few months ago in a letter to me said this: "Our brethren here are in favor of prayer-meeting, and they urge me to make appointments; but our ministers are opposed from the fact that in prayer-meetings every member, brother or sister, has the liberty to take part; and, you know, this does not suit our ministers: they like to do all the talking themselves." Now this is plain, yet only too true with some; not, however, with all, for our most intelligent, most zealous ministering brethren will not do it; but there is a class of them who think, "The church has put me here, and I am to do all the talking." Of course they do not see the necessity of the case. If they would follow the example of our good, old, zealous brethren, they would call on lay-members, not only once and then give it up, but repeat it until they are willing to commence. Don't be jealous, don't think that you only are required to be Christians. In talking to some deacons some time ago, asking them why they did not assist more in public worship when called upon, the answer was, "Well, this is something altogether new to us; our ministers never asked us to do anything before." This, then, all goes to prove that brother Long-

anecker is correct in what he says.

But our calls to prayer, how many, and various they come! Our children, how often they look to us for prayer. I know a family in which, when the father neglects prayer at the table once, the little girl, not more than able to talk, will remind the parent with this, "Papa, you did not pray." Not a week ago, a little girl, not five years old, said to her mother, "Mamma, why don't you pray, when papa is not at home, like Mrs. ——— does when Mr. ——— is not at home?" Oh, how thankful should parents feel, when their innocent children remind them of their duty! and how they can refuse to obey, when God calls through the mouths of sucklings or babes, is a mystery. Will not these children accuse the parents, when too late to amend? Then how good we feel, by the grace of God, when we from the heart obey these calls.

God sometimes calls by those of whom we little expect it. Years ago I lived in a neighborhood where resided an old man, of whom it was said that he was not a very good Christian, but they said he had a wonderful gift of prayer. I heard a young man, about seventeen or eighteen years old, talking ridiculously of this old professor. Perhaps not a week later the young man took sick and died. About twelve hours before he died he sent for this very man, to pray with him. Hearing of it, I made my way to the house of mourning. When the father of the youth saw me, he said, "Oh come, let us all pray; if my Willie cannot get well to live with me, perhaps I may see him die happy." A father who perhaps had never prayed, here could call on all of us to pray for the salvation of Willie's soul. Here we had a call from the old, from the youth, from the healthy and from the dying. Surely these calls are loud. We may work those calls that come from the pulpit off; we may not listen to the calls of the innocent child; but we cannot forget the calls of the dying.

Brother Longanecker says that in some churches we find prayer meetings and in others we do not. To this I can bear testimony. A week ago, in talking with a brother on this subject, he says, "I do not believe we have a single member, brother or sister, who would refuse to offer up prayer in any of our meetings if called on." I talking with a young sister on this subject, and asking the question, "How many do you know in your neighborhood who are not praying people?" she commenced to count, and counted five families, as far as she knew, out

of about thirty. (Of course, all members.) Then go to other places, and I am afraid the result would not be as favorable. Still we all are Christians, and claim to have been learners at the feet of Jesus. But why this Jesus teaches one to be a praying person and another that he and she can go to heaven on flowery beds of ease, is certainly marvelous, and cannot be true. I for my part, would expect to be saved without baptism sooner than without prayer.

But the question may arise, How can it be bettered? Simply by taking brother Longanecker's plan: encourage prayer more from the sacred stand and in your private conversation. Wherever you hear of a family destitute of daily bread, you certainly know what to do. Why must you be careless in this? Is the body of greater value than the soul? As long as you ministers give the laity to understand that we can go to heaven without prayer, you may rest assured that the cold state of religion will, if not be at a premium, at least pass at par. Give us to understand that you believe in it; for God may hold you responsible for it. Have your mind on it. Get up something to have this changed for the better, and every praying brother and sister will bid you God-speed. I know a brother who used to be a very warm Christian; who had his family altar erected; and all who lived with him called him a good Christian. He would hardly ever miss a prayer-meeting. Although he had no privilege to attend Brethren's prayer meetings, he would attend those of other denominations. To-day the brother is a backslider in religion; no prayer. Just think one moment of such a case. The brother himself told me his trouble. I will give his own words, "When I was a praying man, the brethren sent their deacons to caution me not to attend or take part in prayer-meetings of other denominations, but now, when I actually would need a visit from them, when I am entirely too cold, they don't come; and if they come, they do not urge me to resume my prayerful life, and I now pass along smoothly without any charges against me." Now this is a case, which should alarm us all. Our brethren know it; they know the brother, but seem to be satisfied. Is it possible? We bring charges, find fault with a brother when he leads a praying life, and after he quits the good work, then we call him all right. Another case, when I became a member of the church, very young in experience, a brother, looking rather rough in appearance, staid all night with us. Judging by appearance, I did not ask him to

lead in prayer, thinking he would not, as he lived in the wilds of the country, ten miles away from the nearest meeting-house, isolated from the brethren. But you may think how I felt, when, a few weeks later, I happened to come to this very brother's house, and there, when about ready to retire for the night, our brother, with a large family of children, and the sister, his wife, met around the family altar. I say, you may know how I felt, for I could not explain it. Here was a family, who lived, not as some of us do, surrounded by brethren and sisters. They might have led a careless life, and no brother or sister would have known it. But not so. You may rest assured after that, when the brother came to our house, I called on him to lead in prayer; and ever since I have been careful in my conduct to brethren of rough appearance.

Brother Longanecker says, the most effectual prayer he ever heard was offered up by a sister. I can say the same. While I write it seems that the very sound of the voice of the sister is greeting my ears, and yet the sister has been dead for over four years. The brother who preached her funeral sermon took delight in saying, "I certainly believe our sister is in heaven, for she was a praying sister; she often took part in our prayer-meeting." Now, then, brethren, if you have much faith in prayer, why do you not encourage it more than you do? Are you afraid your reward will be the less? I am forced to believe your (ministers') fault it is that we have so many who never have prayed in public. When you discourage deacons and laity, as it is plain you often do, do you think that God will not hold you responsible for it? May the good Lord open our understanding, and give us boldness to come to a throne of grace, and there show, that we are not ashamed of our best friend.

Meyersdale, Pa.,

### Is It Right?

For souls to go bowed down with sin, and grief and fear? Why no, so long as it is written: "Thou shalt call His name Jesus, for He shall save His people from their sins." Jesus has a wonderful name. He is called *Wonderful*. And He has marvelous power. He can break every chain. His high vocation is to procure deliverance to the captives, and the opening of the prison to them that are bound. Why then be in spiritual thrall? Why not be free—entirely free? Let Jesus make thorough work.



## For The Young.

### "Then You Have A Father."

The Rev. Dr. Jonas King once went to visit the children in an orphan asylum. The children were seated in a school-room, and Dr. King stood on a platform before them.

"So this is an orphan asylum," said he. "I suppose that many of you children would tell that you have no father or mother, were I to ask you?"

"Yes, sir; yes, sir," said some little voices.

"How many of you say you have no father? Hold up your hands.

A forest of hands were put up.

"So you say you have no father?"

"Yes, sir; yes, sir."

"Now," said Dr. King, "do you ever say the Lord's Prayer? Let me hear you."

The children began, "Our Father, who art in heaven—"

"Stop, children," said Dr. King, "did you begin right?"

The children began again, "Our Father, who art in heaven—"

"Stop again, children," said Dr. King. "What did you say? Our Father? Then you have a Father, a good rich Father. I want to tell you about him. He owns all the gold in California; he owns all the world; he can give you as much of anything as he sees is best for you. Now, children, never forget you have a Father. Go to him for all you want, as if you could see him. He is able and willing to do all that is for your good."—*Evangelical Messenger.*

### He Leadeth Me.

The patter of little feet on my office floor and a glad voice exclaiming:

"Papa, I've come to 'scort you home!" made known to me the presence of my little six-year old darling, who often came at that hour to "take me home," as she said. Soon we were going hand in hand on our homeward way.

"Now, papa, let's play I was a poor little blind girl, and you must let me hold your hand tight, and you lead me along and tell me where to step and how to go."

So the merry blue eyes were shut tight and we began: Now step up, now step down, here we go round the corner, and so on till we were safely arrived at home, and the darling was nestling in my arms saying, "Wasn't it nice, papa? I never peeped once!"

"But," said mamma, "didn't you feel afraid you would fall, dear?"

With a look of trusting love came the answer:

"Oh, no mamma! I had a tight hold of papa's hand and I knew he would take me safely over the hard places."

Dear, trusting childhood! What a lesson to our doubting, troubled hearts! Oh, that we might with just this loving trust clasp the heavenly Father's hand!—up and down the steep paths, round the sharp corners, and over all the rough places of this troublous, changeful life, never letting go and never opening our eyes to wonder or doubt as to his way—knowing that it will at last bring us, when the weary walk is done, to rest in his loving arms forevermore.—*National S. S. Teacher.*

### Our Ten Good Friends.

"I wish that I had some good friends to help me on in life," cried idle Dennis with a yawn.

"Good friends! Why you have ten!" replied his master.

"I'm sure I haven't half so many, and those that I have are too poor to help me."

"Canst your fingers, my boy," said his master.

Dennis looked at his large, strong hand.

"Count thumbs and all," added the master.

"I have; there are ten," said the lad.

"Then never say that you have not got ten good friends able to help you on in life. Try what those true friends can do before you begin grumbling and fretting because you do not get help from others."—*Sel.*

### Peter Putoff.

I know a little boy whose real name we will say is Peter Parsons; but the boys call him Peter Putoff, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town; but if he is sent on an errand, the errand never gets done in season, because he puts off starting from one minute to another; and for the same reason he is almost always late at school, because he never can be made to see that it is drawing near to nine o'clock.

If letters are given to him to post they never get in time for the mail; and if he is to go away by the boat or train, the whole family has to exert itself to hurry Peter out of the house, lest he should defer starting until the hour be past.

He procrastinates in his play as in

his work. He puts off reading the library book till it is time to send it back: he waits to join the game till it is too late, and generally comes up a little behindhand for everything, from Monday morning till Saturday night, and then begins the new week by being too late for church and Sunday-school. Peter is quite conscious of his own fault, and means to reform some time; but he puts off the date of the reformation so constantly that I fear manhood and old age, which do not know how to put off their seasons, will overtake this boy and find him still only too worthy of the name of Peter Putoff.—*Child's World.*

### Laughing Children.

Give me the boy or girl who smiles as soon as the first rays of the morning sun glance in through the window, gay, happy, and kind. Such a boy will be fit to "make up" into a man—at least when contrasted with the sullen, morose, crabbed fellow, who snaps and snarls like a surly cur, or growls and grunts like a hyena from the moment he opens his angry eyes till he is "confronted" by his breakfast. Such a girl, other things being favorable, will be good material to aid in gladdening some comfortable home, or to refine, civilize, tame, and humanize a rude brother, making him gentle, affectionate and lovable. It is a feast to even look at such a joy-inspiring girl, and see the smiles flowing, so to speak, from the parted lips, displaying a set of clean, well-brushed teeth, looking almost the personification of beauty and goodness, singing, and as merry as the birds that commenced their morning concert long before the lazy boys dreamed that the sun was approaching and about to pour a whole flood of light and warmth upon the earth.—*Sel.*

How is it little folks? Do you keep a sharp lookout for chances to help people who need help? Finding grandma's spectacles, and mama's thimble, and doing many, many things which willing hearts and ready hands will find to do, will help along wonderfully, and make you happy into the bargain. An old man was pushing his heavy truck up the hill one day. Some boys saw him and one said: "Poor old fellow; he can hardly get along. Let's lend him a hand." So they pushed, too, and soon the truck was at the top of the hill. Then were not their hearts warm and happy, because they had been kind to the old man!

Get subscribers for the PRIMITIVE CHRISTIAN.

## The Primitive Christian.

MEYERSDALE, PA., FEB. 29, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

## OUR VISIT TO MIDDLE PENNSYLVANIA.

In our letter from Mifflin, Pa., in No. 7 of the PRIMITIVE CHRISTIAN, we gave some sketch of our journey from the time we left home till the date of our letter, which was the 4th inst. Our meeting continued with increasing interest in the Lost Creek congregation and in the Free Spring meeting-house until Monday night, the 7th inst., at which time it closed.— We attended nine meetings with the brethren here, and although the weather a part of the time was stormy, and the roads bad, the attendance upon the whole was good, and the congregations at some of the meetings were large. The solemnity and interest manifested, indicated the presence of the Lord in his sanctuary among his people. We felt it good to be together in the exercises of Christian devotion, and in the service of the Lord.—

The members of the church seemed to be much revived and refreshed by the meeting, and we think they felt like the apostle Paul, when he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It had been over thirty years since we visited the Lost Creek church, and it afforded us pleasure to renew our acquaintance with dear Christian friends, formed in the early part of our ministry, and to form new acquaintances among the members of the household of faith. We were pleased with our visit here, and enjoyed ourself with the brethren, and were glad to find the zeal, the union, and the evidences of faithfulness among the brethren that we did.

Brother John Zook of this congregation has written and sent to our office for publication in our paper, a long communication, giving a very favorable account of the meetings. But as his article is long, and as he has submitted it to our disposal, we have concluded to give a few of his points, in our notice of our journey, hoping that these with our own notice of the meetings will satisfy the church. We should be pleased to give his article entire, containing, as it does, an account of the Scripture lessons read, the hymns sung, &c., if our space would permit.— But as we receive a good many such articles, we frequently find it necessary to condense them. In referring to one of the morning services, he says: "Brother James read the 6th chapter of Hebrews, and his remarks were based on the 12th verse, and his subject was the following after those who through faith and patience inherit the promises. He was followed by brother Gluck, with many good and wholesome instructions, and our prayer is that we may put them to practice. Dear brethren and sisters in the Lord, I appeal to you with myself; do not forget this sermon. Let us pattern after the old patriarchs, so that our children may have some knowledge of the old landmarks, for I fear that we are fast losing sight of them. But thanks be to God that we still have brethren that will contend so faithfully for the cause of Christ, and stir up our minds, and put us in remembrance of duty as we have been taught by our brethren: O brethren and sisters, let us not forget it, that our children may see our good works, and glorify our Father in heaven."

In referring to our last meeting brother Zook says: "Brother Quinter took for his subject the 11th verse of the 3rd chapter of Revelations, 'Behold I come quickly: hold that fast which thou hast, that no man take thy crown.' This being the last sermon, and the close of our

series of meetings, brother James labored hard and made strong appeals to both saints and sinners, that we should be ever watchful and hold fast whatever we have that is good. And we believe that there have been many good impressions made, and wholesome instructions given by our old brethren while they were with us here, and we hope by the mercies of God, and the prayers of the saints, that ere long there may be a great ingathering of souls into the church, of such that are hungering and thirsting after righteousness, that they may partake of the water of life freely. Elder Solomon Seiber followed brother Quinter with some solemn remarks and appropriate appeals to the church to stand fast and not forget those things which they had heard, but to ever have regard to their holy profession."— Brother Zook closes his article with a warm exhortation to his brethren and sisters to be faithful to their holy profession.

Our last meeting with the brethren of the lost Creek church was on the night of the 7th inst. After meeting we were taken by brother Solomon Seiber a distance of five miles his home, in which we enjoyed a comfortable night's rest, and a pleasant interview with the family. As the train did not leave until nearly noon, we had some time for rest in the morning. A part of this time was spent in writing letters, and a part of it in devotional exercises. At the proper time we took our leave of this kind family, and were taken by brother Seiber to the Thompsonstown station where we took the train for Harrisburg. The train on the Cumberland Valley R. R. making close connection with the train which brought us to Harrisburg, we arrived at Mechanicsburg about 2 o'clock p. m.

At Mechanicsburg was our first appointment in the Lower Cumberland church. At the depot we were met by brother Moses Miller, who took us to brother David Neiswanger's, and we were kindly received by brother and sister Neiswanger into their hospitable mansion. They are very kind and seem to entertain many friends. The family is given to hospitality, as the Apostle directs Christians to be.

Our first meeting was on the evening of the 8th. The house was pretty well filled and the congregation attentive and serious. There was meeting next morning at 10 o'clock in the same house; the congregation was large and the occasion a pleasant one. According to the arrangements previously made, after two meetings in Mechanicsburg, there were to be some meetings held in Shepherdstown, a place three miles from Mechanicsburg. After the morning meeting in M., we were taken by brother Moses Miller to his home for dinner. Here we spent the



afternoon very pleasantly. In the evening went to Shepherdstown to meet the first appointment in that place. And although the roads were extremely bad, and the evening somewhat wet, the house was pretty well filled with an attentive congregation. There were four meetings in this place, the last being on Friday morning. The interest increased as the meetings advanced, and when they were removed to the Mohler meeting-house, there was considerable regret expressed, not only by the members living in the vicinity of Shepherdstown, but also by others who were not members of any religious denomination. The state of religious feeling produced by the meeting seemed to be quite good.

The Mohler meeting house, to which we went after we left Shepherdstown, is about three miles from Mechanicsburg.—It is a large house, and in it the brethren hold their communion meetings. It is on the farm formerly owned by brother Daniel Mohler, deceased, and now in possession of his son, Solomon Mohler. On this farm the A. M. was held in 1824 and in 1835. When we walked over the ground where stood and preached brethren John Price, Henry Kurtz, J. H. Houston and others who have gone from their labors to their reward, and when thinking about them and our familiarity with them, our mind was tenderly and solemnly impressed.

“Our fathers, where are they,  
With all they called their own—  
Their joys and griefs, and hopes and cares,  
And wealth and honor gone?”

Of all the pious dead,  
May we the footsteps trace,  
Till with them, in the land of light,  
We dwell before thy face.”

The arrangements had been made for four meetings at this place, and for our labors to close with the last of those meetings. But as the roads were so bad, and as there was a request for another meeting in Mechanicsburg, there were but three meetings here. At our first meeting on Friday night the congregation was small, but the meetings on Saturday night and Sunday morning were well attended and considerable interest was manifested. Brother E. Stoner of the Pipe Creek church, Md., on his way to Lancaster county, Pa., stopped with us and preached twice, once at Shepherdstown and once at Mohler's meeting-house. We were pleased to meet him and to enjoy his company and help. On Sunday night the meeting was in Mechanicsburg. And though the night was dark, and the roads extremely bad, a considerable number of the brethren and sisters came in from the country. The congregation was large and some persons who came could not get into the house. Although the house was

much crowded, the attention was good, and the feeling manifested, excellent.

Here ended our labors with the brethren in Cumberland county, having attended ten meetings. The occasion was a very pleasant one to us, and apparently none the less so to the brethren and sisters. They seemed to enjoy themselves very well, and our meetings were seasons of spiritual refreshing to us while waiting upon the Lord. While the members seemed to be encouraged and built up in their “most holy faith,” quite an interest was manifested by a number of friendly aliens who, we hope, will become “buided together” in that glorious building, the church, designed “for an habitation of God through the Spirit,” and enjoy that peace which is “as a river,” and that perfect righteousness of Christ, which is compared by the spirit of prophecy, to “the waves of the sea.”

Cumberland and some of the adjacent counties were the scene of considerable revival interest within the past winter.—Mr. Hammond, the well-known revivalist, was here accompanied by his workers, as they are called. He was at Mechanicsburg, but the impression he made was not favorable, and he made but a short stay. His manner of proceeding in his work as represented to us by those who saw and heard him, was singular, and not at all commendable in our judgment. He had with him a man by the name of Tous, formerly an actor, but he had become converted under the labors of Mr. Hammond. Mr. Hammond called a number of the people together on the side-walk of one of the streets in Mechanicsburg, and after laying his hand on Tous, and praying for him, the latter addressed those assembled. His speech consisted principally in the relation of his experience. This same Tous, according to the papers, forged a note on a Carlisle merchant, and was arrested some days ago and committed to the Dauphin county jail. Alas! what dishonor is done to the holy cause of Christ by such as assume the Christian name and profession without its spirit and life.

Our visit to the churches embraced within the field of our recent labors in Middle Pennsylvania, was to us a very pleasant one. And although our labors were somewhat arduous, having preached some twenty-five times in about two weeks, besides the traveling we did, yet as we enjoyed very good health, and some assistance from divine grace, we felt but little exhaustion from our labors, and much peace of mind. We shall remember with pleasure the precious seasons of Christian fellowship we enjoyed with the brethren and sisters with whom we met. We were pleased to find the brotherly love and the union among the brethren in the churches we visited, that apparent-

ly prevailed. And being deeply impressed, as we are, with the necessity of a higher state of Christian culture in our fraternity, whenever the nature of the subject we dwelt upon, and the state of our own mind, offered an opportunity for us to do so, we introduced the subject and were much gratified to find considerable sympathy with us in regard to it.

On Sunday night after our last meeting at Mechanicsburg, we stopped again with brother Neiswanger. A number of the brethren and sisters also called and spent a little time before they left for home. On Monday morning we took the train on the Cumberland Valley R. R., for Martinsburg, W. Va., and reached home on Tuesday morning, about 4 o'clock, pleased and grateful to reach home again, and to find as we did, our little family quite well.

### THE DISCUSSION IN INDIANA.

We give our readers this week some account of the first day's discussion between brother R. H. Miller, and Elder Walker of the “Disciples.” It will no doubt be read with interest by our numerous readers. We hope our kind correspondent will continue to give at least a synopsis of each day's labor. He possesses the ability to make it interesting and satisfactory, and we think our readers will find it to be so.

It will be seen from a notice of the discussion from our correspondent, D. A. Baily, in our present number, that it may be published in book form.

### Gleanings and Gittings.

OUR MANUSCRIPT BOX.—We promised to tell you what we intend to do so as to diminish the pile of paper in this box. We have enlarged our paper, and every week we cram it full of good reading.—This, of course, takes away a good deal of manuscript; but this box seems to be like the widow's barrel of meal or cruse of oil. It sometimes reminds us of that other widow's “pot of oil,” from which she filled, not only her empty vessels, but also all that she could borrow from her neighbors. (2 Kings iv. 1-7.) We believe that with all our taking out this box will be kept full; and with this conviction we shall take out all that we can.

“But what will you do with it?” Yes, this is the question that has exercised our mind for some time. We have come to the conclusion that we must “boil it down,” or, to change the figure, we must sift it, or better still, winnow it. By this we mean that we will give the essays which are in this box an examination, and will either publish them, or select and publish the most important parts, or put them into that other box called “waste basket.”

When articles are consigned to the "waste basket" (box), it shall be done either with or without ceremony as the case seems to demand.

The articles will be numbered and either the name, initials of the name, or the *nom de plume* of every writer will be given. In this way we aim to make some disposition of this pile of paper and hope that we may find many good crumbs in this box.

No. 1. "The Right Christian Faith."—D. K. This article embodies an ancient creed in reference to the Trinity. The summary is, "One only God in three persons, and three persons in one Godhead; and not to mix the persons together nor to divide the Godhead." We think two pages of closely-written foolscap make the subject no plainer than the simple sentence, "These three are one," and hence, with this notice, we pass the paper into that other box.

No. 2. "The Destiny of Man."—This is a pretty fair article, bearing marks of originality and thought; but as it has no signature, we save the pins by which the several sheets are joined to each other, and allow No. 2 to follow No. 1.

Having now told you what we intend to do, and given a few examples to indicate how we intend to do it, we will leave it for the present. B.

OUR correspondence department being full, we give room for the following from the brethren at Philadelphia.

PREAMBLE AND RESOLUTIONS.—

Whereas, The necessity of having a publishing house under the sole control of the Brethren has long been felt by our churches, for the purpose of supplying our churches and Sunday-schools with a sound and unobjectionable literature—Bibles, Testaments, hymn books, Sunday-school books and papers, pamphlets, tracts, &c.—and, if agreeable, to unite one or more of our periodicals with the institution, and for the maintenance of our holy religion, the extension of Christianity, the promotion of peace and union in all our churches, and for the building up of all our members in the faith once delivered to the saints, and for the dissemination of the highest standard of morality, purity of life, and meekness of disposition as taught in our churches, in accordance with the revealed will of the Savior, and for the diffusion of the truths of the gospel generally, Therefore, it is hereby Resolved,

1. That a meeting for the furtherance of these objects be held at the Brethren's meeting-house, in the city of Philadelphia, on Thursday, March 16th, 1876, for the purpose of organization.
2. That all brethren feeling an interest in this work, and desiring to assist in making it a success, be invited to unite with us and to meet with us at the above-named time and place.
3. That these resolutions be inserted in our church periodicals.

INVITATION.

In accordance with the above resolu-

tions, the brethren desiring to assist in the good work set forth therein are hereby cordially invited to meet with us in Philadelphia, March 16th, 1876. Any communication addressed to either member of the committee will receive prompt attention, and we solicit those who are interested and cannot be with us, to communicate by letter. Address,

- I. G. HARLEY, 1414 S. 13th St.,
- J. SPANOGLE, 976 Marshall St.,
- J. P. HETRIC, 1012 " " "
- J. T. MYERS, 976 " " "
- J. S. THOMAS.

Committee.

BROTHER Samuel C. Bashor, Whitesville, Mo., Feb. 16th, 1876, writes:

The brethren here have struggled to build a meeting house for some years past, but so far have found themselves unable to do so. Our number being small, and generally not very wealthy, we thought to adopt some plan whereby we might secure to ourselves a comfortable place in which to worship God. To this end we have secured the services of our beloved brother Stephen Bashor, now in Ind., for the purpose of asking those who are able and willing to devote something for the comfort of our Father's children in this part of the west. We think we can build with the help of about one thousand dollars. We intend to build a plain, cheap, substantial house—one that will correspond with our profession and the spirit of the gospel. So, dear brethren and sisters, those of you who are asked by brother Stephen to the help of the Lord, need not think that he is a fraud.

BROTHER N. C. Workman of Sciola, Montgomery county, Iowa, Feb. 16th, says: "Health is very good all over this part of Iowa. So say the doctors. Up to this time our winter has been very mild. All the snow this winter, were it on the ground now, would not exceed one inch. Our coldest day was in Nov. last; mercury 10° below zero. It has been below but very few mornings since. Roads are very good—dry and dusty—and have been nearly all winter. I was plowing on Thursday before Christmas. Some farmers were plowing and harrowing two weeks ago. The doctrine of the Brethren seems to be growing in favor with the people. The Brethren have larger congregations in the county than any other denomination, and a very deep interest is manifested. We need more help in the ministry. Who will come?"

BROTHER D. A. Baily, Feb. 19th, says: "The debate between Elder Walker and brother R. H. Miller, in the Pipe Creek church, Miami Co., Ind., is going on, this being the 5th day. A deep interest is manifested by all present, and I think that the Christians or Disciples, are hearing more than they expected from brother R. H. Miller. There is a reporter present taking the full speeches on both sides. The Brethren desired to have it printed in a book, but our opponents object. It is to be published in one of our church periodicals only, with the same privilege to them. If it is published in a book, Elder Walker is to get 50 copies of the same, and *vice versa* if published by them. This is a law of their own peculiar notion. There are yet 3 days of the debate, which will make, in all, 8 days."

POOR FUND.

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK xiv. 7.

Contributions.

Accounted in No. 8,	\$14 35
No. 3. S. R. Wells, (\$1 in No. 4,)	50
Jos. B. Light,	37
Abram Whitmer,	45
R. K. Berkeley,	25
W. D. Lichty,	60
John R. Bonawitz,	50
Anna E. Rowell,	1 00
A Friend,	50
Mary C. Miller,	25
J. R. Marquis,	23
Simon Arnold,	64
Joseph Filburn,	10
John R. Denlinger,	2 58
No. 4. John Longanecker,	5 00
Eve Fulmer,	13
B. Gnagy,	40
A Friend,	1 00
John Royer,	60
A. & S. M.,	50

Total to date, \$29 75

It will be seen that some of our brethren and friends are showing their liberality in their contributions to the Poor Fund.

BROTHER I. H. Crist, Girard, Ills., Feb. 15th, says:

"The ark of the Lord is still moving forward in the Otter Creek church, Macoupin county, Ill. Last Sunday there were nine more received by baptism, making twenty in all since Jan. 31st. These were all single people. The youngest is a brother of the writer, aged nearly fourteen; the oldest is aged about twenty-five years. He has been bereft of his companion. She also wanted to be united to the church, but like many others put it off until too late. May others take warning and not do likewise."

THE Plumcreek Normal School near Elderton, Armstrong county, Pa., will reopen April 10th, 1876, for a twelve week's term. The school, as heretofore will be under the supervision of Prof. Lewis Kimmel, in mathematics, and Prof. Howard Miller in languages. This institution is now in its seventh term, and offers good inducements to those desiring a thorough education. The school is managed by professional teachers, who have chosen teaching as the business of their lives.—For further particulars address brother Lewis Kimmel, Elderton, Armstrong county, Pa. B.

BROTHER S. M. Loos, Green Springs, Ohio, writes by order of the church:

"We, the brethren of the Green Spring district, in council on Feb. 5th, agreed to appoint the time to hold the district meeting of the north-western district of Ohio on May the 16th, at the Sugar Grove meeting-house. Brethren coming on the railroad will stop at Watson station, on the C. S. C. R. R. The meeting-house is one mile and a half from the station. The brethren will be met at the station."



## Correspondence.

Correspondence of church news solicited from all parts of the Brethrenhood.

RURAL VALLEY, Penn'a., }  
Feb. 3, 1876. }

Dear Brethren Editors:

Having come home last evening, Feb. 2nd, from a meeting held by the brethren in the Fyock meeting-house, in the Manor district, Indiana county, Pa., I send you a brief report as follows:

The meeting commenced on the evening of Jan. 20th, and closed on the 31st. This was the first meeting of the kind that was ever held in the above-named district. It was well attended and a good interest manifested. The ministering brethren present during the meeting were Elder David Over and brethren Joseph Holsopple and Caleb Secrist, of the Manor district; also brethren Peter Beer and Mark Minser, from the Montgomery district. We tried to labor together in word and doctrine for our own mutual good, and also for the good of our dear brethren and sisters who attended this series of meetings so faithfully, and manifested such a deep interest in the salvation of precious souls. We trust we all unitedly labored and prayed for the unregenerate, and, while thus engaged, the Lord heard and answered. Two precious souls enlisted in the cause of Christ, and were buried with him in baptism into death." Many others were made to feel the need of salvation, and some said they would soon unite with the people of God. May the Spirit of God continue to operate upon their hearts until they become willing, as a Lydia of old, to attend to those things that pertain to their present good and their eternal happiness. Many hearts were made to weep because of sin. We saw unbidden tears silently flowing down the rosy cheeks of those who are yet in their youthful days. But as the rose of summer blooms only for a short time, and is soon withered by the frosts of autumn, so, oftentimes, those in the bloom and vigor of life, in their youthful days are seized by the cold and icy hand of death, and while the spirit departs the body is left a lifeless fragment of clay. This being the condition of fallen humanity, how important it is for us to be prepared for death, and a judgment to come. May God help those that vowed to leave sin—help them to perform their vows speedily—is my prayer.

We feel to thank God for his mercies and blessings which we enjoyed while together in his service. We also feel grateful to our brethren, sisters, and friends for the interest they manifested in our welfare while amongst them. May the God of all grace reward them for their kindness.

J. B. WANPLER.

## Letter from Ontario.

Dear Brother Quinter and Readers of the Primitive Christian:

I feel it is with gratitude to my heavenly Father that I enjoy another privilege at the commencement of another year to write a short article for the PRIMITIVE CHRISTIAN, hoping it may prove edifying to those that may read it. I wrote an article in No. 33, Vol. XI, of the *Companion and Visitor*, in which I spoke of a love-feast which we intended to have on the

16th and 17th of July last. I would say that it was a feast to our souls. Brother John Baker and wife were present with us from Nodaway, brother Christian Heise and wife, from Markham, and many dear brethren and sisters from Waterloo, and Wilmot, and Puschich, among whom were the following: Brother Peter Holm, Bishop of the Waterloo church, brethren W. Haldeman and B. Shupe. We had a refreshing season from the presence of the Lord, and one was added to our number by baptism (sister Moyer). It was also thought necessary to make choice for a minister on account of the advanced age of some of the ministering brethren, who felt themselves unable to attend these meetings at some seasons of the year, on account of the distance being between 40 and 50 miles; and on account of our little number being composed of both German and English it was thought necessary to choose one to speak English and one to speak German, and the lot happened to fall upon brother John Richard to speak in the German, and the writer to exercise in the English. The cross-seemed to fall heavily on both of us. As there was no older minister among us to take the lead, we had to take up the cross and give ourselves into the hands of the Lord, trusting in him for strength and wisdom to perform the work which has been assigned to us, feeling that it is the will of the Lord that we have been placed in this position and called to this important work. It is sweet to work for Jesus, to try to win souls for the Master; but weighty are the responsibilities resting on those called to this great work. Oh that God may enable us to do our duty, and to be faithful in giving the warning voice to those who are unsaved, to flee from the wrath which is to come, and to lay hold of the only hope which is set before them in the gospel. Brother John and myself have enjoyed much of the presence of the Holy Spirit since we have commenced this work; on the other hand we have had to meet with great discouragements and severe temptations; but under all these trying scenes we have been made to feel that all things were working for our good, according to the promise. The poet very beautifully expresses my feelings:

Trials make the promise sweet;  
Trials give new life to prayer;  
Trials bring me to his feet,  
Lay me low and keep me there.

Did I meet no trials here,  
No temptations by the way,  
Might I not with reason fear,  
I might prove a castaway?

Bastards may escape the rod,  
Sunk in earthly, vain delight;  
But the true-born child of God  
Must not, would not if he might.

We also had some ministering brethren to encourage us last fall—Brethren Christian Hoover and Samuel Baker, both of the county of York, and brother John Gottwals from Montgomery county, Pa. We were greatly encouraged. We had four meetings and the presence of the Lord was felt. May the good Master reward them for their labors of love with life eternal, and a glorious rest beyond the grave. How pleasant it is to meet with brethren and sisters and hear them tell of the Lord's kind dealings with them! The Psalmist said, "Behold, how good and how pleasant it is for brethren to

dwell together in unity!" How hard to take the parting hand, and shed the farewell tear! but what a glorious thought that we shall meet again on that shining shore, where we shall meet all God's children, "who have washed their robes and made them white in the blood of the Lamb."

I would further say that I have derived much benefit from reading the *Companion and Visitor* during the past year.—My faith has been strengthened in the truths of the Gospel, and I have been encouraged to be more bold to contend for the faith which was once delivered to the saints. I am confident that the Brethren or "Tunkards," as some call them, have the true faith, which we are in duty bound to contend for. I know that many churches try to think they have the true faith, but how can they have the true faith without keeping all the commandments? We cannot say that we do not know what he has commanded, for we have his word in our houses, and if we want to know what the faith is we can read it there.—No excuse can be given for not observing everything he has commanded. But how many are ready to reason thus: "It does not matter about these little things, whether we do them or not." Did Christ say so when he gave the commission to the Apostles—"Go ye, therefore, and teach all nations, baptizing them in the name [not in the names, but in the name] of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world?" but he says, "He that loveth me, keepeth my commandments," and, "hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."—1 John, ii. 3, 4. What solemn words!—How important that we truly keep his sayings; for if any profess to be his and do not obey him, he calls them liars, and also says there is no truth in them; consequently they are strangers to the covenant of promise, having no hope and without God in the world. Oh that God may enable those that are endeavoring to live close to the bleeding side of Jesus, to strive after holiness of heart, that we may at last gain that long sought rest, and hear that welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord." May God grant this to all his children, is my humble prayer.

NELSON KITELEY.  
Fordwich, Ont.

## Meeting and Parting.

Truly, it gives us much joy to meet with many friends with whom we have not met for many years. We meet with glad hearts and spend a few moments of pleasant conversation; but alas! all our joys on earth are mingled with sorrow. Yes, we sorrow because we so soon must part again. Since we have left our home in the west, to visit our friends in the east, we have met and parted with many dear friends, with whom we cannot expect to meet again in this world; and were it not for the glorious hope of meeting again in yonder world, where parting shall never join the joys of meeting, how could we endure the thought of parting with those with whom we spent so many happy hours before we left the home of our childhood,

who have gone to their long home? We can visit their graves, but their smiling faces we see no more.

Dear brethren and sisters, if meeting here gives us so much pleasure, after long years of absence, what will that great meeting be in yonder world, when we shall meet, through God's help, never to part? Oh, let us be more earnestly engaged in the service of our dear Lord and Master. Let us not forget to pray for one another, that we may abound in peace and love, and in the unity of the Spirit, and work together for good.

"That we may meet on Canaan's shore,  
Where parting tears are shed no more."

And you, my loving friends, what shall I say to you who have not yet started on the narrow way to heaven? Have you ever stopped to think of that great parting day that awaits you, if you do not turn back to the Father's house. This we are assured of, that unless you repent and seek the Lord, you will be banished from his presence. Then, oh think of that great parting day, when you may have to part from dear friends forever, and dwell outside of that beautiful, peaceful home. I entreat you to return to the Lord. Seek him while he may be found, before he will rise and close the door, and you stand outside and knock in vain.—Some of you, as well as myself, have been lately made to feel what it is to part with an affectionate father. How we long to meet him where death shall never part us. How would some of you feel to meet for a few moments and then part forever?—The thought is too much to endure—what must the reality be! With prayers I beg of you to come to Jesus. He will receive you. He has died for you. Will you not love and serve him, so that we can again all meet as one happy family? When you, my dear friends in the East, come to Illinois to visit us, you will no more find our dear father there to welcome you. In the Shannon church yard you can see his grave. We can go with you there to weep over the mound of sod, but our father is not there; his spirit dwells with God.

Let us prepare our dear father to meet,

For under the sod we must lie;

Then with our father we over shall dwell,

Above yonder starry sky.

My dear friends in the East, farewell. I shall ever remember your love and kindness. May we meet in heaven, is the prayer of your sister in the Lord.

BARBARA SHIRK.

*Martinsburgh, Pa.*

February 13th, 1876.

*Brother Quinter:*

Not being well enough to go to church to-day, and feeling lonesome, I thought I would write a few thoughts for the PRIMITIVE CHRISTIAN. I will take for my subject meeting and parting.

My mind wanders back to last fall, when our dear brother and sister, Daniel and Mary Waters, from Iowa, were here visiting their friends in Pennsylvania.—Our aged father and mother (Christian and Barbara Snyder) had prepared a dinner on purpose to have their children and children-in-law all home to eat dinner together, perhaps for the last time on earth, as our brother and sister were going to start back home in a few days. Many were the thoughts that passed through

my mind when seated at the table. Six children with their husbands and wives, and a granddaughter with her husband (in place of her mother, who sleeps in the graveyard in Iowa). There we all were, fourteen in number, seated at the table, for our dear old father and mother to look at and wonder if they would ever see us all together again. I thought it did not seem long to them since their children were little. Now they were married and scattered, and their grandchildren number thirty-nine, and one great-grandson.—But so it is. Time flies away, and we, too, are passing away to our home beyond the river; and when we looked at the grey hairs of our aged parents, we had to think that they, too, were passing away, and in a few years they would not be here to prepare a dinner for their children.—They have been kind parents, indeed.—It made us feel glad when we met together to enjoy one another's company; but the next day when we had to take the parting hand, it went hard to bid goodbye to those we love, and see them go so far away. But thus it is. We must part here; but oh, if we are prepared for death, what a happy meeting beyond the grave! There we shall part no more. Let us take this to heart and prepare for death. It seems hard to part, and we have thought while standing over the graves of our little children, and seeing them buried from our sight, we could not give them up. Other dear friends we have seen for the last time, and we thought it could not be. Let us be prepared. God will soon call us all home.—Then our suffering and parting will be over and we shall rest in heaven. Let us one and all, be prepared to leave this world of trouble and rest on the shore of glory.

CORNELIA SNYDER.

*Summerhill, Pa.*

From Elder John Wise.

Dear Brother James:

I will give you a brief report of a visit to Armstrong county, Pa. I left home on the 15th of Dec., and arrived at S. D. Bowser's on the evening of the 16th, and commenced meeting the evening of the 17th. The weather being cold, and the brethren not receiving my letters, our first meetings were not large, but the people were attentive.

Our meetings increased in interest until the close. The enemy had made an advance upon the ranks of the Lord, and sowed discord among the brethren; but by the help of the Lord, and the counsel of the brethren, we got matters fixed up pleasantly before leaving them.

I remained at Glade Run until the morning of the 24th, when brother Wm. J. Bowser took me to the John settlement. Here I commenced a meeting on the evening of the 24th. Spoke to an attentive audience, and continued until the 28th. We had very interesting meetings all through. Three came out on the Lord's side. May they be faithful.

At this place the brethren have erected a very comfortable house to worship in.—May God bless their work by adding many souls to their number. Dear brethren, should any ministering brother pass along the Alleghany Valley R. R., inform brother John John, at Adrian P. O., Armstrong county, Pa., and stop at Templeton station. The brethren will meet you with pleasure, and have you preach

for them in their new house. Let the brethren in Cowanshannock and Plum-reek congregations be sure to visit them. Brother James, cannot you find a week of leisure to preach for them? If so, write as above. My opinion is, that good may be done by good, sound preaching at that place.

The ark of the Lord is moving slowly here in the old Ten-mile congregation.—This was one immersed since our communion meeting in November. May the good Lord prosper his work here. I think if the brethren would come and preach more here, there would be more added to the church, and the members be more faithful. Come and help us.

Yours in hope,

JOHN WISE.

*Scenery Hill, Pa.*

Consolatory.

"I saw the leaves gliding down a brook—

Swift the brook ran, and bright the sun burned—

The serene and verdant, the same course they took;

And sped gaily and fast—but 'they never returned.

And I thought how the years of a man pass away—

Three-score and ten—and then where are they?"

Two months ago myself and family left home to visit our friends in Pennsylvania. In due time we arrived at the place of our destination, and found many with open hands and willing hearts to receive us.—And just here let me say, it is a satisfaction which I cannot find words to express, but must be felt before we can realize what it is to receive such a hearty welcome as we did. May God bless all our dear brothers, sisters and friends, in my prayer.

What a change a few years make!—Nine years since I left that part of the country, and when I returned, alas, what a change! Many, very many, of those who were then in the prime of life, have gone to their home; not only those, but old and young, all ages, have been removed by death and have gone to try the realities of a world to us untried. When I went into the graveyard and there read the names of those that are now moldering back to dust, I had to think, "Why is it that those who seem to be so much needed, when there are few, if any, to take their places, must be taken away?" But God does all things well. He in his mercy and goodness has removed those that were near and dear to us; but we have the hope that they have exchanged the troubles, trials, and labors of this world for a much better, where all is happiness and bliss, where everything is congenial to the wants of the redeemed and sanctified, where there is no more sickness, no more pain, neither death, and where there will be no more parting.—Where Christ and all the holy angels are, there shall they dwell forever.

Dear sister K——, we often think of the lonely hours you have had since the death of your dear husband, our brother in Christ; but we would say, Put your trust in God who is able to protect you, and he will never leave you so long as you live in accordance with his will. You are surrounded with kind friends. We knew they cannot fill the place of him who is gone, but yet you have many privileges



that others do not have. Think of the blessings you still enjoy and try to be resigned; for God causes all things to work together for good to them that love him. Perhaps your dear son may soon take his father's place in the church as well as in this world. I pray God it may be so. We sympathize with you, and try to pray for you, that God may sustain you, and at last take you home to heaven.

What joy pervades our minds when we can lay hold of God's precious promises! We know that what God has promised he will do. So all depends on us. If we do our part, put our trust in Jesus and follow his commands, we have the promise that his grace will be sufficient for us; and at last, when we shall have stood the storms, temptations, troubles, trials, and perils of this world, we shall then be permitted to meet around our Father's throne, where we will sing songs of praises to the Lamb that has redeemed us with his precious blood.

A few words to you, my dear, dying friends, who are without that hope that is able to sustain us in the sad hour of death. You have been invited, time and again, to come to Jesus and accept of the pardon so freely offered. Think of your sad condition if death should call you off in your sins. You are accountable to God for your actions here; and know this, that as death leaves you, so the judgment will find you. It is an awful thing to fall into the hands of an offended God. May God help you to think of and see your sad state now ere it is forever too late.

I thank God for the many enjoyments I had during my visit east. I left my family there to visit their friends for a few weeks more. May God bless and protect us all.

S. H. SPROGLE.

Shannon, Ills., Feb. 1, 1876.

#### In Memoriam.

My mother, Elizabeth Paul, was born December 16th, 1821, and departed this life Nov. 10th, 1875, aged 53 years, 10 months and 24 days. Her disease was hemorrhage of the bowels and typhoid fever. Yes, yes, our mother has left us, but our loss is her great gain. She was an exemplary member of the fraternity of the Brethren for upwards of thirty-one years. She earnestly contended for the faith delivered to the saints anciently, and fought the battles of the Lord valiantly. About four weeks prior to her death she visited the writer, her oldest son, in Allen county, Indiana, and while with us she enjoyed herself very well, and attended one communion where we communed together for the last time on earth. While our mother was with us and for about two weeks after she returned to her home in Ohio, she was in unusual good health; but alas! the disease came, and although the family physician did all in his power, all medical aid failed till Jesus, the Great Physician, eased her of her suffering, which was very great for a few days before her death, but she bore all with Christian fortitude. She has left a husband and three children to mourn their loss, but all are members of the church, and the writer a minister of the gospel.

Mother was born in Rockingham Co., Va., and lived in the same county, until the fall of 1864, when the family moved to Ohio, where the writer preceded them about 15 months, the war spirit causing

us to leave for peace. Her circle of friends was large, being well known by many who deeply feel her absence. We have lost an affectionate mother and the people in her vicinity one that was much loved. Her remains were taken to the Brethren's burying ground, in the Lower Twin Creek congregation, Preble county, Ohio. There she was laid in the narrow limits of the tomb, to sleep until the trump of God shall be sounded to wake the sleeping dead.

Dearest mother, thou hast left us,  
Here thy loss we deeply feel;  
But 'tis God that hath bereft us,—  
He can all our sorrows heal.

Peaceful be thy silent slumber—  
Peaceful in the grave so low;  
Thou no more wilt join our number,  
Thou no more our songs shalt know.

Yet again we hope to meet thee  
When the day of life is fled;  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.

B. F. PAUL.

#### Brother James:

Since your visit with us (the Lower Cumberland church), I have thought much of our meetings. As I live in the outskirts of the church, I do not have the privilege of attending the meetings as regularly as desirable; but my desire is, that the cause of Christ may be promoted, that those who have espoused his name be faithful, and that sinners might be constrained to flee to him for refuge.

I can scarcely refrain from giving a few thoughts to those who feel themselves sinners—those who do not accept Jesus as their Lord by doing the things which he says. As we are inclined to love those with whom we are most intimately acquainted, and as we wish those whom we love to enjoy what we enjoy and to realize what we realize, I have a warm feeling for the people of Shepherdstown, and not for them only, but as I was present at the meetings at this place, my sympathy was drawn out in their behalf. How they listened with unabated attention to the word spoken concerning "the living God"—"the real God"—"God in whom we can trust;" and to "Christ which is the hope of glory," and to "warning every man, and teaching in all wisdom," &c. May we all meditate upon what we have heard, and not be hearers only but doers of the word. To those who are hearers and not doers of the word I would say, May the Lord influence you by his grace to flee from the wrath to come—to escape for refuge. Make haste to flee to the "city of refuge" (Jerusalem). "Look not behind you;" "remember Lot's wife." You may view the matter with indifference or thoughtlessly, but remember it is your great, your first duty. If it were your mortal life that was in danger, all your friends would warn you and you would heed the warning; you would apply all possible means to save it. But this life will not compare with that immortal life in the world to come. If you lose that soul, your loss will be incomprehensible; if the joys of heaven cannot be described, neither can be the misery of the lost soul. If we lose our soul our life has been a failure—better had we never been born. We may be industri-

ous, hospitable, kind, lovely, and have many noble qualities, but they will not save us. There is no salvation out of Christ. No cross, no crown; no humility, no exaltation; no obedience, no reward.—Pleaseth think of these things. If you do not strive to enter in you will not be able. The way is narrow, but wide enough to save the soul. Do not delay; to-morrow your destiny may be sealed. "To-day, if you hear his voice, harden not your hearts."

There is no repentance in the grave;  
Now is the time the soul to save.  
You know your duty, yes you do,—  
Why not, then, the way pursue?

H. BEELMAN.

Dillsburg, Pa.

#### MARRIAGES.

February 2d, 1875, at the residence of the bride's parents, brother JEREMIAH SROEMAKER and sister SALLY ANN LOOKBART, all of Armstrong county, Pa.

J. B. WAMPLER.

By the undersigned, Dec. 23rd, 1875, Mr. D. SANDERSON and Miss EMMA J. SMITH, of this county.

Also, Feb. 16th, 1876, Mr. C. A. TUCKER and Miss ELLEN HINES, of Richfield. Both of these marriages took place at my residence, No. 282 Frazier St., Toledo.

R. K. BEKEYBYLE.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

At New Windsor, Carroll county, Md., Dec. 21st, 1875, sister MARIA SNADEN, aged about 70 years.

Also, in the same congregation (Pipo Creek), sister ELIZA MYERS, on the 29th of Dec., 1875, aged 63 years and 6 months.

Also, in the same church district, Jan. 1st, 1876, MARY LAMBERT, in her 91st year. The above funerals all attended by the brethren of Pipo Creek.

E. W. STONER.

Died near Waterside, Bedford county, Pa., of old age, our friend ANDREW ALEXANDER, aged 82 years, 4 months and 5 days. He leaves two daughters to mourn their loss. Funeral services by Rev. J. Wilkerson, Methodist, and Geo. Latouan, Yorker minister. Text, John xvii. 24.

D. S. REPLEGLE.

In Brown county, Kansas, of dropsy, brother NOAH LUMMEL, aged 44 years and 1 day. Services by the writer, from Heb. xiii. 14. Here have we no continuing city.

C. FORNEY.

(Pilgrim please copy.)

In the Middlebrook congregation, Somerset county, Pa., Feb. 7th, 1876, ANNIE KESIA VICTORIA APANIS, aged 23 years, 1 month and 5 days. Sister Annie was baptized on the 19th day of January, 1869; was married to Wesley Adams on the 13th of September 1874, with whom she lived happily till the Lord called her suddenly away, leaving her husband behind, but not to sorrow as those who have no hope.—Funeral services by the writer, assisted by David Earhart, of the Lutheran church.

VALENTINE BLOUGH.

Near South English, Keokuk county, Iowa, in the English River church district, Brother JOSEPH A. COPPMAN. Disease, typhoid fever. He was born in Rockingham county, Va., Jan. 1st, 1837, and died Feb. 8th, 1876, aged 39 years, 1 month and 8 days. He leaves a widow (a sister) six children, and a large number of relatives and friends to mourn their loss. But they do not mourn as those who have no hope, for he left sweet evidence of his going in peace.

Although he was sick some time, (over four weeks,) he bore his sickness with Christian fortitude, never murmuring and seemingly without pain. He was fully resigned to the will of his heavenly Father, whether to live or to die.—Tranquilly and calmly did he pass over the stream of death. Oh that we all might so live that when death comes we might die in peace and go over and join those we here loved and never more be parted. The funeral occasion was improved by Eld. John Thomas, of Washington City, assisted by others, from 2 Tim. iv. 7, 8, to a large concourse of sympathizing kindred and friends. B. F. F.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Washington Wyland 3 30; D C Hendrickson 4 55; John C Bonewitz 8 30; N E Light 4 00; John Everett Sen 1 60; Wayne Grubb 1 60; Catharine Baker 1 00; Susan M Mohr 1 00; J C Sessenbaugh 20; Henry Sibilser 1 70; Francis M Miller 1 60; Fred K Kline 7 20; Elias Hartman 1 60; Lewis W Teeter 9 00; James M Bally 1 00; R K Bently 10 00; Jas B Light 3 50; Wm R Renner 18 05; Abr Whitmer 1 45; A F Thomas 5 30; Leah Miller 1 60; Abram Bender 1 55; Jesse Miller 1 00; H H Arnold 10 10; R Kunkel 1 60; Saml I Knueser 1 70; Daniel Wysong 6 80; H H Bean 2 50; Wm Bratt 2 60; Jos Radel 25; John M Snyder 1 60; S Brallier 5 00; Joshua Shultz 1 00; James A Murray 1 60; Levi B Replogle 14 40; J R Sheets 1 00; Simon Arnold 4 40; J R Marquis 18 03; Anna E Rowell 1 00; Philip Heil 8 00; Saml Sprankle 1 60.—Feb. 15th.

**Where Does it all Come From?**

Pints and quarts of filthy catarrhal discharges. Where does it all come from? The mucous membrane which lines the chambers of the nose, and its little glands are diseased, so that they draw from the blood its liquid, and exposure to the air changes it into corruption. This life-liquid is needed to build up the system, but it is extracted, and the system is weakened by the loss. To cure, gain flesh and strength by using Dr. Pierce's Golden Medical Discovery, which also acts directly upon these glands, correcting them, and apply Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche, the only method of reaching the upper cavities, where the discharge accumulates and comes from. The instrument and both medicines sold by druggists and dealers in medicines.

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GENTLEMEN: Your Patent Eye Cups are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths of this or in any other branch of science and philosophy have much to contend with from the ignorance and prejudice of a too sceptical public; but truth is mighty and will prevail, and it is the greatest blessing of this age regarding their potentiality and endorsement by all. I have in my hands certificates of persons testifying in unequivocal terms to their merit. The most prominent physicians of my State, of your Patent Eye-Cups, after being almost entirely blind for twenty-six years.

I am, respectfully, J. A. L. BOYER.

WILLIAM BEATLEY, M. D., SALVISA, KY., writes: "Thanks to you for the greatest of all inventions. My sight has fully returned, and I thank your Patent Eye-Cups, after being almost entirely blind for twenty-six years."

ALEX. R. WYETH, M. D., ATCHISON, PA., writes: "After a blindness of my left eye for four years, by the paralysis of the optic nerve, to my utter astonishment your Patent Eye Cups restored my eyesight permanently in three minutes."

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LEONARD B. DURANT, M. D., says: "I sold, and effected future sales liberally. The Patent Eye-Cups, they will make money, and make it fast, too; no small catch-penny affair, but a superb, number one, top-notch business, promises, as far as I can see, to be his-ling."

MAYOR E. C. ELLIS wrote us, November 10th, 1869: "I have tested the Patent Ivory Eye Cups, and am satisfied they are good. I am pleased with them. They are certainly the greatest invention of the age." FRED W. WENGER, Editor of the New York Tribune, wrote: "Dr. J. BALL, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition." FRED W. WENGER writes: "Truly I am grateful to your noble invention. My sight is restored by your Patent Eye-Cups. May heaven bless and preserve you. I have been using spectacles twenty years. I am seventy-one years old. I do not write without glasses, and I bless the inventor of the Patent Eye-Cups every time I take up my old steel pen."

ADOLPH BIORNBERG, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our Patent Eye-Cups: "With gratitude to God, and thankfulness to the inventors, Dr. J. BALL & Co, I hereby recommend the trial of the Eye-Cups (in full faith) to all and every one that has any impaired vision, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, in my advanced period of 116-90 years of age—I believe they will restore the vision to any individual if they are properly applied."

ADOLPH BIORNBERG, M. D. Commencement of Massachusetts, Essex, Mass., June 6th, '73, personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and sworn before me.

W. J. STEPHENS, J. P.  
LAWRENCE CITY, MASS., June 9th, 1873.  
We, the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to be more than honest, trustworthy, and his words and veracity unspotted. His character is without reproach. A. BONNEY, Ex-Mayor.  
S. B. W. DAVIS, Ex-Mayor.

GEORGE S. WEBB, J. P. M.  
ROBT. H. NEWSBURY, City Treas.  
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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, and Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

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# Primitive Christian.

Vol. 1 D Hoopark

BY JAMES QUINTER.

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VOL. I.

MEYERSDALE, PA., TUESDAY MAR. 7, 1876

No. 10.

## THE NINETY-AND-NINE.

There were ninety and nine that safely lay

In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold—  
Away from the mountains wild and bare,  
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine;  
Are they not enough for thee?"

But the Shepherd made answer: "This of mine,  
Has wandered away from me;  
And although the road be rough and steep,  
I go to the desert to find my sheep."

But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord  
passed through

Ere he found his sheep that was lost;  
Out in the desert he heard its cry—  
Sick and helpless and ready to die.

"Lord, whence are those blood drops all the  
way

That mark out the mountain's track?"  
"They were shed for one who had gone astray  
Ere the Shepherd could call him back."

"Lord, whence are thy hands so rent and torn?"  
"They are pierced to-night by many a thorn."

But all through the mountains, thunder-riven,  
And up from the rocky steep,  
There rose a cry to the gate of heaven,  
"Rejoice! I have found my sheep!"  
And the angels echoed around the throne,  
"Rejoice! for the Lord brings back his own!"

FOR THE PRIMITIVE CHRISTIAN.

Horatory.

BY C. H. BALSBAUGH.

*To the Lambs in the Manor Church,  
Maryland.*

The Seven Epistles of Christ to the Seven Churches, are paradigmatic. They signify for us what they signified for those to whom they were specifically addressed. This letter, although designed especially for you, is adapted to all who have consecrated their youth to the service of God. There are such sublime heights and unsearchable depths, such dread mysteries and more dread responsibilities, in "pure religion and undefiled before God and the Father," that we cannot too frequently be reminded of the significance of the name we bear — CHRISTIAN. Nothing but declension and apostasy in so-called christendom give propriety to the appellation of *Primitive Christian*. It is the Ephesian lapse of love the Pergamite Balaamism and Nicolaitan heresy, the Thyatiran

abominations, the Sardian corruptions and hypocrisy, and the Lodiicean assumptions, arrogance, and deadness—it is these secessions from "the truth as it is in Jesus," that give such uniqueness to the true Brotherhood of Saints as to call for an adjective that seems to imply a super-Christly christianity. If popular religion is the religion of the Cross, then the Brethren are considerably better than good. Christ was the Infinitely Good, but no better than He ought to have been; and therefore Christianity can never be anything else or less than it was in *His Person*. Here is the pivot of the whole matter. If our religion, in its nature, form, aims and efforts, is not what the manifestation of God in the flesh was, it is not Christianity. This is the test, and failure here is total and eternal. The "high calling of God" is nothing less than conformity to "the law of the Spirit of Life in Christ Jesus." "If any man have not the Spirit of Christ, he is none of His." Solemn declaration!— This includes the "babes and sucklings" of grace, no less than the "fathers in Christ" and "mothers in Israel." The nursing must breathe the same air, be sunned in the same light, and subsist on the same essential elements, as the Samsons, Goliaths, and Ishbi-benobs. 2 Sam. 21: 16. The babe's milk nourishes the same kind of structure and the same number of organs, as the "strong meat" in the brawny form of the giant. Babes in Christ are "partakers of the Divine nature" no less than after they have become hoary in laboring for Christ, and wrestling with the powers of darkness. You are as much under obligation to "let your light shine," and be a "salt of the earth," to "keep yourself unspotted from the world," and to "WALK WORTHY OF THE LORD UNTO ALL PLEASING," according to your capacity and the grace bestowed upon you, as your parents and pastors. Your candlestick is of gold, and your oil and flame Divine, as truly as that of the most aged and eminent saint in the Manor. Levity, vanity, envy, pride, wantonness, malice, gossip, backbiting, and officiousness, are as averse to your character as Christians, as to Gabriel and his compeers. There is but one Righteousness in Heaven and on earth, and without this neither man nor angel has acceptance

with God. "Thy will be done in earth, as it is in Heaven," is the only prayer that will gain audience at the Mercy seat. Where this lacking, God is not hallowed, neither will His kingdom come. Consider well this Model Prayer. It is the liturgy of the Eternal. It includes all that a Christian has a right to pray for. It comprehends the entire scope of God's purpose in Christ. It scourges all unholy traffic out of the temple, anoints the eyes with Divine salve, burns the lips into Divine purity with a live coal from the altar of holiness, dips hands and feet, head and heart, into the blood of the Cross, and turns the whole life into a crystal river rolling its Heaven-reflecting tides into the eternal Fountain-head in "the Throne of God and of the Lamb." As God gave us a whole Christ, He wants a whole Christian. Sacred arithmetic has no fractions for character, neither vulgar nor decimal. To be born of God is to be an integer. God begets no monsters. His offspring are without wrinkle, spot, or blemish. Our defects come from the mother's blood. The generation of the Holy Ghost is absolutely pure. But the Bride modifies what Divinity imparts. In your will and purpose you may be sovereign, and wholly with the Father, above your spiritual mother, and above yourself. If at the point of choice you are not an integer, you are not of God. A flaw there is flaw all through. Allegiance to God must be perfect, however imperfect the exemplification. If the imperfection has the sanction of the will, or springs from indifference to the right, or permitted inclination to the wrong, we are rotten at the core, and unmeet for "the inheritance of the saints in light." In such a case there is no integrity, and consequently no genuine piety. "Not as I will, but as Thou wilt," is the one essential, all-comprehending condition of salvation. If your life is an exponent of the word integrity in its religious import, you cannot fail of peace here, and eternal glory hereafter. You must be at one with God in right intent. Young and inexperienced as you are in years and grace, you are required to be "perfect even as your Father in Heaven is perfect." Less than this is to miss Heaven. Defection here is damnation. "He that doubteth is damned if he eat." "Happy



is he that condemneth not himself in that which he alloweth." "If our heart condemn us, God is greater than our heart, and knoweth all things." "Ask in faith, *nothing wavering*: for he that wavereth is like a wave of the sea, driven of the wind and tossed. LET NOT THAT MAN THINK THAT HE SHALL RECEIVE ANYTHING OF THE LORD." James 1: 6, 7. "There is no condemnation to them which are in Christ Jesus," because they walk in the prompting and guidance of the Holy Ghost. Your soul must rest in singleness of purpose, and a consciousness of right intention, supported by the revealed will of God, or you will be no more than a living corpse. Paradoxical as this may seem, we know that what has been, may be again. Rev 3: 1. The commendation or condemnation of the Almighty will hinge on what we are, and not on what we seem to be. The good traits in the Seven Churches could not atone for the existing evil. Ephesus had a long enumeration of commendable features, but had allowed her first love to chill, and this rendered the whole unsavory. "Repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." So of all the rest, save Smyrna and Philadelphia. Fearfully solemn revelation of the Divine character, and the unbending righteousness of His judgment! "I THE LORD THY GOD, AM A JEALOUS GOD."

In revealing His will in *life-form*, God took not one unnecessary step, or uttered one unnecessary word, or drew one unnecessary breath in Christ Jesus. Every hair on the head of Emmanuel, every wink of his eyes, every tear, every sigh, every movement, even his sleep in the fisherman's boat, were needed to fill out the programme of the Eternal Mind. In perpetuating His revelation in *word-form*, God never put into type one superfluous iota. Every period, every comma, and the dot of every i, is in its deepest sense the blood of Jesus. The amanuenses of the Holy Ghost could have written no glad tidings unless God had first thrust the Sword of Divine Justice through the heart of His Son, in order to fill the pen of inspiration with the blood of the God-man to write the word PARDON. If "Christ is our life," and "our life is hid with Christ in God," we will no more think of erasing a single letter from the Alphabet of Redemption to give liberty to the will in relation to the flesh, than did Christ in Gethsemane to extract one drop of wormwood out of His cup of mediatorial suffering. That chalice contained all our sins, and yet He quaffed it to the dregs. It was the cup of dam-

nation to Him that it might be the cup of salvation to us. To spill one drop for the sake of the flesh, is to call the Gethsemane ingredients all back again: is to spill the blood of atonement under our feet, and fill our cup to the brim with the wrath of God and the Lamb. A dreadful transaction was the negotiation of Jehovah with the world through His Son; and a matter of overwhelming solemnity is our dealing with God through the blood of His Only-begotten. Renounce sin as fully as your Saviour suffered its penalty. One sin unatoned, would leave both the Atoner and all whom He represented, in the bondage of corruption and in the woes of Hell. One sin cherished, one least taste of the forbidden tree, swings to its bolt Heaven's gate of pearl, and opens for the offender Hell's gate of flame. Atomic sins, fair-looking sins, respectable sins, church-sins, are the most dangerous of all sins. It is here where Satan lays his bait. Expedience and plausibility and latitudinarianism are the snares with which the infernal fowler drags his victims into the strongholds of iniquity. But your blessed Exemplar prefers to die of starvation in the wilderness, sooner than turn stones into bread at the instigation of the devil. O beloved, be on your guard; we may eat of the devil's bread before we are aware of it, unless we keep fast by the Son of God. "Avoid all appearance of evil." Strangle the viper in embryo: once born, it will bite and poison and kill. Crush the cockatrice in the egg. Is. 59: 5 Nothing hatches evil into life quicker than the incubation of lust and passion. Nip sin in the bud: allowed to go to seed it multiplies like the queen bee. Dip your tongue in the blood of the Crucified, and quench the passion-kindled word before it "set on fire the course of nature," and envelop you with the very glare of hell. A spark turned Chicago into ashes. Let not the Wicked One inoculate you with the least atom of his virus, lest you break out all over with the variola of perdition. "Build each other up in the most holy faith," and leave no room for the architect of Babel to build in his "wood, hay, and stubble." "Let the word of Christ dwell in you richly," and your hearts be aflame with His love, and your faith and hope wait eagerly for His appearing, and you will be at no loss for profitable conversation when you meet. Think it beneath you, and a dishonor to your Redeemer, to spend the hours in frivolous gossip, discussing the characters and incidents of plays and novels, or dissecting the faults of dubious members, or mangling the misconceived efforts of the holy.

Pray, weep, rejoice, and wrestle together; bind your hearts in closer, sweeter unity around the altar of Calvary, carry the Cross in your bosoms and on your backs, and "be unto God a sweet savor of Christ, in them that are saved, and in them that perish."

BE YE HOLY, FOR I AM HOLY.  
Union Deposit, Pa.

FOR THE PRIMITIVE CHRISTIAN.  
Baptism of Fire.

BY NOAH LONGANECKER.

Arthur, in referring to the great power of a cannon ball, when thrown from a cannon, by presenting a single spark of fire to the powder behind it, says, "So it is with our church machinery of this day; we have all the instruments for pulling down strongholds, and ho for the baptism of fire!" It is a common thing for some to pray for the baptism of fire. Believing, as I do, that such know not what they ask for, I have felt it my duty for some time to give the subject some notice. And now while the subject is before my mind, I am pleased to receive some remarks from the editor on the subject. Permit me to state that the editor made a miss-reference when he says that "Peter referred to John's prediction that our Lord would baptize with the Holy Ghost and with fire." Acts 11: 16. Peter referred to the Lord's own words recorded in Acts 1: 5, and neither had more than the baptism of the Holy Ghost before his mind. It is no proof that we are not to receive the baptism of the Spirit, from the fact that water-baptism is sometimes referred to independent of that of the Spirit. But to my subject.

There are three different kinds of baptism referred to in the Bible: 1. Water baptism; 2. Of the Spirit; 3. Of fire. Christ, who is the Way, as well as our Exemplar, received all of them. Christ at one time says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" There can be no doubt but that Christ referred to the baptism of his sufferings. In another place he informed some of his disciples as follows: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." If this is not the baptism of suffering, I have failed, as yet, to learn what it does mean. In Rom. 8: 16, 17, we read, "We are children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." It is written, "we must through much tribulation enter into the kingdom of

God." "Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings."

From all this we learn that we can only be joint-heirs with Christ on the ground if we suffer with him; and those sufferings Paul calls fiery trials. Now from the fact that Christ called his sufferings a baptism, and then declared that his disciples should be baptized with the same baptism that he was baptized with, and from the fact that Paul calls those sufferings fiery, I draw the inference that the baptism of sufferings is the baptism of fire. The prophet in referring to Christ says, "He is like a refiner's fire." Christ himself says, "I am come to send fire upon the earth." Fire is here an emblem of discord, contention, and persecution. This would be brought about through the perverseness and wickedness of men, by opposing Christ and his word. Christ came among this perverse people, and brought his word to them, and then sent his servants in their midst, and therefore he is said to have come to send fire on the earth. If any would embrace Christ, or his word, this contention and persecution would be arrayed against them; and like gold passing through fire to be separated from its dross, so the followers of Christ would come out more than conquerors, and would finally experience to their eternal joy that their light affliction which was but for a moment, worked for them a far more exceeding and eternal weight of glory.

This world is a state of probation. God always *did*, and always *will*, try his people while in this life. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Some are under the impression that the influences of the Holy Spirit are meant by "baptism of fire."

This cannot be, for they are to be baptized with the Holy Ghost, and with fire. I am well aware that there are those who contend that the two expressions to be born of water and of the Spirit, mean the same thing, but they are only those who wrest the Scriptures to support their own dogmas. In the expression, "He shall baptize you with the Holy Ghost, and with fire," the term *you* refers to the same characters that *you* does in the expression, "I indeed baptize you with water unto repentance;" and no array of words, or wisdom of man, can make the term *you* in the last expression refer to any characters but those whom John baptized with water. It is true that John—not the Lord—was addressing the multitude, or the people in general, but there was some cause for this. John had no knowledge beforehand who would accept of his baptism, and in order that he might include all that had already submitted to his baptism, as well as all of those who would yet submit to it, he necessarily had to make his remarks to all. If we were to address an audience on the subject of baptism, we would use similar language.

We would say to the people in general, we indeed baptize you with water, but the Lord will baptize you with the Holy Ghost, and at the same time we would only include those who would submit to water baptism, for it would be contrary to the teachings of the word to include the rest. But more than this; what is promised to *one* of the characters included in the term *you*, is promised to *all*. Common sense and the construction of language teach us *this* fact. It was customary for the prophets to represent nations and individuals, whose ruin they predicted, with the metaphor, "trees doomed to be cut down;" so John, in Matth. 3: 10, predicts the ruin of the Jewish nation, the Romans being represented by the axe, and the Jews by the term *tree*. John prepared the minds of his followers to receive Christ; and in verse 11th, he informs those who would receive his baptism of repentance, of the blessings they would receive of Christ in this life: and in verse 12th, he informs them that the Lord would thoroughly purge his floor, or this earth; but before this will be accomplished he will gather his wheat believers into the garner, that is, heaven; and then the chaff, or wicked, will be burned up with unquenchable fire. Christ will "purify unto himself a peculiar people." This people is to be "God's building, Jesus Christ himself being the chief corner-stone." Each member is to be a lively stone of this building; and ministers are to be *master-builders*,

properly instructing all, and then to see that all are prepared to be received into this building; if they do not, those that they receive will be "wood, hay, stubble," and "when tribulation or persecution ariseth because of the word," they will fall away, and thus the builder's "work shall be burned" by the fire that Christ kindled. If members of the church are right, they are as "gold, silver, precious stones;" and will become the holier by passing through the *baptism of suffering*, or FIRE. Fellow readers, if you would pass through the baptism of fire safely, pray to God not to lead you into temptation, and he will not suffer you to be tempted above that ye are able to bear.

#### Look at the Preacher.

Yes, look at him while he is preaching.

1. Because he is speaking to you. He speaks to all that are present. You do not drop your head or avert your face when a friend or any man speaks to you in the house or on the street. Acknowledge by looking that you feel that you are spoken to.

2. Because looking at him is a proper return, so far as it goes, for his pains to interest you. He puts himself into communication with you, and your attentive gaze at him is obedience to his virtual solicitation that you be in communication with him. It is simple justice.

3. It is politeness, too. You would call one rude and ill-mannered who should avert his face when you attempted to speak to him. Politeness in the social circle should go with you into the sanctuary.

4. It is kindness, too. You can do the preacher service—perhaps a very great service. He is anxious to instruct or profit you in some way. It will gratify him to notice your fixed gaze. It will cheer him.

TIDES of grace, as of opportunity, are to be taken at the flood. The Pentecost sun went down on a church born in a day. Not here lies the wonder, but in this, rather, that we think it wonderful; that we see so few times of rapid ingathering and large God-ward movements of men which can at all compare with it. Some, thank God, have been seen. Would you have more? Then note those two things—that ten days of steadfast, expectant prayer, in which every believing soul took part, preceded Pentecost; and that it was when the church had first been filled with heavenly assurance, joy, and praise, that the testimony of her first preacher won the hearts of thousands.



## THE WASTE OF WAR.

SELECTED BY LIDIA J. MILLER.

Give me the gold that war has cost.  
 Before this peace-expanding day—  
 The wasted skill, the labor lost,  
 The metal treasure thrown away;  
 And I will buy each rod of soil  
 In every yet discovered land,  
 Where hunters roam, where peasants toil,  
 Where many-peopled cities stand.  
 I'll cloth each shivering wretch on earth  
 In needful, nay, in brave attire;  
 Vesture befitting haquet mirth,  
 Which kings might envy and admire.  
 In every vale, on every plain,  
 A school shall glad the gaze's sight,  
 Where every poor man's child may gain  
 Pure knowledge, free as air and light.  
 In every crowded town shall rise  
 Halls academic, amply graced,  
 Where ignorance may soon be wise,  
 And coarseness learn both art and taste.  
 To every province shall belong  
 Collegiate structures, and not few,  
 Fill'd with a truth-exploring throng,  
 And teachers of the good and true.  
 In every free end peopled clime,  
 A vast Valhalla hall shall stand,  
 A marble edifice sublime,  
 For the illustrious of the land;  
 A Pantheon for the truly great,  
 And wise, beneficent, and just;  
 A place of wild and lofty state  
 To honor or to hold their dust.  
 A temple to attract and teach  
 Shall lift its spire on every hill,  
 Where pious men shall feel and preach  
 Peace, mercy, tolerance, and good-will;  
 Music of bells on Sabbath days,  
 Round the whole earth shall gladly rise,  
 And one great Christian song of praise  
 Stream sweetly upward to the skies.

FOR THE PRIMITIVE CHRISTIAN.

## Entire Consecration.

BY CYRUS WALLICK.

All that we have and all that we are belong to the Lord; for he has made us what we are, and has given us what we possess. Unto him we are indebted for every morsel we eat, every garment we wear, and all that makes life pleasant, for the power to think a single thought, to speak a single word, or to do a single act, and for our very existence. It is our duty, therefore, to consecrate ourselves and all that we possess wholly to his service. All that we do, all that we say, and all that we think, should be to his honor and glory. Every year of our lives, every day of each year, and every moment of each day is his, and should be devoted to his service, with all that we possess, whether talents, education, wealth or influence. It is he that has given us these things, or the power of obtaining them, and the power of enjoying them; and we have no right to use them merely for selfish purposes. C. Wesley

beautifully and comprehensively expresses what should be the prayer of every servant of God, in the following lines:

"All my actions sanctify,  
 All my words and thoughts receive;  
 Claim me for thy service, claim  
 All I have and all I am.

"Take my soul and body's powers;  
 Take my mem'ry, mind, and will,  
 All my goods, and all my hours;  
 All I know, and all I feel;  
 All I think, or speak, or do;  
 Take my heart, but make it new."

There is no danger of doing too much for the Lord: the danger is of not doing enough; for after we have done all that we are commanded, we are yet unprofitable servants, and have only done that which was our duty. See Luke 17: 10.

An unwillingness to submit ourselves wholly to the will of the Lord, shows a want of trust in him; for if we wholly trust in him, we will believe that all that he has commanded us is for our good. If we wholly trust in him, we will be ready to do all that we believe that he wishes us to do, without cavilling about the differences between the words "ought," "shall," and "must." If we are entirely consecrated to his service, we will be willing to deny ourselves of anything that might be a hindrance to our spiritual life. Our Master and exemplar before us denied himself, and we are not better than he. If we are unwilling to deny ourselves, we show that we do not properly appreciate the great gift of eternal life and happiness. If, in view of the great sacrifice which has been made for us by the Redeemer, and the great reward which he has promised to the faithful, we are yet unwilling to entirely submit ourselves to the will of the Lord, we are altogether unworthy of his favor, and he will be justified in casting us away from his mercy, and appointing our portion with the disobedient. How contemptible is a partial service of the Lord! It is an insult to his authority and wisdom. What better is partly serving the Lord than entirely serving the devil?

Reader, let me in conclusion ask you to follow the Lord wholly. Are you trying, as many professed Christians appear to be, to have the name of Christian and yet follow but a part of the commandments of the Lord? Then let me entreat you to consider well what I have written. Take warning from the example of Moses, who, although a good man, was on account of one sin denied admittance into the promised land. See Numbers 20: 12.

Brethren and sisters, let us not think that just because we have been properly baptized, or because we

dress plainly, or because we do nobody any harm, that we can gain the favor of God and our eternal salvation, unless we serve him from the heart in *all* things. Let us heed the words of the apostle,—"*VIAT-SOEVER ye do, do ALL to the glory of God.*" (1 Cor. 10: 31.)

## "Not as Pleasing Men."

The singleness of purpose and motive which gave character and power to the Apostolic ministry of every age. To speak "not as pleasing men, but God, who trieth the hearts," should be no singular or exceptional thing among the ministers of God. Yet it is in reality among the difficult virtues. Men insist on being pleased, and it is only by pleasing them that they can be made to hear at all. The first, last, and constant requirement upon pastors, is either to draw or to hold and at any rate to satisfy, congregations. As to pleasing any higher authority, the minister is supposed to take care of that on his own private account, and nobody else need be concerned about it.

We hope not to deserve the reproach of the uncharitable for thinking that the number is very small of those who try sermons by any other test than the pleasure of listening to them. Something to startle by novelty, or to please by beauty, or to amuse by oddity, or to stimulate by emotional excitants, or to give the mind an intellectual treat—something to admire, on any terms, is the craving the pulpit must satisfy. Even among professed Christians there are too many who seem to go to church services only to "enjoy" them, and whose enjoyment is largely, if not extensively, critical. Everything is either "liked" or "disliked." Whether anything is remembered or worked into the life—whether they are in a way to be made better by what they hear—is neither here nor there.

Those whose profession is such that better things should be expected of them, it is often sadly true, try the services of the sanctuary by a worldly judgment. Singing is to them not praise to God, but a performance, to be admired or otherwise; and preaching is good, bad, or indifferent, for precisely the same reason that a lyceum lecture is. Their mental attitude is critical. They are connoisseurs of sermons. The preacher, like the actor, "lives to please," and he "must please to live." For, on "pleasing men" his salary too often depends. Worldliness with money may prove too much for humble piety.

So the minister who desires to serve the Master supremely, and to be to men their "servants for

Jesus' sake," finds himself sometimes a strait betwixt two. He ought by all lawful means to commend himself to men, not for his own honor, not for their pleasure only, but that "by all means he may save some." How to do this without yielding to the temptation to let the means usurp the place of the end, is a question that may well exercise his most sanctified ingenuity and most prayerful diligence.

For the PRIMITIVE CHRISTIAN.  
"How Is This?"

BY M. M. ESHELMAN.

To S. S. Mohler.

My dear brother, your query, "How is This?" in No. 6, page 91, requires an answer; and in my weakness I shall try to give it some notice, keeping in view, however, that "brotherly kindness" which we have learned from Jesus.

Your query suggests two things in general, viz: that which is, and that which is not: 1. That which is—the Danish Mission; 2. The Western Mission, which is not.

The call from Scandinavia came to the church of the Brethren at Lanark, Ill.; and this church feeling alive to the welfare of the precious souls who asked for help, moved to supply the want. Feeling that it was an important call (similar to the one that came from the west for food a little more than a year ago), the church here sought the counsel and aid of neighboring churches, and the result was the brethren assembled in District Council at this place, Nov. 12th, 1875, to consider the matter. After one of the most solemn and impressive consultations ever held in this part of the State, it was agreed to send three brethren to Europe.

Had a similar call come direct to the church here from the west, south, or any other direction, I have no doubt it would have received the same attention. But unfortunately the calls from the west have all been directed to the Brotherhood at large; and since that does business through the A. M., and since the A. M. takes no hand in Missionary work, the calls, in a great measure, are unheeded. I know this ought not to be the case; but the trouble is, there are many things now-a-days that ought not to be. Apathy and indifference as to the more effectual spreading of the gospel are some of the ought-not-to-be's.

"Why not wait and ask the A. M. whether ministers should go to Europe to teach and baptize poor, precious souls?"

1. Because, in the words of an aged brother, "The commission of

Jesus, 'Go into all the world, and preach the gospel to every creature,' is the best commission ever given." The question of going or not going has been settled by the Lord himself. The only question then is, who should go? This is settled by the answer, any one who is well established and sound in the faith of the author of the commission.

2. Because the A. M. thus far has not been willing to undertake missionary work, but usually refers such matter back to the place where it originated.

3. Because the call was urgent, and seemed to demand immediate attention. But we will give that due regard to the A. M. that it deserves, and send our proceedings there for its approval or rejection. I do not believe there is a brother in Northern Illinois that wishes to rise above, or ignore, or treat disrespectfully the A. M. They think too much of their brethren to do anything disrespectfully of them. We acted in accordance with the best light we had.

"But why send so many?" 1. It was clear that one should go who could speak the Danish Language, since that is about the only language in the place from whence the call came, viz: North Denmark. 2. In South Denmark a majority of the people understand the German; hence it was thought good to send a German speaker. 3. It seemed good that an elder should go so that in case of church organizations the work could be attended to without delay. And then there is a field open in England for a brother to labor in. This country is within a few hours ride of Denmark; and if the brethren earnestly pray for those who have been chosen to go, much good may be done. But suppose only one soul is saved in the efforts, is not that alone a great and mighty work in the sight of God? If one soul is worth more than the whole world, is not one soul worth more than a few hundred dollars, which is a very small part of the world? But it is unwise to compare the value of a soul with dollars and cents.

Brother Hope will leave N. Y. for Bremen Feb. 29th. It is designed that he go on and find the best point for the brethren to locate; for they do not contemplate making a two or three weeks sojourn, but, as brother Eby remarked, remain a year or more if necessary. And I feel assured that those have been selected who will not be discouraged if they do not find success on every cross road and by-lane, but will, with patience and perseverance continue in the midst of every difficulty.

As soon as brother Hope arrives

out, he will get \$100. worth of tracts printed, and spread them among the people. If they do good, then more will be published; but if it becomes evident that no good will result, the balance of the Fund will be returned to be disposed of according to the wishes of the donors. One thing more:

The apostle says, "It is good to be zealously affected always in a good thing." For my part I thought it "good to be zealously affected" in the "good thing" of sending the pure preached word to those who called for it from over the sea. I did not, do not, expect to gather any fame from the sending of the brethren. Neither do I believe any other brother expects anything of the kind. With earnest prayer, to God, with tears, and struggles without and within have we labored day and night, all because we loved our fellow-men and the cause of Christ. Fame and honor never entered our mind. If any one has any fame, thanks, honor, etc., to bestow, give them to God, our Father, and his Son Jesus Christ, to whom be praise forever. Could I have had my way, I would have said "Go not, For oh! how hard it was for me to part from my dear brother Hope with whom I have often wept and prayed. Yes, I would have much preferred that he remain here so that we might joy and weep together personally, but the Lord's will be done, not mine. And then, too there are the other dear brethren who have been deputed to go; we would all prefer their company to their absence, but the Lord's will be done not ours. I know that will be a trying hour when I must take the hand of my dear brother Enoch Eby, and say, Farewell! We have tried to love each other, and oh! the strings of parting will not be at all pleasant. But the Lord's will be done, not ours.

In conclusion permit me to say, dear brother, I hope that your concern and interest for the people of the west may never grow less; and that other Districts may be prompted to move in the matter of supplying the demand. Let each church become alive to the interests of those who have never heard the unmixed gospel of King Jesus. There are more reasons for preaching to those who never heard the pure words, than to preach every Sunday to those who will not obey. But in our zeal for the spread of the gospel, let us not forget to let it also spread in our hearts. Let not pride and folly creep into our own hearts while we are looking out at the unenlightened elsewhere. May God bless you and all saints.



For the PRIMITIVE CHRISTIAN.  
**Secretism.**

BY JESSE STUTZMAN.

"We unto them that call evil good, and good evil; that put darkness for light, and light for darkness."—Isa. v. 20.

While looking over the contents of the PRIMITIVE CHRISTIAN No. 2, we rejoiced to find that brother S. Thomas dared to speak a word against the Hydra headed monster "Secretism;" that, too, right in one of his strongholds, Philadelphia, he "dared to beard the lion in his den." We hope since brother Thomas has brought the matter up for consideration, that we will have more upon the subject.

We have wondered very much for the last few months why we never see anything in our periodicals against this monstrous evil; and of all the many brethren that we have had the pleasure of hearing preach, there are but three who are endowed with commendable oratorical powers, (J. W. Stein, G. W. Studebaker, J. Quinter,) who have, so far as we know, raised their voices in public against the great evil; though many others we hope, are also discharging their duty in this direction. I have many times felt pressed to try to write something on this subject for publication, but always felt myself too small to cope with an enemy of such magnitude; and knowing myself to be unskillful in preparing matter for the press, do not now feel certain that our worthy editors will consider this article fit for publication; but we feel that the alarm should be sounded.

We were informed by a worthy brother a few days since, who, stated that he had a conversation with a neighbor who had taken about thirty degrees in Freemasonry; and said Mason told him, confidentially, that he thought he knew "at least a hundred Dunkards that belong to the order, and among them one of their leading men in conference;" but said he would "never tell who they are." I am not willing to believe that he is near the truth in the above statement, but am not prepared to say that it is all false; but even if it were, it might have its bearing on the minds of young men and boys, who might thus be led on until caught in the meshes of secretism, and kept in the lodge during life, and after death go to the grand lodge below. (Masons say above, but they are certainly in an error with regard to its locality.) I therefore feel that the matter needs exposition. That there is occasionally one "that is called a brother" that belongs to some secret order, we are

compelled to admit; and if he is a Freemason he has taken an oath, when initiated, that the poor, deluded, heathen cannibal of the Sandwich Islands might even blush to repeat, and that, too, while in a kneeling posture, with the left hand under the Bible and the right hand on top. The following is a copy of the oath as given by Edmond Ronayne, Past Master of Keystone Lodge No. 639, Chicago, Illinois. "I ——— of my own free will and accord, in the presence of Almighty God, and this worshipful lodge erected to him and dedicated to the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of ancient Freemasonry, which has been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or within a regularly constituted lodge of Masons, and neither unto him or unto them, until by strict trial, due examination, or legal information I shall have found him or them as lawfully entitled to the same as I am myself. I furthermore solemnly promise and swear that I will not write, print, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness. To all of this I most solemnly promise and swear, with a firm and steadfast resolution to keep and perform the same without any equivocation, mental reservation, or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an entered apprentice Mason. So help me God, and keep me steadfast in the due performance of the same." And then the Worshipful Master says to the candidate, "In token of your sincerity, and to make this obligation more binding, you will disengage your hands and kiss the Holy Bible, which is now open before you."

Dear reader, if you have identified

yourself with a conclave of darkness by taking upon yourself such a heathenish, heaven-daring, God-forbidden, imprecating obligation as the above, what can be your motive in also identifying yourself with the body of Christ? Christ positively said, "Swear not at all." Matth. 5: 34. Paul said, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11. Hear Christ again, "No man can serve two masters; for either he will hate the one and love the other," &c. Matth. 6: 24.

Now, dear reader, if you belong to a secret organization, in view of the above Scriptures, and many more that we might refer you to, we appeal to you, in behalf of the cause of our glorious Redeemer, to separate yourself from that body of sin; but if you will not do that, then do not ask to be any longer identified with the church, as you will only be a hindrance to the cause of Christ, and will bring upon yourself greater condemnation over which to weep, groan, and gnash your teeth in the dark chambers of the doomed. And to those who contemplate joining a secret body we say, Halt! never take a leap in the dark. You are free yet; remain free. If you are once caught in the cobweb of secretism it will be a rare chance if you ever get loose; and if you do not get loose you will certainly realize what Paul tells us will take place where he says that Christ will come "in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Some say they would not join the Masons, but see no harm in joining the Grangers. To such we say that Masonry is the oldest offspring, and Grangerism the youngest of the family of secretism. *All have the same common father.* "Abstain from all appearance of evil." 1 Thess. 5: 22. "In secret have I said nothing." John 18: 20. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9.

Arcanum, Ohio.

FOR THE PRIMITIVE CHRISTIAN.  
**Irresolution.**

BY LANDON WEST.

By this we mean a want of that determined spirit which one feels when he has fixed in his mind the object he wishes to gain. That it is a prevailing weakness, there can be no doubt; and it is seen among all classes, at all ages, and in both sexes. If it were not that we are placed where we are compelled to put forth an effort to live, the race had died away long ago. Man in his sinless state was an active being, and might

have remained so, but since his fall, he is compelled to put forth some exertion on his part; for food and raiment do not come of themselves. Sin has, to an alarming extent, produced a kind of lethargy, or sluggish, slothful disposition, which is the first cause of more failures than misfortune or bad luck. Men know that they must have something to eat, but they put off the time to secure it as long as possible. They also know that they must have fire and fuel to cook it, and that is delayed till they must work or starve. They are also certain that clothing is indispensable, yet that effort is delayed until there are but two sides to the picture—work or go naked.

How many can now say that they were at one time in a condition when they might have secured a good home, a very comfortable living for themselves and their children, but did not, from the plain fact that they did not *try* at the right time! When the day of opportunity is gone by, faith and works are useless; they can only be effectual while the object for which they labor is within reach. See, for example, the children of Jacob. They had had a most flattering report from the promised land; yet they feared the giants in that country, and so did not put forth the effort which was necessary to be made at that time, and in consequence did not obtain it. Had they shown the resolution seen in Caleb and Joshua, thousands of souls would have lived to enjoy a happy life in Canaan, who did not live to get even a view of it. It is so at this present time. There are many (and we have found some of them) who say they know they ought to live pious, Christian lives, and that they intend to do it, but that the time has not yet come, or that they cannot yet see their way clear, or that they are afraid they cannot hold out. In reply to all these we will say that the probabilities are that they never will; they have not the resolution to make an effort.

We, not long ago, heard a friend speak of an acquaintance, a young man,—at present engaged at a large salary in a very paying business—who says, that all that a man needs in order to succeed well in business is plenty of “snap,” and the reason why some men do not succeed is because they do not have it. You may call it “snap” or what you please, but it is needed everywhere. It is needed by the farmer, the tradesman, the agent, the editor, the statesman, and the minister; in any other calling that a man may have, he needs a resolute spirit to move him toward the end he has in view, and that spirit almost invariably gains the victory. The truth is,

providence always helps those who make an effort to help themselves. “He that is slothful in his work, is brother to him that is a great waster.” “The slothful man saith there is a lion in the way, a lion is in the streets.” “Go to the ant, thou slug-gard; consider her ways, and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.” Proverbs 6: 6—8.

#### The Divine Presence.

And he said, my presence shall go with thee (Exodus xxxiii. 14).

The children of Israel had grievously sinned. The cloudy pillar had disappeared; the anger of the Lord was kindled, and the courage of Moses failed. Earnestly he pleaded in behalf of the erring people, and at length he prevailed. The Lord answered his servant, that his gracious presence should still accompany him in leading Israel to Canaan, the promised rest.

God's presence, reader! Reflect on this high honor. That he who reigns supreme amid the hosts of heaven—who is King of kings, and Lord of lords, should condescend to become the friend, the companion of sinful, erring men. Was ever pilgrim more honored? Ever traveler in better company? Yet God has ever been, and ever will be, the companion of them that fear him. Enoch walked with God. Abraham was addressed in these words, “Walk before me, and be thou perfect.” Christian! hast thou not also realized the fulfillment of the gracious promise? Yes. Methinks I hear you say, It has been the mainstay, the very life of my faith and trust. In the hour of trial it has enabled me to lift up my head on high, and to exclaim even from the deep waters, yet will I rejoice in the Lord. I will joy in the God of my salvation.

To the true believer there is no promise so precious and encouraging. It nerves him for conflict. It fills him with hope. With God by his side, what enemy need he fear? What path refuse to enter? Is he stript of worldly prosperity, he has one who can a thousand fold make up for the loss. Is he called to resign the loved and cherished, and to pass through the troubled waters of affliction? “I am still with thee,” calms the anguish of his soul and is as balm to the wounded spirit. Whatever else may be taken from him he knows that if he keeps near to God, God will keep near to him; that amid flame and flood, amid storm and calm, in pain and health,

in peril and safety, the eternal God will be his refuge, and underneath the everlasting arms.

Reader, do you sometimes feel that God is not near you; that your confidence, your faith, your strength have failed you? Ah! may not this be the reason: you have wandered from God. His presence is near, but you perceive it not. The world, its joys, and pleasures, and cares have come between, and darkness is spreading all around and within you. Oh! haste thee to thy Father and thy God! Away from these passing vanities, and once more he will take thee by the hand, and lift up upon thee the light of his countenance. Let your past experience of the joy of his presence constrain you to count all things else but lost, that you may have the fulfillment, the realization of this sweet promise. For if ever you have truly known what it is to have God by your side, then you know how precious, how delightful is the companionship. It can make the cottage bright and warm; it can sweeten the hard crust, and make even a cup of water blessed. It can inspire the soul with peace and triumph in the dark night-season of sorrow, and breathe sweet music the scene of sadness and of gloom.

Christian! be it yours to walk with God. Strive to behold him by faith amid your joys and sorrows, in the family and in the world, in the secrecy of the closet and in the daily walks of life. See him as he fills your cup and makes it run over. See him as he dashes it from your lips, not in anger, but to draw you to himself. See him in the smiles and love of the unbroken family circle, and in the sorrow and sadness which you must feel as you gaze on the empty chair, or the picture on the wall. See him leading thee onward, step by step, never failing nor forsaking thee, but faithful unto all his promises.—*Selected.*

HAVE we been hungry? We shall know how to feed others. Have we been thirsty? We know how refreshing a cup of cold water will be to those who are fainting and weary. Have we wanted sympathy and one kind word? We shall know how to comfort others, with the comfort Jesus gave us. Has a sword entered our soul? The thoughts of others are to be revealed. We must take affliction if we would have internal revelation.

It is much easier to find a score of men wise enough to discover the truth than to find one intrepid enough, in the face of opposition, to stand up for it.



## For The Young.

### How Do You Pray Now.

"How do you pray now, grandpa?" said a little four-year-old boy in Forestville, Ct., as he stood looking up into the face of his grandpa, who stood with his overcoat on, just ready to start for the cars and return home some forty miles away in Westfield, Massachusetts. He had come down the night before to see his son, arriving wet and weary, and failing to find him at home, he had waited till morning, and was now preparing to depart without seeing him; and having over-slept, and being in some haste to reach the cars in season, family worship had been omitted.

The little boy had been at grandpa's house the previous Summer, and had often listened while the good man prayed, and now, missing the accustomed devotion, he inquired, "How do you pray now grandpa?"

The man's heart was touched by the child's question.

"I'll let you see how I pray," he replied, and falling on his knees he poured out his heart to God imploring blessings upon the grandson, and upon his father and mother,—praying that the whole household might be blessed and saved; and then hastening to the railway station he returned to his home.

By and by the little boy's father came home, and the child ran to him and said, "Grandpa was here, and he prayed for you, and me, and mamma:—and papa, can't you pray?"

The Father was not a praying man, though a child of many prayers, and the question of his boy pierced him to his very heart. Very soon he was found among those who were seeking the knowledge of the Lord, and the salvation of their souls.

In a few days the grandfather received a letter from his son who wrote, "I am the happiest man alive," and proceeded to tell how he had sought and found the Saviour. And with it came another letter from another son, who had been away from home, and from whom nothing had been heard for years, and who reported his whereabouts and closed his letter as never before, with "God bless you."

The old pilgrim's heart and eyes were full. For twenty-five years he had prayed every day for his boy that he might come to the knowledge of the truth, and sometimes had almost feared that his prayers had been in vain, but now the answer had come, and so wonderfully,

by the ministry of a little child, and with no human skill or power; and when they had devoutly given thanks to God, the old man's little daughter of thirteen, spoke and said, "And a little child shall lead them."

Let the children of the Most High be encouraged to pray in faith, to pray without ceasing; to pray and never faint. The day of blessing will come ere you are aware, and a faithful Creator will not forget his creatures' cries.—*The Christian*.

### The Dying Girl's Penny.

A little girl attended a missionary meeting, and sat upon her father's knee. While listening with deep attention to the speech of the missionary who was describing the miseries and cruelties of the heathen, she was seen to weep.

On her return home, she said to her father, "Father, could I not do something to send the gospel to the heathen?"

He replied: "What can you do? You are but a little girl, and have nothing to give."

To which she answered, "Mother gives me a penny a week; I could give that?"

"So you shall," said the father; "and I will buy you a little box to put it in."

An earthenware box with a hole in it was purchased, and every week did the little one drop into it her penny.

Not many weeks had passed when she was taken ill and died. Some time after her burial, the father took the box to the minister, and putting it into his hand, said, "This box belonged to my little daughter." And then he told about the missionary meeting, and added, "I have had no heart to break it myself, but have brought it to you; if you break it, you will find seventeen pence."

The minister did so, but found there eighteen pence. The father was surprised, and could not account for the additional penny. He therefore inquired if it was not seventeen weeks since the meeting, and found it to be so. When he returned home, he told his wife of his difficulty, and asked her if she knew where the other penny could have come from.

"Oh, yes," she said, "I can tell you. The day before our dear child died, a neighbor, calling to see her, observed that she was suffering from thirst, and on leaving said, 'Here dear is a penny for you to buy an orange.' When she left us our little one called me to her bedside and said, 'Mother, true, I am very thirsty, and the orange would be very nice; but I would rather you would fetch me my missionary box, that I might drop the penny in there. I

carried her to the box, and it was the last thing she did before she died. With a trembling hand and a faint smile on her pale cheek, she dropped the money in, and that penny made up the eighteen pence found in her box."—*The Christian*.

### Penmanship.

Few of our boys and girls know the value of a good handwriting; if they knew it, they would spare no pains to acquire it. To many a young man, a good handwriting is worth five hundred dollars a year; yes, and to not a few, a thousand dollars a year, or more. A good hand or a bad hand will turn the scale of success or defeat in securing valuable posts of labor.

Then, if you write to one who does not know you, your letter gives him his first impression of you. If it is a badly expressed and badly written letter, he sets you down, perhaps far below your real worth. This is an injustice to yourself. Moreover, a badly written letter, or article, or report takes up the time of the reader needlessly; and this is a wrong to him. Acquire a clear, readable hand. This you can do. Then, if you can learn to write with ease, rapidity and beauty, so much the better. A Christian should try to do well everything that he does.—*S. S. Visitor*.

### A Touching Incident.

Some time since a little boy came to one of our city missionaries, and holding out a dirty and well-worn bit of printed paper, said: "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

"Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou biddest me come to Thee,  
Oh, Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," he said, "in sister's pocket after she died; and she used to sing it all the time she was sick, and loved it so that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one, sir?"—*Guardian*.

WHEN you hear a man say the world owes him a living, don't leave any moveable articles, particularly any bank bills, lying around loose.

## The Primitive Christian.

MEYERSDALE, PA., MAR. 7, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and do not finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointment and vexation.

## THE RITE OF FEET-WASHING AMONG THE BAPTISTS.

Perhaps it is not generally known that the *washing of feet* as a Christian rite has been practised by our Baptist brethren in some of their congregations. Such, however, is the fact. Bishop Haven, of the Methodist church, gives, in the *New York Independent*, the following account of a communion meeting in a Baptist church of the colored people in the South: "The table was cleared of its fine linen and sacramental vessels, and revealed a plain white table, underneath which we had previously seen pails of water—or buckets, as they call them here. Pails is an unknown word in the Southern vocabulary. These were put on the table and a dozen tin basins were placed there. The

preacher got up, and evidently felt that his hour had come. He commenced an earnest discourse on the coming ordinance. He is a bright man, in color and in brains. He said: 'If you can convince me that this is not according to Scripture, I will abandon it. But to my mind it is as clear as the sun in the firmament. I find in the 13th of John that it says: "And supper being ended he riseth from supper and laid aside his garments and took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet.'" Now, if you can prove to me that this is not a duty, then you must prove that the Scriptures are not true. I want to go to heaven. I must go over this point,' putting the forefinger of his right hand on that of his left. 'I can't go round it so, nor so,' swinging the point of the right finger round the end of the other. 'I must go straight over it so! If I don't, I go to Hell. Now, if I must take that road to get to Heaven, I'd likes to know if I can get to Heaven any other way than by obeying the commands of Christ. "Do this as ye have seen me," he says. We must do it just as he says. I can't read; but I's got a good head on my shoulders and I can see as well as any man. Show me how I can get over that point and go round it,' and he hammered his finger-nail with the other finger most fiercely. 'I have preached the gospel twenty-five years, and I can't see it any other way. The brother that ordained me has read the Bible through twelve times, and he says he can't see any other way.' As all the the Bible authority and order for this service is in one chapter, without analogies or types, it did not seem necessary to read it through twelve times in order to master the 13th. of John.—But logic is logic."

After completing his account of the scene, the Bishop adds: "This ceremony is not confined to the colored people. They learn it from the whites, of whom there are or were many churches in the South. They are called 'Primitive Baptists.' The largest society, it is said, in Atlanta before the war, was of this sect. It was broken up by the war; but it is reorganizing. They are devout in this duty as they understand it, and seem to get shouting happy in discharging it."

As Bishop Haven is a man of reading and knowledge, and stands high in the Methodist church, we are much surprised that he should say as he did, in the language already quoted, "all the Bible authority and order for this service, (meaning *feet-washing*) is in one chapter," since there are various allusions to it in the Scriptures. He evidently has not read the Scriptures with care, or if he has, he had forgotten some things contained

in them when he used the language above quoted.

As a further testimony that the *Washing of Feet* as a Christian rite has been practiced by some Baptists, we give the remarks of Dr. Benedict upon the subject as we find them in his work called, *Fifty Years among the Baptists*, pp. 162, 163. He says: "From time immemorial this oriental custom, so often referred to in the history of the early Christians, has been observed by some groups of Baptists, in a religious manner in some parts of the country. In early life, I was acquainted with such a company, who, being Bible Christians to the letter, felt themselves bound to comply with the following direction of Christ, namely: 'If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you.'

"The general exposition of this passage, or the sense in which most of our divines understand it, namely, that the Savior here meant to teach his disciples humility and hospitality, did not satisfy the old-fashioned Baptists to whom I have alluded, and many others of their class. In their opinion, it was in some sense a divine institution."

From the foregoing testimonies from Bishop Haven and Dr. Benedict it would seem that the rite of *Washing Feet* has been observed by some Baptist churches, and we regret that it is not universally observed by our Baptist brethren, and by all others who acknowledge Christ to be their Lord and Master. For he said: 'Ye call me Master and Lord; and ye say well: for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.'

We also regret that the colored Baptist brethren that Bishop Haven witnessed observing the rite of washing feet, had not been more correctly instructed in regard to the manner in which it should be observed. According to the Bishop, only one foot of each person was washed.—And as he seems to have had good opportunities for seeing the performance, what he says we presume was correct. Our own Fraternity has been represented as observing it as the bishop saw it performed. And as others we know have done it in that way, from that circumstance, perhaps, we are presumed to do it in the same way by those who have never seen us perform it. We however wash one another's feet and not one another's foot, for our Lord said, "Ye also ought to wash one another's feet." And Peter said to him, "Dost thou wash my feet?" These expressions clearly indicate that the feet of each member are to be washed.



## Gleanings and Gittings.

### AN IMPORTANT CORRECTION.

The following from the pen of our faithful agent and worthy correspondent, J. R. Denlinger, of Dayton, Ohio, contains some important information, and we hope it will lead to further light on this subject:

"We have long been looking for some of our dear brethren to say something in reference to an article that went out in the *Vindicator*,—in the November number, 1875,—concerning a report or a reporter. It is generally understood that this was by consent of the churches, which is certainly a mistake. I know this from the fact that the churches here were not consulted—there was nothing said about a report or a reporter. Even the church in which the editor resides was not consulted. This being the case, we wish to ask our brother through your columns, why he published an article calculated to make the impression that it really was the desire of the brethren of Southern Ohio not to have a reporter at our next Annual Meeting. No wonder that the editor of the *Pilgrim*, in No. 45, expressed himself as being much surprised that a district professing so much loyalty to the Annual Meeting as Southern Ohio, should do so. It has much surprised many; but we do hope the matter may still be better explained and the surprise of many be removed. We do not think, in order to do justice to the question of a report or no report, which will come up at our next Annual Meeting, that this matter should be allowed to go out through the brotherhood without an explanation; and I think it would be well for the churches to be consulted concerning this matter, particularly southern Ohio. If this were done, our dear brother could speak for the churches, and not before."

In connection with the foregoing we wish to say that our brethren everywhere would do well to be prepared to meet this question at our next annual conference. It will be remembered that the subject was only deferred until next A. M. (Minutes 1875, Query 8), and it was not determined how the question should be decided. It was proposed that all the churches should be consulted, but when the question was deferred there was no mode of procedure laid down. This being the case it is possible that the next Annual Meeting may not be any better prepared to decide the question than was the conference of 1875. No doubt we would all feel very sorry should this be the case; but if there be no more done at home than has yet been done, so far as our knowledge extends, we can expect nothing better. Let us call attention to a

few steps that should be taken in order to be prepared to meet and decide this question.

1. Let every church vote for or against a full report in pamphlet form, and send the result by its delegates, or by letter, to its District Council. Where District Councils have already been held, and this step has not been taken, the churches should yet cast their votes, and make authentic returns to the delegates chosen to represent them in the next A. M. If this first step be not taken, we may expect a great deal of controversy, and possibly, to little purpose in the end.

2. The delegates to the district meetings should record the number of churches voting for and also the number voting against the report. If a majority of churches in any district is in favor of a report, this will be the sentiment of that district, and the delegates to A. M. must so report it, and *vice versa*. It is however important that the delegates to the A. M. keep a correct record of the number of churches voting each way. If these first two steps be carefully taken, when the delegates meet in Annual Conference they will be prepared for any emergency; but if these be neglected, we fear there will be trouble.

When this question shall come up at the next Annual Meeting, the first question will be, How shall we proceed to decide it? We imagine we can see brother A. rising up and saying, "We represent the Middle District of — and we hope there will be no discussion. Let us present the sentiments of the several districts here represented, and then let the majority have it. Or, if it be preferred, let us present the votes of the churches *pro* and *con* and give it to the majority. We are prepared for either of these, but arguments have been exhausted and we want no more discussion."

Next brother X. says: "We represent the Eastern District of — and are not prepared to dispose of this question in either of the ways suggested by brother A. We are not favorable to any farther discussion; but as the last Annual Meeting merely deferred the subject and did not determine the course to be pursued, nor instruct us to take a vote of the churches or the sentiments of the districts, we have done nothing in the case. We are here to assist in deciding this question, but are not prepared to make such reports as brother A. suggests."

In these two short speeches you have a fair sample of the opening out on this question, at our next Annual Meeting unless the preliminary steps already suggested be taken. And if the first two speeches will be similar to those of A. and X., as reported above, we will allow our readers to guess at the number and character of those that will follow, and at the probable results. B.

Now for the first time inside of two months are we up with our letters. How good we feel over it! We are sorry to find that there have been a good many misunderstandings, oversights and errors during this busy season. Our attention has been called to a number of failures, and so far as possible the required changes and corrections have been made. Most of our disappointed patrons have been very patient and have written to us with such kindness that shows that they appreciate our difficult task. We thank all such for their sympathy and forbearance. A very few, however, did not manifest quite so much long suffering. We do not blame them very much. It must be very trying when a person's name is flagrantly misspelt, or the paper is sent to the wrong office, or, perhaps, has been overlooked entirely and has not been sent at all. Now we are fully ready—waiting, willing, anxious—to make all corrections as soon as notified. Come right along, then, and tell us what you want, and we will serve you at once. You need not spend four or five cents to write a letter, providing you can state your business clearly on a POSTAL CARD. B.

OUR MANUSCRIPT BOX—CONTINUED.  
No. 3. A reply to brother D. P. Saylor's article on Preaching and Prophesying, by sister M. J. S. Huntington Ind. From this article we glean the following:

"The text, reads, Every man praying or or prophesying having his head covered, dishonereh his head; but every woman that prayeth or prophesying with her head uncovered, dishonoreth her head. Now if it is the supreme duty for the sisters to wear a covering all the time, The brothers would be under the same obligation to go bareheaded all the time. Would they not, brother? Do not ministering brethren often accompany sinners to church and try to persuade them to forsake sin and seek after righteousness? Do not brethren often prophesy in the wheat field, corn field, wherever they meet with sinners? I ask, do the brethren take their hats off every time if the weather is too hot or too cold? I have heard sisters say they cannot endure to wear a cap on week days, when the weather is very warm. I have read a great many strong arguments on the cap question, in favor and against. I have nothing to say against any sister's wearing a cap for a covering, if she thinks a cap is the only true covering; but if she wears it to please some brothers or sisters, it will avail her no more than if she would wear a plain bonnet. Works without faith are dead. I am positive that the sisters have to wear something for a covering when they bow before the Lord to pray but I think anything that is plain and common will answer for a covering.

No. 4. The Sabbath Day. D. A. B.—This brother wants to know why brethren in writing or speaking so often say, "Keep the Sabbath holy," or "Remem-

her the Sabbath of the Lord," &c. He does not want to criticise, but he is surrounded by Sabbatarians, who are not slow to take advantage of such expressions. He inquires farther, "Why not say 'the first day of the week' or 'the Lord's day'?" These questions have some importance attached to them, especially as we have no precedent in the New Testament Scriptures of the first day of the week being called "the Sabbath," "the holy Sabbath," or "the Sabbath of the Lord." It is not to be assumed that it is wrong to designate "the Lord's day" in either of these ways; but we should know and should be able to tell why we do it. It may properly be called Sabbath because it is observed as a day of rest, and "the holy Sabbath," because it is devoted to holy uses, and "the Sabbath of the Lord," because it is "the Lord's day" and a day of rest—a Sabbath. We might publish this article in full, but it would be likely to provoke controversy on this subject to no advantage. There are books and pamphlets in which about everything is said that can be said on this Sabbath question; and we hope those who feel disposed to engage in the controversy will do it elsewhere. We have no objections to admitting practical articles on the duties of the Lord's day. B.

Brother A. Molsbee of Hawkins Co., Tenn., Feb. 6th, says:

"We have had a very open winter until the first of the month, when we had the deepest snow we have had for several years. The snow fell on Tuesday night. It was about 7 inches deep with us; but the south land is nearly bare again."

ELDER Isaac Price, of Schuylkill, Pa., in reference to a full report of the proceedings of our Annual Meetings says:

"Let the question be, a full report in pamphlet form, at the expense of those asking for the report. Let there be no debate—simply take the vote yea or nay. Argument has been exhausted."

ELDER John Knisley, Plymouth, Marshall county, Ind., says:

"We have very wet and warm weather this winter, as much as I ever saw in my life. But for as changeable as the weather is it is very healthy so far. May the Lord bless all our dear brethren and sisters to prove faithful until death, and let all be engaged to bring many souls into the fold of God, while we have the opportunity to do so, for the time will soon come when we can no more work."

BROTHER A. Molsbee sends us the following item on church news from the Cedar Creek church, Tenn:

"There is nothing that does the Christian more good than to hear how the cause of Primitive Christianity is progressing. It was a great desire of the apostles to hear how the churches were getting along. This same desire is still in the Christian mind. But when we read of the good work prospering at oth-

er places and at home we are upon a stand-still, and sometimes on a decline, it should do or it does us good, and makes us try to be more faithful so that the Lord would receive his word in our midst.

Elders H. Garst and J. Wine paid us a visit, and labored very zealously with us from the 25th of Dec. to the 30th, and preached the word with power, and a great interest was manifested. The meeting was continued by our home preachers until the second of Jan., 1876. On the 9th of January there were three precious souls buried with Christ by baptism, and one more applicant to be baptized at our next meeting the Lord willing. We believe there are others almost persuaded to take up their cross. Our prayers are for the prosperity of the church. Brethren, pray for us.

BROTHER Hylton, of Floyd Co., Va., in a late letter says:

"We have had a very open winter so far; but one snow to cover the ground, and that only lay a few days. There has been a good deal of sickness, and still is, in our country, owing to so much warm, wet weather. Our family is in common health. Thank the Lord for his abundant mercy toward us poor, unworthy beings.

BROTHER J. W. Moats, of Polk Co., Iowa, Feb. 10th, writes:

On the 11th of Dec., 1876, brethren J. H. Filmore, of Shelby county, Iowa, came here and preached for us about a week. His labors were crowned with much success. Ten were added to the church by baptism. They were all young persons, brethren's children, aged from sixteen to twenty five. Also, brethren Daniel Deardoff and Melcher Newcomer of Illinois, were here and labored for us a few days. May the seed sown, like bread cast upon the waters, be found after many days.

BROTHER J. M. Baily, of Salem, Jewell county, Kansas, sends the following item of news:

There have been several added to the church here in the past year. Ives, Porter, and myself held a meeting and seven came out on the Lord's side. There were many more almost persuaded to become Christians. Those seven were baptized on last Sunday in the White Rock River. They shouldered the cross and went down into the icy grave in obedience to their heavenly Master's will. Brethren, we have no more ministers here to help us labor for the Lord; and we cannot nigh fill all the calls for preaching in this country. If you can send us no ministers, send us reading matter that we can hand to the people. I have been asked for something to read; but I have given all that I have, and have not the means to pay for more. Please send some pamphlets.

From brother Cyrus Wallick, Ionia Co., Mich., Feb. 20th, we have this:

Brother M. T. Baer of St. Joseph Co., came among us, the brethren of the Thorn Apple District, the latter part of January. He was with us over two weeks, and preached. The key-note of his sermons was the Scriptures as they are, without reference to the isms of men.—Several were baptized, one was reclaimed, and the members were encouraged.

Will some one please send us the address of Nathan Littler? He wants us to drop a few lines of information to him, but he has failed to give us his post-office.

BROTHER Christian Hope our Danish Missionary has embarked for Europe.—We have a postal card from him dated at New York, Feb. 26th, bearing the following message:

Dear Brother:—We leave for Europe to-day on the steamer Salier. Wishing you, and all the beloved ones God's blessing, we must bid you all farewell. Remember us when it goes well with you. Yours in love, CHH. HOPE.

POOR FUND.

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK XIV. 7.

Contributions.

Acknowledged in No. 9,	\$29 75
Alex. E. Shoemaker,	30
S. A. S.,	10
A Sister,	50
D. C. Hendrickson,	20
Elizabeth Reop,	1 00
J. F. Ross,	1 40
E. K. Jacobs,	
Sister in Green Tree Church,	75
J. H. Stephenson,	1 00
A. B. Fisher,	40
John Shriver,	25
Ezekiel Miller,	50
Elijah Horn,	50
Joseph J. Beeghley,	55
No. 5. E. M., Covington, Ohio,	5 00
Total,	\$42 30

It is very pleasing and encouraging to see what an interest is being manifested in sending the PRIMITIVE CHRISTIAN to the poor. No doubt these contributions are cheerfully given, and with such gifts and such giving the Lord is well pleased. We have often expressed our confidence in our brethren, that, when they see any thing to be a duty, and have an opportunity offered, they will perform it. The prompt and liberal manner in which our brethren and sisters are contributing to the Poor Fund, confirms this conviction. We confess, however, that it is a little difficult to get some to see that it is their duty to give a part of their precious gold and or silver or greenbacks for such charitable uses. It is not our purpose to say that they are not willing to learn their duty in this and other things, but education and habits of thought and feeling are hard to overcome. We are progressing, if not as fast as might be desirable, at least as fast as we could reasonably expect. If we could all have our eyes opened sufficiently to see Jesus in the poor, what a wonderful effect it would have on us! How willingly and liberally would we offer our "gifts—gold, frankincense and myrrh!" B.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Historical.

In the year 1811, there was, in the south-eastern part of Fayette county, Pa., in the neighborhood of Markleysburg, a small congregation of Mennonites, who had no regular minister to preach for them. About this time brother George Hinebaugh, a minister of the Brethren, of the Elk Lick church, would occasionally preach in the neighborhood of these Mennonites; and in this same year (1811) he baptized Magdalena Thomas, wife of Michael Thomas, and mother of Elder Jacob M. Thomas. She was the first person baptized in this church. Brother Hinebaugh continued his visits, and, in the course of three years, the number baptized had increased so that in the fall of 1814 they appointed a lovefeast at the house of brother Jacob Fike, one mile from Markleysburg. Elder Samuel Garber, of Rockingham county, Va., was present, and officiated at this meeting.—An election was held for one speaker and one deacon. The lot fell on Jacob Fike, speaker, and Alexander Thomas, deacon,—the former father-in-law and the latter uncle to Elder Jacob M. Thomas. Then and there was this church organized. It is now known as the Sandy Creek church, W. Va.

About this time brother Stuckman, a minister of the Jacob's Creek church, Pa., and brother Leatherman, of George's Creek, Pa., would occasionally come and preach for this newly organized church. In 1818 John Boger, a deacon of the Berlin church, moved into this church.—In 1824 an election was held for two speakers and two deacons. John Boger and Samuel Hazelett were chosen speakers, and Christian Musser and a brother Landman, deacons. Up to this time all the preaching was in German, Samuel Hazelett being the first English speaker elected. This same year, 1824, brother James Kelso, a minister of the Cumberland Valley church, Md., moved into the bounds of this church. Now, ten years after its organization, there were in this church, four speakers—two German and two English—three deacons, and, as near as we can learn, 30 members. From 1824 to 1834 the church had but few additions. In 1835 Jac. M. Thomas and Geo. Moyer were elected deacons. In 1836, or about that time, Jacob Fike (minister) moved into Ohio, and J. Kelso (minister) into another congregation, and a choice was made for two speakers and two deacons. Jacob M. Thomas and George Moyer were chosen speakers, and John M. Thomas and Samuel Boger deacons. In 1841 Andrew Umbel and Michael M. Thomas were elected speakers, and Joseph Zimmerman and Joseph M. Thomas, deacons, brethren Musser and Landman (deacons) being now dead. In 1845 George J. Thomas, Christian Fike and Christian Thomas were elected deacons. In 1850 this church built her first meeting house, known as the Salem church.—In the fall of this year, 1850, at the first lovefeast held in their new house, Jacob M. Thomas was promoted to the eldership. Samuel Hazelett now being dead, and George Moyer, from some cause, having left the church and attached himself to the fraternity known as the Shoemakers,

both being ministers, at this same meeting P. J. Brown and Christian Harader were elected speakers—both English. In 1852 John Boger died, and the German now ceased to be spoken. In 1856 Christian Harader (minister) moved to Iowa. In 1857 Samuel Umbel, Larken Hall, and J. M. Bennet were chosen ministers, and John Seese, Solomon Workman, and Franklin Shirrer, deacons. In 1858 F. C. Barnes was elected deacon, and Jacob Beeghley, minister, moved here.

In the spring of 1861 several series of meetings were held by the labors of P. J. Brown, Jacob M. Thomas, and Jacob Beeghly, which resulted in the addition of 91 by baptism and 5 reclaimed. This same year George Moyer came back to the church again. In 1863 Joseph M. Thomas, deacon, moved to Ohio; Larken Hall, minister, to Iowa; and F. C. Barnes elected minister and M. J. Thomas deacon. In 1864 P. J. Brown, minister, and J. Zimmerman, deacon, moved to O., and Jas. A. Ridenour, minister, moved into this church. In 1864 George Moyer died. In 1866 M. J. Thomas was elected minister; and in 1867 Henry Griffith, Henry Turney, John Romesburgh, Jacob Beeghly, and Samuel Thomas were elected deacons. In 1869 Joseph Recknor was elected minister, and Joseph Guthrie deacon. In 1870 John Romesburgh died; in 1871 Samuel Boger, deacon, died; in 1872 Henry Turney, deacon, died, and John Schrock, deacon, moved into this church. In 1873 Jacob Rush was elected minister, and Ezra Thomas and P. Strauser, deacons. In 1874 John Wilhelm was elected deacon. In 1874 Harrison Glover, deacon, moved to Nebraska, and Elder Solomon Buckalew moved into this church. So at this date, 1875, 61 years after the organization, this church has 9 ministers—2 of whom are Elders—14 deacons, and a membership of about 400.

Eighteen ministers have been elected in this church and twenty-eight deacons.

Of the ministers, 4 have died, 1 is in Missouri, 1 in Ohio, 1 in Iowa, 1 in Westmoreland county, Pa., 1 in Garrett county, Md., and 9 are still at home.

Of the deacons, 7 have died, 2 are in Ohio, 1 in Nebraska, 5 are now speakers, and 13 are still at home.

M. J. THOMAS.

PLATTSBURG, Mo., Feb. 16, 1876.

Brethren Editors:

Having been a reader of the *Christian Family Companion* from its infancy, and knowing that it bears words of truth and comfort to all parts of the brotherhood, as it surely does to us in the West, and since we never see any church news in the PRIMITIVE CHRISTIAN from the Smith Fork church, I have decided to write a few lines which I believe will be of interest to some. Although there is not much contributed from this church, the paper is always perused carefully, and we have reason to believe it is the means of doing much good. We always look to its coming with anxiety, and receive it with joy; and I know I can say of a truth that nowhere does it receive a more welcome reception, or is it wished greater success, than in the little church in Clinton Co., Mo.

To show that we have not been wholly idle in the work pertaining to the Master's house, I will say that brother Honberger, of the Hamilton congregation, came to us on the 6th instant, on a mission of love,

and stayed and preached for us over a week. The result was that 10 precious souls have said by their actions, that they are tired of sin, and have enlisted under the banner of King Emmanuel, by being baptized into the name of the Father, and of the Son, and of the Holy Ghost, thus showing to the world that they are not ashamed of Christ and his commandments, that he may not be ashamed of them before his heavenly Father and the holy angels.

Truly it was a season of refreshment.—As we journey through this desert, it will indeed be an oasis to which we can look back and say, "It was good to stop and rest awhile, for we all partook anew of the water of which if we drink we shall not thirst any more."

Fathers wept over their sons, and mothers prayed for their daughters; brethren went in each other's arms. When we come to think of the "heart felt religion," that is the popular theme of the day, I think if it does not exist among the Brethren, it does not anywhere. We know the angels rejoiced to see the ranks of the adversary scatter before the powerful weapons of Jesus and his love.

Brother Honberger did not shun to declare the whole counsel of God, and that, too, in such plain, unmistakable terms, that every earnest seeker after righteousness might see and understand. The Scripture which says, "The time will come when they will not endure sound doctrine," has been verified with us, for some went away declaring that if such were the footsteps of Jesus, they would never walk therein. If we are to be rewarded even to the giving of a cup of cold water, how great will be his reward, since one soul is of more value than the whole world. May the prayers of God's people ascend in his behalf, that he may be the means of turning many from the error of their ways; and let our prayers ever go upward for those who have so lately put on Christ, that they may ever walk in him; and so much the more when we consider that they are all very young, save one. They will have to endure the heat and burden of the day. May God give them grace sufficient for every time of need. And may those also who are so dilatory about the Master's business, and so neglectful of their soul's salvation, become weary and find rest at the foot of the cross, before it is forever too late, is the earnest desire of one who feels an interest in their welfare.

That we may all anchor safely in the haven of rest, is the prayer of a youthful sister.

LYDIA M. ELLENBERGER.

Visit to Gage County, Nebraska.

Brethren Editors:

Please insert in your columns a brief report of our visit to the brethren in Gage county, Nebraska. Brother Martin Spire and myself arrived at Beatrice on Jan. 7th. Object, to find suitable locations.—Our attention was drawn to this place by the article of brother Price in *Companion and Visitor*, No. 38, p. 621, of 1875. We met a Christian-like reception at brother Geo. Gil's, 1-2 miles northwest of Beatrice, at brother Wm. Price's, 7 miles north-east of Beatrice, at brother Henry Brubaker's and Isaac Fry's, 3 miles south-east of Beatrice, and at brother Peter Brubaker's in the town of Beatrice. We also met with other dear brethren and kind friends. All have our

heart felt thanks for their unmerited kindness to us while enjoying their pleasant associations. We found the members in a live and healthy condition in this young and promising branch, and we formed a high estimation of their qualifications for future usefulness and prosperity. We met with the brethren and friends at but two meetings, which were well attended, good attention and good order being also manifested. We were quite favorably impressed with the society here. The morals seem to be better here than any I have found in the West. We soon formed a strong attachment for the brethren and friends and their beautiful country, and made selections of land near the Brethren. Mine was near that which our worthy brother and assistant editor had chosen, owned by friend Crothers, who has been so liberal to the Brethren in giving of his lands to ministering brethren, and selling on easy terms, and at reasonable rates to the Brethren in particular. So far as we saw his lands we can say they will recommend themselves to purchasers, being convenient to timber, water and rock, markets, &c.

We also found a healthy and agreeable climate. While there we saw some plowing. The roads were smooth and dry, with no indications that they had ever been muddy. The soil and seasons can be safely calculated by the productions, and we found an abundant storage of corn, wheat, potatoes, hay and all vegetables. Fruit is as yet very limited; but we have learned that peaches were raised last season. We also saw fine and thrifty young groves of maple, cottonwood, &c., on prairie farms; also some fine O-age fences, and we were assured that where due attention is given they will be a success. We also greatly admired the Big Blue River, its abundant and pure waters, with its numerous tributaries, all lined with good qualities of timber. Beatrice, the county seat, is on the Blue River, a well-built and beautiful country town. We were surprised to see the large stone buildings and the amount of business done here. So far as our observation goes, we find the statements in brother Price's article above mentioned, correct, to which we would call the attention of all that are interested. They can also address him at Beatrice. The latitude is that of Philadelphia, and on the central line of emigration westward. Suffice it to say we found advantages sufficient to remove all prejudices against living in Nebraska, and can recommend this part in particular to all who want cheap and pleasant homes. But we advise all who would permanently locate to see for themselves. The families will (the Lord willing) leave here for Gage county this spring. We now submit the foregoing in behalf of the little hopeful band of brethren in Gage county.

ISAAC DELL.

#### To Brother G. B. Replogle.

Dear Brother:

Your notice of approbation of "Be Ye Holy," PRIMITIVE CHRISTIAN, No. 8, page 126, has been read, and I feel glad that the essay referred to, in part at least, meets your approbation. It appears that holiness is a trait of Christian character that is loved and cherished by our brethren even in this age of Christian perdition and corruption. In my correspondence with the brethren several have spoken approvingly of the essay. Among

these Elder Isaac Price says: "Dear Brother: I have with great satisfaction just read *Be Ye Holy*, by D. P. Saylor.—It did my heart good, &c." You will know that brother Saylor don't often hit a subject on which his views please all.—For instance, the article, "A Reason for our Hope," brought me a long letter from a brother, arguing against the reasons I therein gave why I do not cut, or shave off my beard, &c., in which the good brother (I love him) says, "Now, dear brother Daniel, as this is one of the things we practice for which we have no lawful reason, would not common decency demand of us to cut away as much of this (mark of Cain) as is disgusting to the brethren?" I claim to do this as far as my brethren have any right to be disgusted. I suppose this dear brother was sincere in his belief that we have no reason for letting our beards grow, and that the beard on man's face is the mark that God set on Cain. But notwithstanding his sincerity, he is in error on each point he makes. When we read the biographies and look at the pictures of the British Reformers, Jewel, Becon, Latimer, John Fox, Bradford, John Knox, Tyndal, Wickliff, Hooper, Ridley; with Calvin, Huss, Jerome, and all of the old fathers who protested against papal error, all are represented in their full beards. Luther, a Romish monk, is beardless, of course; this was not the only papal error he was not delivered from; (although he translated, *er sol der Jurd net ob scharan*).—And although it is and ought to have been known by all general readers that God's ancient people all had their full beards; so generally did the papal abomination of shaving prevail in the days of our boyhood, that but few holy fathers were found adhering to the ancient order of the beard, and forty years ago I knew of but one holy old father who had grace sufficient to endure the scoff of a full beard. I do not think we ought to censure our fathers too severely for their declension in this matter; they lived in an age in which they really knew no better, and the custom of shaving was general; they gave it no thought. Boys, among whom I was one, thought they must and did scrape over the face with a razor even before there was any *fuzz* to scrape off. But when men began to examine into the subject physiologically they learned that God had caused the beard to grow on man's face for some purpose, and this light shed light on some Bible precepts by which you and I now wonder "why the Brethren are so tenacious in sticking to the papal decree of clipping and shaving." There is another thing I wonder at—namely: In A. M. of 1804, but 4 in answer to the query whether a brother who shaves off his beard might be ordained a bishop, say that as God commanded his people in the law not to cut off the beard, and also Christ our Master and prensor, together with his disciples, has left us an example, &c. In consideration of these and other Scriptures and examples it could not be done in a saved faith, &c. In A. M. of 1822, 1835, 1846, &c., similar conclusions were reached. And now some brethren say a full beard is *too much beard*. Consistent, brethren.

That my application of the law of the priest will be strange to many, I have no doubt at all; it was strange to me before I studied it fully. And as for its being a little strong, I am sure it is no stronger

than the law makes it. And as to its meeting with opposition, I have no doubt. Nothing is more natural for us than to oppose a divine precept we are living in disobedience of. If the moral precepts of God were abrogated in Christ, then we are left without law for fornication, adultery, or, indeed, any crime in the gospel of Jesus Christ; and all the law we have to punish crime in the epistolary writings are taken from the law. Paul was brought up in the perfect manner of the law, and from it he obtained all his ideas in regard to the different vices he treats of, including that of marriage. In his 7th chapter to the Corinthians he says some things of his own and not of commandment. And to the married he commanded *yet not I but the Lord*, but concerning virgins he had no commandment of the Lord suited to that peculiar case; yet in it he would give his judgment, &c. And where he says, "The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord," is from the law, for he says, "the wife is bound by the law." The gospel gives no law on marriage; hence we have none but the *civil* and the *Mosaic* law on the subject, but as the civil says nothing in reference to marrying in the Lord, and the Mosaic does, it is manifest he had reference to the law God gave on the subject where he said, she is bound by the law. And as you have well said that "The children of Israel were expressly forbidden to marry persons who had no connection with the church," &c., is why he says a sister has no right to marry out of the Lord, i. e., to persons not belonging to the church. And I hold that a brother or sister marrying out of the church violates the law God given to man to institute and regulate marriage. And as a priest must marry a virgin of his own people to wife, how grievously, then, do elders, teachers, and deacons violate said law when they marry strangers. It is bad enough when a man becomes a brother and teacher, or bishop, after his marriage and his wife becomes not a sister; but to so marry after we are brethren and Elders is *too bad*.

In this as in the beard matter we have departed from the order of our dear old fathers who used to observe this apostolic order. Up to the beginning of the present century this order was observed in the churches in Maryland, and I presume in all the then organized churches. But in this, as in many other things, we became wiser than our fathers were, and we have annulled it. And I hesitate not to assert that it is the channel through which more departures from the simplicity which is in Christ have originated, than by any other; and if the church will ever be ruptured or overthrown this will be a leading cause of it. It was so with old Israel. When Balaam was not permitted to curse Israel, he advertised their enemies what to do to accomplish what he could not do, and that was, for these people to effect intermarriages with Israel, and they would gain their ends. *And they did*. To give all men their just dues, truth compels me to admit that in this matter the papacy is nearest right. "Brother Saylor, do you know that you are advocating an extremely unpopular doctrine?" O yes, I know it well, but I cannot help it: brother Replogle wants to know it. I hear with those who do not believe as much as I do.

D. P. SAYLER.



Discussion--A Letter from Brother  
R. H. Miller.

Brother Quinter :

As I have got through with the discussion near Peru, I will give your readers a short account of it and my feelings since its labors are over. As my health is rather poor, and I was pretty well worn down when it commenced, I, of course, am not feeling very well, physically, at present, but am not really sick.

When I received word from brother Beer that neither of you were coming, I felt considerable disappointment, knowing that Mr. Walker was to have the help of experienced debaters there. In addition to that, when I got to Peru and learned that neither brother Moore nor brother Brumbaugh were there, I felt as though I would have to stand alone. But when I arrived at the place of discussion I found brother Royer, from White county, who gave me great assistance, and with whom I was happy to form an acquaintance which I hope will never be forgotten.

The discussion seemed to me one of the strongest efforts they have ever made against the doctrine of the Brethren.—Mr. Walker, their champion, has probably had more debates than any other man in our State; has held two debates with the brethren before this; and in addition to that, was present when Mr. Jewel and I discussed these same subjects for five days. Besides, he had around him all the help he needed. When I knew he had all the advantage on his part, I felt confident that one of their greatest efforts was going to be made, and, according to my ability, I made the best effort I could to meet it.

The discussion commenced and continued throughout with more than ordinary zeal and energy on the part of the disputants, yet without any special indication of bad feeling. My opponent was evidently a shrewd, wily debater, but too much disposed to misrepresent the thing he was contending against and the position of his opponent. That, however, is the common course of those who contend against the truth. Since it is over, we feel, more than ever, confident that the faith and practice of the Brethren cannot be overturned by all the skill and ingenuity that may be brought against it; for we believe God is its defense. I may not be a proper judge of the result of the discussion, but I am confident in my feelings that our cause has lost nothing in the contest, and I really think that almost the entire audience outside of both churches were satisfied that our cause gained in the discussion; and we think our brethren were encouraged and strengthened in their faith, and gratified with the result of the discussion; and hope they will give God all the praise, for his truth has been our strong support in the contest.

We would here give our love and thanks to the brethren and sisters for their kindness during the discussion. Under such labors as we had, their kindness was fully appreciated, and will long be remembered. We made our home with brother Kingery; and truly it was a pleasant home to us and our assistants. We all owe our thanks to his son Benjamin and his wife. They are not members of our church, but if they were, they could not have been more kind. May the Lord reward them for their trouble. There are many dear friends that are not members

of our church, whose kindness and approbation and care for our brethren from a distance, have well merited a life-long remembrance, and feelings of gratitude that may be cherished when after years have come. And we hope the impressions made on their minds as well as ours may help to lead us all in the pathway of God's holy men, through earth and up to heaven, where kindred spirits meet in the joys of an everlasting life.

When the discussion was over, I returned home. I arrived at noon, but left again next morning, about daylight, which went hard with me in my exhausted condition. As I have rather poor health, and have spent a good deal of time in discussing for the Brethren, and as it is the hardest labor we have to perform, I hope the brethren will call on some other ones when it becomes necessary to hold discussions, as I think I have done my share in that kind of work.

We are now at Indianapolis to finish the publication of my book, and we feel thankful to the brethren who have in advance sent us subscriptions for our work as it will be a great help to us in paying for the first edition. We hope the brethren will continue to send in their subscriptions, and we feel so confident that the work will please the brethren that we say to all the brethren who send in advance, that if they are not satisfied with it and desirous for its circulation among the brethren and the world, we will return their money if they are disappointed and will tell us. The discussion was extended so long that it will delay the work getting out a few days longer than was expected; but I expect now to attend to nothing else until it is out. Those who get the discussion with Walker, need not hesitate to send for the book on that account, for our book will contain much more than was in the discussion with Mr. Walker. \* \* \* It is a good thing for our brethren to be well posted on these subjects, for almost the whole of Christendom is against us, and there is very much in the matter of being able to give a reason for the hope within us: it carries conviction to the hearts of others.

In the book we offer there are some new subjects, and, of course, some new matters brought up; and if any of the brethren can find anything not consistent with the word of God, we hope they will point it out, and we will gladly change it.

R. H. MILLER.

Ladoga, Ind., Feb. 23, 1875.

The Stein Proposition.

Doubtless the brethren are generally aware that brother Stein has renewed his request for 13,000 copies of "Trine Immersion to send one copy to each of the 13,000 Baptist ministers now in America. For this purpose we have agreed to furnish them post paid for the small sum of ten cents per copy. We made this proposition in the full faith that the desired amount would be easily raised, and by having such a large number printed at one time they could be furnished at such greatly reduced rates. There is now something over \$200 00 raised, which will pay for over 2,000 copies, but we do not want to print any till all the money is raised that is going to be donated for this purpose, as we would have to lose considerable in the operation, but by printing them all at one time and sending them right out, we can save ourselves from any loss.

Now, then, whatever is going to be done in the work should be attended to at once; we want to get it off our hands, put the pamphlets to work, and be ready for something else. Every one who feels interested in this undertaking should respond to this call now, send in their donations, urge the matter upon the attention of their friends and make the enterprise a success.

We feel a delicacy about urging this matter. It being my own work that brother Stein wants circulated among the Baptist ministers, some might suspect me of improper motives should I be too free about urging the project forward. We however call the attention of the brethren to it hoping they will push the work through as rapidly as possible.

We further suggest that the money be sent to either the PRIMITIVE CHRISTIAN or *Plym* office and then the editors of those papers can report and hold the same till the full amount is raised. This will save the necessity and inconvenience of appointing a treasurer. Those who are writing to me can send money to my office if they think proper, but I prefer that all of it be sent to our editors. It would be a good idea, while brother Stein is traveling among the brethren to take up collections for this purpose where he preaches. Fraternally,

J. H. MOORE.

Urbana, Ill., Feb. 20, 1876.

HENDERSON, Henderson Co., Ky., }  
Jan. 18, 1876. }

Brother James :

We left our home in Woodford county, Ills., Dec. 24th, 1875, on a preaching and prospecting tour south. We stopped at Hudson, Ills., and attended several meetings. I left Hudson on the 29th, in company with brother E. D. Kindig and my companion. We set out for Henderson county, Ky. After some delays, by having to stop over, we arrived at Shawneetown on the 31st; took steambath a distance of 65 miles to Henderson, where we arrived on the morning of Jan. 1st, 1876. Henderson is a nice town of about 8,000 inhabitants. There we met with some old acquaintances and distant relatives from the country, and were taken by John P. Gish to his home. We commenced meeting at the Bellfield school-house on Sunday the 2nd of Jan. We also had several meetings at Crossplains, some distance from Bellfield. Up to this time there have been 16 baptized, and, I think, if the brethren of Southern Indiana or southern Illinois would come and preach for them they would soon have quite a congregation.

Now, brethren, don't forget this. Your best way is to come to Evansville, then by boat down to Henderson. The members live about 7 miles south east of Henderson. They will meet you if notified in time. You will write to John P. Gish, Henderson, Ky. We expect to go on south in a few days. We will stop in Muhlenburg Co., Ky. If blessed with health and luck we may go as far south as Florida. Your readers may hear from us again.

Fraternally,  
Jas. R. GISH.

Changes of Address.

Brother T. W. Graham has changed his address from Malcoln, Iowa, to Beatrice, Gage Co., Neb.

BROTHER George Barnhart's address

will be Ottawa, Franklin county, Kansas, instead of Centropolis, Kan.

BROTHER John Shepherd's address is Eagles Corners, Richland county Wis.; instead of Forcst, Wis.

**Announcement.**

The District Meeting for the First District of Virginia, instead of being held with the brethren in Forsyth county, N. C., as had been appointed, will be held at the Johnsville church, Montgomery Co., Va., on the 12th and 13th of May next.  
H. P. ILYTON.

**MARRIAGES.**

Feb. 8th, 1876, at the residence of the bride's parents, JOHN C. HUMBERT of Augusta county, Va., and sister KATE WINE, daughter of Elder Jacob Wine, of Shenandoah county, Va.

At Geneva, Neb., Feb. 12th, 1876, by C. M. Northrup, brother Geo. H. VANBUREN, of Carlisle, Neb., and sister MAY HOLSINGER, of Hamilton, Fillmore county, Neb.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Jan. 11th, 1876, sister MARGARET SPANKLE, wife of brother Jacob Sprankle, near Canton, aged 79 years 1 month and 7 days, leaving husband and six children, four preceding her in death. She had forty-six grandchildren, and fifteen great-grandchildren. She had been a cripple for more than three years, during which time she could not attend church. She said the more she suffered the stronger was her faith. Anointed by brethren Keim and Weaver. She suffered for years with lung disease. She spent much of her time in reading, and seemed very willing to depart, telling her children not to cry for but prepare to meet her. Funeral sermon by brother J. Kliese.

MARGARET FREY.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Lydia Rhodenbaug 2 00; D M Snavelly 1 50; R P Siller 50; Mary C Miller 50; Aaron Berkeley 2 20; John T West 1 00; Jacob L Meyers 3 80; S A Walker 0 00; Daniel Miller 25; J Swinger 3 20; Joseph Holder 1 50; John C Humbert 1 00; Joshua Shultz 1 70; Nannie A Miller 1 00; Thos D Lyon 1 70; Emanuel Newcomer 1 00; E Mislner 25; Aaron Bower 1 00; A C Numer 4 79; S C Keim 5 00; Levi Anders 6 00; Wm Latham 1 70; J M Whittier 21 15; C M Peterson 1 00; B B Blough 10; Michael Bowman 1 00; Israel Shirk 2 50; Levi Miller 3 15; S S Mohler 3 20; John Galle 20; Sarah Chamberlain 1 70; Guilford Leslie 1 45; Phebe A Holtz 7 10; John Sanbough 1 60; A H Hamm 25 00; Christian Birk 10; D L W Bowers 80; Isaac E Branson 4 40; H J Hanger 42 25; Michael F Snavelly 5 00; Alfred Bollinger 2 00; Henry Zuck 2 00; John Faucler 2 90; L B Rowland 3 20; A Pearsall 50; John W Emmert 1 50; Daniel Rodes 1 10; J W Moats 1 00; H J Brubaker 8 00; J C Urey 10 00; Joe Hildebrand 1 00; D M Mohler 22 00; J W Witt 1 70; Jas Y Heckler 17 80; Daniel N. Wingert 2 40; W J H Banman 10; Newcomer 5 08; Henry Longstacker 3 20; N B Johnson 1 00; Jesse Stangman 11 00; A H Putterbaugh 7 20; Isaac Kulp 25 40; Thos B Warrick 1 00; Anna Oakes 1 15; Geo Girt 1 70; Jacob Zigler 80; C B Spigler 5 78; B L Gordon 4 80; Rachel Boyle 20; A W Blaich 1 50; Moss Keeser 1 60; Eliza Brandt 2 00; Daniel Garber 1 6; Jane Sturgia 1 00; Jacob Hoover 3 00; B J Kelly 1 00; J H Lonpaecker 1 00; Nancy Reed 3 00; B B Bollinger 8 75; John S Snobberger 3 20; Fred W Kahler 8 80; D G Vanner 1 00; B E Plaine 9 10; Benjamin Benschoff 6 40; John M Pike 1 00; Harvey M Barkdoff 1 00; Geo W Fields 1 00; John Reesbier 4 20; Elisha A Crawford 1 00;

Jacob Wine 44 40; M H Smith 5 00; Wm Hain 10; Henry Swadly 4 50; Sadie E Koop 10; John A Studebaker 5 50; J F Ross 3 50; C Lam 1 00; John Umphlet 1 00; Jesse Sipe 13 00; Jas Brunk 30; E Mislner 1 25; H Hauger 1 35; D N Wingert 2 00; Dr D S Caylor 1 45; Fannie Poley 2 40; James Hardy 1 00; Elias Troxel 2 50; John P Miller 13 50; E B Shaver 11 08; W H Hopkins 1 35; J W Jarbol 4 50; J G Bashore 17 60; Samuel Greenwalt 13 64; Christina Royer 1 00; Jas Harvey 1 00; Moses T Baer 5 00; Abram Burkholder 2 30; John B Lutz 1 60; Benjamin Keeney 5 45; Sannel Snider 21 50; N N Hock-enberry 1 00; H H Troop 33; D Horning 1 00; A J Correll 10; Jas Hildebrand 3 20; Henry Shaubarger 1 00; S H Caylor 3 20; W H Sawyer 5 40; Henry Keller 1 00; David Oberholzer 1 00; Thos M Bowman 1 70; Mary Crouse 50; James H Graham 1 70; J M Priddy 1 50; Daniel Wyrong 1 44; Daniel J Yoder 80; E K Jacobs 100; Susan Rodes Sen 1 00; Alonzo Workman 1 35; Catharine Clark 75; S H Sparger 1 50; Rebecca Studebaker 1 00; J D Tawzer 5 00; P M Evans 1 60; John G Kline 14 40; J C Mays 1 00; H P Strickler 4 80; J K Byerly 1 00; A Sutsman 3 20; John Shriver 75; E D Book 1 60; H B Lehman 1 00; G W Siddleman 1 00.—Feb. 26th.

**"Know thy Opportunity."**

The grim monster, Death, was stealthily approaching. I could almost feel his hot, fiery breath upon my forehead. My faithless goddess, Hygeia, had utterly deserted me. Only now and then would Morpheus befriend me, but on this auspicious day he had deigned to moisten my eyelids with heavenly ambrosia, and I slept. As I slept, behold I had a dream! I thought that I was roaming upon foreign soil whither my physician had sent me to recover my health. I was in a great metropolis—one of the grand martlets of the world. In one of my strolls I chanced to meet a man who had in his hand a handsomely-bound volume, entitled "The People's Common Sense Medical Adviser," and who said that he was an agent for the book. The title was such a novel one that I was impelled to give the work a casual notice. As I hastily glanced over its pages, I observed that it contained treatises not commonly found in medical works. But I had too many times been hoaxed by appearances, and I determined that I would have nothing to do with it. A voice within me, like a faithful mentor, whispered, "Know thy opportunity; in that book is thy salvation!" I began reasoning with myself.—Although doubtful and distrustful, yet I put forth my hand to take the book, and lo! the agent was gone! I was miserable. In my agony I awoke. Great drops of perspiration were upon my brow. By my bedside was a friend who had called during my slumber to see me. Said my friend, "I have brought with me a book, just published, which I thought might interest you. One glance at the work and I was assured that it was "The People's Common Sense Medical Adviser," by Dr. R. W. Pierce, of Buffalo, N. Y. Surely, this was the veritable book which I had seen in my dreams. My friend loaned me the work, and every day, as my strength permitted, I perused its pages. Although it contained very interesting treatises on Biology, Cerebral Physiology, Human Temperaments, Nursing of the Sick, etc., yet, being an invalid, I was most interested in Diseases and Remedies. I believed that I had a liver affection, and yet more than one medical attendant had pronounced my disease Consumption, and that I would fall with the autumn leaves.

In that book I found my symptoms perfectly portrayed. I was then confident that I had not deceived myself. I reasoned thus: "Any man who can so truthfully depict my feelings, and apparently understands my constitutional tendencies, must know just what my physical system demands. I will trust my case with Dr. Pierce. I will take his Golden Medical Discovery as recommended for my disease." The result is, that after having perseveringly followed his prescribed treatment, I once again enjoy the blessings of health. Therefore, I would say to the afflicted, "Know thy opportunity," and take Dr. Pierce's Golden Medical Discovery. Qus.

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4-tf

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S. BEARD,  
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THE  
**PRIMITIVE CHRISTIAN**

is published every Tuesday at \$1.60 a year, postage included.

This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by True Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

Subscriptions may begin at any time. For further particulars send for a specimen number. Address,

JAMES QUINTER,  
Meyersdale, Somerset Co., Pa.





# Primitive Christian.

Vol. J D Hoopack

BY JAMES QUINTER.

"Earnestly Contend for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY MAR. 14, 1876.

No. 11.

For the Primitive Christian.

## NICODEMUS.

BY JAS. Y. BECKLER.

One of the great Sanhedrim came  
Before the unassuming Lamb,—  
A ruler of the Jews was he,  
A ceremonial Pharisee.  
He came by night, not in the day,  
To hear what Jesus had to say,  
And spake to him: "Now, Rabbi, we  
Very well know that thou must be  
A Teacher come from God; because  
No man by human power or laws,  
Can do these miracles that thou  
So wondrously hast done till now,  
Excepting God be with him."

Then

The Savior answered him, as when  
A man repeats, affirmingly,  
A truth, by "Verily, verily,"  
(A strong assertion it must be—  
A solemn truth,) "I say to thee,  
Except a man be born again,  
(His worldly wisdom will be vain,  
The kingdom of God he cannot see;  
It is to him a mystery."

Surprised to hear: assertions strange  
(Truth in itself no man can change;  
All truth, whatever truth it be,  
That truth exists eternally),  
Responsively the answer came  
Back to the meek and loving Lamb:  
"How can it be as I am told?  
How can a man, when he is old,  
Be born again? How can it be?"  
Quoth Nicodemus, earnestly.

Again the Mouth of Wisdom spake,  
Not only for that Rabbi's sake,  
But for the sake of all mankind,  
Who think they see, but still are blind,—  
Or being blind, that they might see:  
"Verily, verily, I say to thee,  
And every man and every daughter,  
Except a man be born of water,  
And of the blessed Holy Spirit,  
He never can by his own merit,  
Enter into the kingdom of God."

Although Christ's fame was spread abroad;  
The ruler thought it strange and odd  
To hear assertions of this kind;  
Yet he had hopes in him to find  
Sublimest wisdom. But "Ye must  
Be born again," was more than he  
Could comprehend. "How can it be?"  
Was all that Nicodemus, just,  
Surprisedly could say or ween.  
And as the lowly Nazarene,  
Continued to expound his text,  
The Rabbi seemed still more perplexed:  
The truth whereof he could not see,  
But still exclaimed, "How can it be?"  
Harleysville, Pa.

For The PRIMITIVE CHRISTIAN.

## My Conviction. No. 3.

BY GEO. BUCHER.

Christ rose on "the first day of  
the week" "very early in the morn-  
ing," and he "appeared first to Ma-  
ry Magdalene, out of whom he had  
cast seven devils. And she went  
and told them that had been with  
him, as they sorrowed and wept."  
Next he appeared, "that same day,"  
to two of his disciples as they went  
to the village of Emmaus. One of  
these was Cleophas. And as they  
talked about the things that had  
happened, "Jesus himself drew near,  
and went with them. \* \* \* And  
they drew nigh unto the village  
whither they went: and he made  
as though he would have gone fur-  
ther. But they constrained him,  
saying, Abide with us; for it is  
toward evening, and the day is far  
spent. And he went in to tarry  
with them. And it came to pass,  
as he sat at meat with them, he  
took bread, and blessed it, and  
gave it to them. And their eyes  
were opened, and they knew him;  
and he vanished out of their sight.

\* \* \* And they rose up  
the same hour, and returned to Jerusa-  
lem, and found the eleven gathered  
together, and them that were with  
them.

Luke here tells us that the two  
went "the same hour," and John  
says, "the same day, at evening,  
being the first day of the week,  
when the doors were shut where  
the disciples were assembled for fear  
of the Jews." And as the two were  
speaking to the other disciples,  
Jesus himself stood in the midst of  
them, and saith unto them. "Peace  
be unto you!" And presently he  
breathed on them and said, "Re-  
ceive ye the Holy Ghost. Whoso-  
ever sins ye remit, they are re-  
mitted unto them; and whoso-  
ever sins ye retain, they are retain-  
ed." So John says. Mark has it  
thus: "Go ye in all the world, and  
preach the gospel to every creature.  
He that believeth and is baptized  
shall be saved; but he that believeth  
not shall be damned." And Luke  
has it: "Thus it is written, and thus  
it behooved Christ to suffer, and to  
rise from the dead the third day:  
and that repentance and remission  
of sins should be preached in his  
name among all nations, beginning

at Jerusalem." And Matthew has  
it: "Go ye therefore and teach all  
nations, baptizing them in the name  
of the Father, and of the Son, and  
of the Holy Ghost; teaching them  
to observe all things whatsoever I  
have commanded you; and lo! I am  
with you alway, even unto the end  
of the world."

We learn, then, from the foregoing  
facts, that Christ commissioned his  
disciples in the evening of his resur-  
rection day; and the commission  
was to "all nations" "beginning at  
Jerusalem." The limitation as to  
time was "alway, even unto the end  
of the world." If Christ had said  
"you must do all this work in one  
year," they might well have been  
startled. But we find them first on  
duty at Jerusalem, as they were  
commanded, preaching "repentance  
and remission of sins;" and this they  
did to "every nation under heaven"  
—to the "devout Jews," of course, of  
"every nation." The preaching  
was not all at once to Jews and Gen-  
tiles, but "to the Jew first, and then  
to the Gentile." The work did not  
go, so to speak, as by "steam and  
electricity;" but (the kingdom of  
heaven is like to a grain of mustard  
seed" which works) slowly, gently,  
surely.

This preaching took place at Je-  
rusalem in A. D. 33, and in 41, eight  
years later, were the words first  
spoken to the Gentiles whereby  
they should be saved. And if it took  
eight years to start the gospel  
among the Gentiles, what time will  
it take to consummate it? "To the  
end of the world."

The Christian religion is a practi-  
cal religion, therefore to have it im-  
printed, practical preaching is re-  
quired. One preacher that lives  
among his hearers, and lives his  
preaching out is worth a dozen  
"comers and goers." The apostles'  
preaching was practical; but they  
could, nevertheless, not work faster  
than the Lord opened the door; and  
the brethren can't work faster either.  
The work must go slowly, gently,  
but surely. As in every case, so in  
this, there are extremes. Some have  
too much of an evangelizing (?) spir-  
it, whilst others have too little. We  
shall of course not "quench the Spir-  
it," but then the "spirits of the  
prophets are subject to the proph-  
ets."

Experience teaches us that the  
greatest evangelizers (?) are the poor-



est house-keepers. The Scripture, "Why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?" is as applicable here as any other place. What good would *quantity* do, if *quality* were left wholly out of the question? But when "the door is open" and the work is as plain as the noon-day sun on a bright day, what is to be thought of a minister who *then* excuses himself with "his wife," with "five yoke of oxen," with "a piece of land," or with "the one talent" and "can't afford it?" "Let the dead bury the dead, go thou and preach the gospel." And again, when the work is on hand, as stated above what is to be thought of the church which refuses *then* to lay hold of the heavenly work; and which has not the courage *then* to say "we have called you to the ministry, go thou, do thy work, we will bear thy burden?"

The reader will have noticed that the words *evangelizing* and *evangelizers* are interrogated in this article. This was done to show that he who is an evangelizer (?) abroad, without being one at home is no evangelizer *at all*. He who is no evangelizer at home is none abroad. He may open the door wide, so that there is a great gain in quantity, but what is gained in quality is lost in quality.

Cornwall, Pa.

FOR THE PRIMITIVE CHRISTIAN.

### Missionary Work.

BY LONDON WEST.

This great subject was treated in No. 4, by brother D. P. Saylor; and as we read it, our soul was filled with raptures to hear what we thought was a word spoken in a fit place. But before we completed the reading of it, our spirits were chilled by the reflections he put upon the labors of others, and especially upon what is said by Paul. Rom. x 14—18. The brother does not fully express his views, we think, but the impression is made by what he does say, that Missionary work is not necessary, and that the entire world has already heard the gospel preached. He quotes Adam Clarke as he presents Paul's question, "How shall they hear without a preacher?" and answers the Doctor by using Paul again, when he says, "But have they not heard? Yes, verily, their sound went out into all the earth and their words unto the end of the world." Rom. 10 : 18. He cites the speech of an Indian Chief, Red Cloud, before the President at Washington, to show that

the gospel in the hands of a sectarian preacher will not improve this son of the forest, and this he gives as a second reason why the work is unnecessary. His third argument against it is that the efforts of the Roman priesthood in heathen countries is about as good or worse than no preacher at all.

As we have been free to condemn the closing remarks in the brother's article, we shall now give our reasons for thus treating it, and then leave it for him and the brethren to deal with as they think proper.

If the brother has given his full impression upon this subject, he has only a partial view of the theme which Paul was teaching. The reader will notice by a close reading, that Paul is giving his celebrated letter to the brethren at Rome treats at length of the condition and prospects of his own countrymen, the Jewish people, and occupies three whole chapters, beginning with the 9th, in presenting this interesting and (to Jesus) most important subject. In the 10th chapter above referred to occurs, and is applied by Paul, not to the Gentiles, nor to the whole world, but to his own people Israel.

The commission given by Jesus himself to his disciples, when he first sent them out, confined their work entirely to the Jews. He said, "Go not into the way of the of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand." Matth. 10 : 5, 7. We think there were few Jews in the known world, who did not have an opportunity to know what took place in and around Jerusalem, during the three years of our Saviour's ministry. It is not probable that such things as occurred in Palestine during this time, should transpire there and not be known in all the world wherever the Jews had come; "for this thing was not done in a corner." This city has ever been the Pole star of the Jewish nation, and they have and always have had the warmest affection for it and its temple. Whatever occurred at Jerusalem was of more interest to that people and was more readily known among them than if it had occurred at any other place. Such events as the three hours darkness, the earthquake, which when a heathen man in Egypt, saw, he exclaimed, "*The God of nature must suffer or sympathize with one who does suffer,*" with the rending of the veil of the Jewish temple, crucifixion, and the story of the resurrection, were told, and retold wherever was a son of Abraham. If the like things were to take

place at our Washington, they would be known from Ocean to Ocean, and from the Lakes to the Gulf in less than a week. If in London, they would be known throughout the British Empire in less than three months. They occurring, as they did, at the Jewish capital, whither all the Jews who could, went once a year, and at the very time, too, when there were more Jews and strangers there than at any other time in the year, gave to these truths the very best opportunity for being spread.

The short statement of Cleopas to Jesus, the story of the gospel in a nut-shell, which has been told thousands and thousands of times, and will be told millions more, was known all over Jerusalem in less than three days, and the disciple wondered that Jesus had not heard it. This feast was a most remarkable one, for one author says there was not a lamb slain in all Judea, save only the spotless Lamb of God; and if so, this itself would be told, and the causes why it was so, among all the Jews.

But some do not allow the terms "earth" and "world," to apply in this connection universally; and if that be correct, the sense is much more limited than we have taken it. The point we wish to make is that the Bible does not claim that all of Adam's race have as yet heard the gospel; but that Christian people should all pray and work for so happy a result. We should not forget the words, "Go teach all nations," and "Go preach the gospel to every creature."

Sinking Spring, Ohio.

(To be continued.)

FOR THE PRIMITIVE CHRISTIAN.

### Discussion—Miller and Walker.

SATURDAY EVENING, Feb. 19th, 1876.

Dear Editors:—I will try to write you more with reference to the "discussion." Up to this time everything passed off pleasantly, and we do not feel discouraged with reference to the future. I will now give you the propositions as they were arranged for discussion.

1. The teaching and practice of the people commonly known as "Disciples," upon the subject of "Baptism" is strictly scriptural. Walker affirms.

2. The teaching and practice of the "German Baptists," upon the subject of Baptism is strictly scriptural. Miller affirms.

3. The teaching and practice of the "German Baptists," on the subject of "Feet Washing" is strictly scriptural. Miller affirms.

4. The teaching and practice of the Disciples on the subject of Feet

Washing is strictly scriptural. Walker affirms.

5. The teaching and practice of the Disciples, on the subject of the Lord's Supper, is strictly scriptural. Walker affirms.

6. The teaching and practice of the German Baptists, on the subject of the Lord's Supper, is strictly scriptural. Miller affirms.

7. The teaching and practice of the German Baptists, on the subject of the Salutation of the Holy Kiss, is strictly scriptural. Miller affirms.

8. The teaching and practice of the Disciples, on the subject of the Salutation of the Holy Kiss is strictly scriptural. Walker affirms.

If you ask why two propositions are discussed upon each point of difference, I answer that it was the only way in which the points of difference could be brought to a fair and logical discussion. Brother Miller was willing to be in the affirmative his part of the time, but preferred not to be there all the time. They therefore agreed that each should affirm on each one of the points of difference. This made eight propositions. Each disputant shall make four thirty minute speeches and one fifteen minute speech on each proposition except the last two, upon which each will occupy only one half the time.

The discussion of the fourth proposition closed at noon, to-day; and I take pleasure in informing you that the earnestness and zeal which characterized their first day's work has continued until now; both, as they avow, doing their best, and while they are thus engaged in doing their best, they are exhibiting very prominently the points of difference in their temperaments, and their approach or non-approach to their Master in character and "abundance of the heart."

In my communication a few days ago, I said that elder Walker labored hard to sustain the teaching and practice of his church by endeavoring to prove that the action in baptism was one action, not repeated—a singular action. All his arguments brought forward to sustain his position were carefully examined, and some of them severely criticised by brother Miller. In this communication I can only give you a brief outline of the arguments introduced by brother Miller to sustain his teaching and practice, and prove it scriptural.

His first argument was based upon the plurality found in the commission, showing that there are three distinct powers in the Godhead.

To prove this distinction, he first called up the baptism of the Savior in Jordan. Here he found the Son

coming up out of the water, the Spirit descending in the bodily shape like a dove, and the voice of the eternal Father breaking the silence of Judea's wilderness, by, "this is my beloved Son in whom I am well pleased." On turning to the commission, the same three, Father, Son, and Holy Spirit—are found: and in the sense of the distinction, each one performs a work of his own. Illustration: The Son was sent into this world, by the Father, and not the Father by the Son. The Spirit advocates Christ's cause here upon earth. The point made prominent in this argument, is, that each one of the three has a distinct work to do in the redemption, and salvation of the sinner—are all found in the commission or baptismal formula—we baptize in each name in the sense in which they are distinct, by immersing in each distinct name, as used in the commission, and therefore have three immersions, the strictly scriptural mode of baptizing; the three distinct powers are one in a spiritual sense—when all engaged in the distinctive sense in bringing about one redemption, one salvation—are all found in one commission. We use that one commission, and therefore have three distinct actions in one strictly Scriptural baptism.

Second argument. The Greek Fathers—their testimonies. The Greek Fathers understood their own language as well or better than any one else. The Scriptures were brought over from their language—they understood the wording of the commission to require three actions, and practiced it. Single or one immersion into the three names is a departure from the ancient practice which cannot be traced beyond A. D. 633, while trine immersion can be traced to a much earlier date. Therefore, the teaching and testimonies of the Greek Fathers make trine immersion strictly Scriptural.

Another argument, was based on the analysis of the commission according to the rules of English syntax; and proved that the phraseology of the commission required three actions. A number of expressions were introduced and examined, and invariably proved repeated action. Other arguments which I cannot introduce here, were brought forward to prove the point at issue in this proposition, all of which were listened to by a large and attentive audience, in which many expressive countenances seemed to say, there really is trine immersion in the Bible. So far as I have been able to ascertain the prevailing sentiment seems to be that brother Miller met the point at

issue in the first two propositions in a manner creditable to himself and to the cause he so earnestly and zealously advocated.

J. G. R.

### Tongues and Hearts.

A Russian Prince told his chief epicure to prepare him a dinner, the next day, from the best thing he could find in the market. The next day the table was spread, and the prince sat down to a dinner of tongues. The prince then demanded that he prepare a dinner on the following day of the worst thing he could find. On the second day the dinner was again made up of tongues. The chief servant explained that tongues were the best and worst things on earth, according as they were used.

Paul speaks emphatically against "whisperings" and ranks it with "envy, malice, deceit and murder." And the wise man said "A whisperer separateth chief friends."

This story and the facts which it illustrates, remind us further of the allegory of certain members of the human habitation.

It appears that Mr. Tongue was charged with being "an unruly evil, full of deadly poison," and in proof of the charge, the law-book was produced, and a passage cited from James 3: 8. The defendant replied that if it were not for Mr. Heart, who lived a little way below him, he should be as innocent as his neighbors Mr. Nose, and the Messrs Eyes, and in support of his position, he cited a passage from the same law-book, Matth. 15: 18. The court decided that the defence was a sound one, and that nothing really good could be expected from Mr. Tongue, until a radical change should take place in his neighbor Heart.

Wanted! A Church and neighborhood full of people with changed hearts. Changed so that to your ears will not keep coming a repetition of the statements of a neighbor, who is seeking to "create a public sentiment" against some one else in society. Oh, for a little charity! Oh, for a changed heart! Oh, for a piety that goes deeper than external show! A religion of the heart, that subdues the passions, destroys self-righteousness, self impotence, and recognizes the rights of all men in their proper lot and place.

"Oh, for a lowly, contrite heart,  
Believing, true and clean!  
Which neither life nor death can part,  
From Him that dwells within.  
A heart in every thought renewed,  
And full of love divine;  
Perfect and right and pure and good,  
A copy Lord of thine."

—Selected.



## WHAT ARE WE GOING TO DO?

What are we going to do, sweet friends,  
 In the year that is to come,  
 To battle that fearful fiend of death  
 Whose messenger is rum?  
 Shall we fold our hands and bid him pass,  
 As he has passed before,  
 Leaving his deadly-poisoned draught  
 At every unbarred door?

What are we going to do, sweet friends,  
 Still wait for crime and pain,  
 Then bind the bruises, and heal the wound,  
 And soothe the woe again?  
 Let the fiend still torture the weary wife,  
 Still poison the coming child,  
 Still break the suffering mother's heart,  
 Still drive the sister wild?

Still bring to the grave the gray-haired sire,  
 Still martyr the brave young soul,  
 Till the waters of death, like a burning stream,  
 O'er the whole great nation roll;  
 And poverty takes the place of wealth,  
 And sin and crime and shame  
 Drag down to the very depths of hell  
 The highest and proudest name?

Is this our mission on earth, dear friends,  
 In the years that are to come?  
 Should we not arouse and do the work  
 Against this spirit of rum?  
 There is not a soul so poor and weak  
 In all this goodly land,  
 But against this evil a word may speak,  
 And lift a warning hand.

And lift a warning hand, sweet friends,  
 With a cry from home and hearth,  
 Adding voice to voice, till the sound shall  
 sweep,  
 Like rum's death-knell o'er the earth,  
 And the weak and wavering shall bear,  
 And the faint grow brave and strong,  
 And the true and good and great and dear  
 Join hands to right the wrong.

—Selected.

For the PRIMITIVE CHRISTIAN.  
 Be Zealous.

BY C. H. BALSBAUGH.

"Samuel ministered before the Lord, *being a child*, girded with a linen ephod." We are apt to overlook the childhood of Divine Providence. *Children in the ministry*—what an anomaly. So we think. But God girds children with a linen ephod the world over, if we could but see it. The world itself was once but a day old, and had a ministry for that day, which was linked to the succeeding, and so on, till the uses which it served reach down to the present hour. The little toe has a ministry, and although we may give it no special attention, it keeps its place and serves its end as faithfully as the head or the heart. And should it become bruised or broken, the whole body is in sympathy with it, and bows down to do it service. Let us "not despise the day of small things." All Israel is in the loins of Abraham, and all na-

tions in the handful of clay which the Almighty is moulding into an Adam. A "cloud no larger than a hand" may overspread the heavens and flood the world with God's blessing. 1 Kings 18: 44. The despairing death-council of "four leprous men" may bring incredible plenty to a hunger-bitten, starving city. 2 Kings 7. Out of a stable and a manger comes the "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Is. 9: 6. None should despair of doing great things for God by small means, and none should overlook a mustard seed because it cannot grow a cedar. God Himself unfolds the stupendous from the tiny. With innumerable littles He compounds an earthquake. Whenever He utters His voice He wants recognition, whether in the buzz of an insect's wing, or the rolling thunder, or the raging tempest that heaves the billows and rocks our vessel even to the jeopardy of our life.

Deity may wait for us with an awful message, or an unspeakable blessing, where there is no indication of His presence. The burning bush may attract from curiosity. Can there any good thing come out of Nazareth?" Our prejudgments and misconceptions blind us to many a beatific vision and deafen us to many a Divine cardiphonia. We shout crucify when we should lift up the voice in glad hosannas.

What moral fists were doubled and shaken over the Gospel Visitor at its inception. How unsparingly was its author branded as a dangerous innovator, and his periodical denounced as a disturber of the peace of Zion, and an obstacle to the progress of the Gospel. How few could hear in its pages the voice of God calling His people to sustain it as an auxiliary to the pulpit. And yet how signally has He blessed it, and how unmistakably has He stamped upon it the seal of His approbation. Although its name is among the things that were, it still lives. It grew out of and is a part of the very life of the church. It is an excellent whetstone to sharpen the weapons of our warfare, a medium of communion in the One Body, a cabinet of facts and illustrations which greatly tend to ministerial efficiency.

No less urgent is the need of a German Periodical. God has called two standard-bearers to whom He has entrusted this important work. Brothers Plate and Meyers, of Germantown, Pennsylvania, issue a monthly, entitled "DER BRUEDERBOTE," which may be safely hailed as the herald of the Most High for our german membership. God

times His events aright, and knows where to find Moses, Bezaleel and Aholiab, Joshua, Gideon, Sammel and David. God is not at a loss for a prophet, even if He must pick him up behind the plow. 1 Kings 19: 19. He has given us a Moore to epitomize the marrow of the Gospel in tracts, and a Hope to translate them into a foreign tongue, and ambassadors to bear them beyond the Atlantic. He has given us a Kurtz and his coadjutors to make the press the power of God unto salvation. And now He has set apart those who are to take the van of the left wing of the Lord's host, and calls the german soldiers of the Cross to rally, and sustain, both by subscriptions and contributions, the cause in which the glory of the Holy Trinity and the interests of immortal souls are involved. The periodical was conceived and born in the fervor of prayer, and has the cordial support of many who are pillars in the church, and is carried by holy hands before the Mercy-seat as God's own instrument for the upbuilding of His Everlasting Temple with living stones. Although it is in its first year, it speaks with the wisdom of the hoary head. When saints like Moses Miller, John G. Glock, William Hertzler, George and Cyrus Bucher, and other Peters of the Church, who draw down their inspirations fresh from the heart of Jesus, enrich its columns with their prayer-flavored, Spirit-bathed productions, we may be sure that it will be to the family that gives it entertainment, what the Ark of God was to Obedomom the Gittite. 2 Sam. 6: 11. All ye who can read German, and have learned to pray aright, "Thy kingdom come," invest Seventy-Five cents for Jesus, and welcome to your homes this Christ-proclaiming Magazine. From its pages the minister can gather many a barb for his arrows, and the family many a theme for edifying discourse and contemplation. Its object is to unite in the One Faith which was once delivered unto the saints, to stimulate God's people to holy zeal, and to incite to a more unreserved consecration in the glorious work of saving souls. Dearly beloved German fellow-pilgrims, take up this prayer-born bantling as good old Simeon did the infant Jesus, and give it a hearty God-welcome, a hearty God-speed, and prophesy for it the blessing of Heaven and a glorious record in the annals of the Eternal Historian. Employ your knees and tongue to help it fulfill its mission as far as the breath of the Holy Ghost will waft it. Take the swaddled bairn to your bosoms, and nurse it into stronger life and give it a wider field, not forgetting to preserve the



insignia of its origin, so that it may keep company with Jesus to the end of its course, and be blessed of Him to the keeping of saints and the rescue of sinners from the thralldom of the devil. It is worthy of the right hand of fellowship from those who love the Lord Jesus Christ, for it breathes the heart utterances of those who are much within the veil, communing with Him who dwells between the Cherubim. It speaks for Jesus and of Jesus, and what effort you make for its extension is so much done toward the consummation of the great end on which His heart of Everlasting Love is set, and your cooperation with *Him* will find due entry on the roll of Eternal Glory. God did not shrink from exhausting His resources in the provision of a Mediator, and now calls upon His people to tax *their* energies, their time and coffers, and combine *all* the means at their command to present the claims of Jesus, and urge a sinful world to their acceptance. Forget not "*Der Bruderbote*" as a means to this end, and let "the zeal of the Lord's house eat us up" root and branch, so "that the word of the Lord may have free course and be glorified."

*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.

### The Greek Language.

BY OBED SNOWERGER.

It is sometimes said that the Greek is one of the most beautiful and poetic of all languages. It seems remarkable that just at the time when extraordinary light made its appearance in the world, a language was spoken by a nation so well calculated to put on record the great revelations which were delivered unto man. It is believed that even in the present day, there are many passages of Scripture which in the Greek are more plainly and pointedly expressed, than in the English or German languages.

We take for example the 12th verse of the 24th chapter of Matthew.

In the English we find, "and because iniquity (in-ik-wi-ty) will abound the love of many will wax cold."

In the German we have, "*und die weil die ungerichtigkeit wird ueberhand nehmen, so wird die liebe in vielen erkalten.*"

This is about as much as to say, and because unrighteousness will take overhand, the love of many will wax cold.

If we read over the English translation and use the Greek word translated iniquity, then the reading will be as follows, "and because *anomia*

will abound, the love of many will wax cold.

Now *nomos* in the Greek language is law, perfect law; *a* placed before means privation, not law, not perfect law. *Anomia*, a violation of law.

There seems to be good ground to infer, that a meaning is contained in the passage which predicts that in the last days a spirit will arise that will disregard law. That men will despise the preaching of the gospel, and become more hardened than if revelation had never appeared unto them. Consequently, the wickedness of those who tread perfect law under their feet, must be a different kind of iniquity, from the unrighteousness of those who never gained any knowledge of the teachings of the Scriptures.

In the Greek, the word through, and also the word multiply occurs. It is quite plainly said, "And through the multiplying of *anomia*, will grow cold the love of many.

*Quincy, Pa.*

For the PRIMITIVE CHRISTIAN.

### Christian Perfection.

BY I. N. CROSSWAIT.

"Pe ye therefore perfect, even as your Father who is in heaven is perfect." Math. 5:48.

These words were uttered by him who spake as man never spake, by him who spake nothing in vain, but always with a real purpose, to instruct or reprove unto profit. In the first place I would ask, Are we, as the chosen people of God, living in obedience to this command as we should? or, are we ready to dispute our ability so to live in this sinful world? I cannot admit that our great Lawgiver ever has given one command, or made any requirement of us that we cannot comply with. I believe that many have a very erroneous understanding of this command. I do not believe it to mean that we should be perfect as he is in power, nor yet in any of his works that belong to him as God over all, and by whom all things were made. Doubtless, it is perfection in mankind to love the Lord our God with all our heart, might, mind, and strength, and our neighbor as ourself. This, most truly, embraces the whole duty of man to God and also to his fellowman.

"But," says one, "you have not included the ordinances of God's house, as a duty to be observed." This charge I deny *in toto*, and I will prove it to be a mistaken one. I say without fear of successful contradiction, that a full, true, and confiding belief in the atoning blood of Christ, will lead anyone to obey the gospel requirements in ordinances

as taught by their Author, who gave them to his disciples, and showed how to observe them, even stooping to wash their feet, although he was Lord of all. Was ever such humility shown before or since that time?

Now, I come to notice a view that I fear may be offensive to some. It is this: "Many have observed all the ordinances of God's house to no profit, being yet in their sins, not cleansed. I claim this to be a self-evident fact; and it is, in my humble judgment, a great mistake, and very wrong for our ministers to preach as they sometimes do, that we can know our acceptance with God from having obeyed those outward forms of the house of God. I do hope that all who thus preach have themselves received the ordinances honestly, into hearts made new by the blood of Christ, and have only erred from a belief that all have done likewise in the matter. In conclusion, I would humbly beg those who stand on the walls of Zion to examine this with care, and test it by the word.

*Osborn, Mo.*

For the PRIMITIVE CHRISTIAN.

### "Rightly Dividing the Word of Truth." 2 Tim. 2:15.

BY C. F. DETWEILER.

In No. 5, of the PRIMITIVE CHRISTIAN, is an article headed "BE YE HOLY," to which I am constrained to add a few comments.

When I was received into the church of the Brethren, I was informed that the professed Discipline of faith and practice among the Brethren is the New Testament, nothing more and nothing less. This I heartily and unhesitatingly endorsed as my faith, and do yet. It appears from brother Saylor's view on a few points in his article, if I rightly understand him, that the policy which he advocates would include what he, by way of distinction, would term the moral part of the Old Testament. I am fully convinced that the part of the Old Testament that has direct bearing upon morals, or holiness, is all incorporated in the New Testament, while I am not able to find ground in the New Testament to warrant a policy that would forbid anyone to mar the corners of his beard, or to forbid a minister to marry a widow. I do not infer that brother Saylor would adopt such a policy as a church ordinance; but if his theory is correct, I should think such an ordinance would be very desirable, if not obligatory. I agree with brother Saylor on the subject of *The Sure Foundation*. Christ is the sure founda-



tion; not a part of it, but all of it, in the strictest sense. Neither is there salvation in any other. Is not then his Covenant, or Testament, perfect and complete? For to speak after the manner of men, as Paul says, "Though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto." If we have adopted the New Testament which was sealed by the blood of Christ, can we improve upon it by adding a part of that which was sealed with blood of oxen? Since faith has come, and we are no longer under the schoolmaster, and our holiness is not based upon our physical condition, a widow is capable of as high a degree of holiness as a virgin, and I think, as fit to be the wife of a minister. The perfect law of liberty strikes the line of demarcation on other grounds. The same law that makes no distinction between the blind and the seeing; nor between the halt and the hale; nor between the crooked and the straight; gives no warrant to make a distinction between the widow and the virgin; but between faith and infidelity; between Christ and Bellial. The perfect law of liberty does not only free us from the law of carnal ordinances, but makes it our duty, as well as our high privilege, to avoid contamination by voluntary unconditional life long intimacy with those who choose to stand in the chasm between Christ and Bellial. "Be not unequally yoked with unbelievers." Though the difference seems to be definite between brother Saylor and myself, I hope his charity will be sufficient to suffer the difference, so that if our human short-sightedness causes us to differ in theory, we may be one in the spirit.

*Beaver Ridge, Tenn.*

FOR THE PRIMITIVE CHRISTIAN.

### Thoughts on Death and Judgment.

BY A PILGRIM BROTHER.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

It is admitted, by all who take the word of God for the man of their counsel, that there is to be a final judgment, both of the just and of the unjust; that all must appear before the tribunal bar of Jehovah, and there receive a just recompense for their doings. Could the sinner but appreciate the force of the term judgment in all its bearings, and, more especially, of the direful consequences of the righteous judgment of God pronounced against those who die in their sins! That all must appear before God in judgment, is one of the plainest doctrines taught

in the Bible: it cannot possibly be denied by any but skeptics. I shall try and refer the reader to a few of the many Scriptures having reference to judgment. The passage of Scripture heading this article is an insurmountable testimony of a judgment to come.

Again we are told that "all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29. "And I saw the dead, small and great, stand before God, and the books were opened, \* \* \* and the dead were judged out of those things which were written in the books \* \* \*. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to his works." Rev. 20: 12, 13. Numerous equally strong testimonies could be adduced, were it necessary to do so. But notwithstanding all these testimonies, the devil, that arch enemy of God and man, is ever endeavoring to keep the solemn thought of death and judgment from the mind of the sinner. He is trying to keep the sinner engaged, as much as possible, in the sinful delights and pleasures of the world. Nothing is so detrimental to the schemings of the devil as the sober, solemn thoughts of death and judgment. Such thoughts, accompanied with the grace of God, sometimes make such impressions upon the heart of the sinner that he will be made to exclaim, when pricked to the heart like the Pentecostians, "Men and brethren, what shall we do?" But the devil has his emissaries, who are always on the alert, who will try to lull the sinner asleep again in his sins. They will tell the sinner that God is not so tenacious; that he is merciful; that he would have all men to be saved, &c. Again, these emissaries will tell the sinner that there is no such a thing as torment beyond the grave. They try to persuade themselves and others that hell is the grave, and nothing more nor less. We admit that in some instances the term *hell* means the grave; but whenever the term *hell* is made use of for the punishing of the wicked, it has no allusion to the grave whatever, either in the Old or New Testament Scriptures. I shall refer the reader to a few of the many instances only. "The wicked shall be turned into *hell*." Ps. 9: 17. "Her house is the way to *hell*." Prov. 7: 27. "Hell from beneath is moved for thee, to meet thee at thy coming." Is. 14: 9. "Depart from me ye cursed, into everlasting fire," &c. Matth.

25: 41. "To be cast into *hell fire*, where their worm dieth not, and the fire is not quenched." Mark 9: 47, 48. "And in *hell* be lifted up his eyes, being in torments." Luke 16: 23. "In flaming fire taking vengeance \* \* \* Who shall be punished with everlasting destruction." 2 Thess. 1: 8, 9.

A few words of caution to my dear brethren in the ministry. Let us beware how we handle the word of God. We are told that it "is quick and powerful, sharper than any two-edged sword, piercing," &c. Heb. 4: 12. Let us be cautious how we handle this sword. Two-edged swords are not to be trifled with; handle carefully. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15. My dear brethren do not try to smooth and bridge judgment and hell over with such combustible materials that one swoop of God's wrath will sweep into eternal degradation. The finger of scorn may be pointed at you; it may be said that you are one of these *hell* and *damnation* preachers; care not for this, for as long as you have the word of God to bear you out, you are on safe ground.

Not long since one of these pretended preachers of the gospel openly and defiantly declared that there was no more fire in hell than in his hat; that it was all nonsense to believe any such stuff, &c. I lately heard one of our brethren say in his preaching that it was "the goodness of God that leadeth to repentance, and not the fears of *hell*." The last sentence he emphasized very strongly, at the same time looking at me, to see whether I had understood him. Yea, verily, I thought, it is the goodness of God that the sinner is not instantly cut off in his sins; it was the goodness of God that moved the Father to send the Son into the world to save sinners; and that he suffered and bled and died for sinners. "God so loved the world that he gave his only begotten Son." All this, and more, came to pass through the goodness of God. Yet it is not saying that we should not preach judgment, and the direful consequences of sin, if unrepented of. The Almighty saith, "Cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgression, and the house of Jacob their sins." Is. 58: 1. The true ambassador of Christ will warn the sinner to *flee the wrath to come*.

Dear brethren, let us not be men pleasers, but let us try to please the Master. Let us ever remember the solemn charge given by Paul to his son Timothy. Let us preach the word; let us be instant in season,

out of season; let us reprove, rebuke, exhort with all longsuffering and doctrine. Paul saith, "The time will come when they will not endure sound doctrine." Brethren, we know the time *has* come, and more than this, the time has come when but few preach sound doctrine. "They shall *heap* to themselves teachers." Let us remember, my dear brethren, that Paul was under sentence of death when writing these words of caution and warning; yet did he not shun to declare the whole counsel of God.

In conclusion, my dear brethren, let us remember that we must all appear before him that sitteth upon the great white throne, from whose face the earth and the heavens fled away, where the dead, small and great, stand before God; where the books are to be opened," &c. There we will have to render an account of our preaching; and what think you? "how shall we escape if we neglect so great salvation." There will be no escape there. Then let us beware how we handle that sharper than any two-edged sword—the word of God. It was shown unto the Revelator, that "the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, &c., hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, follow us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath (judgment) is come; and who shall be able to stand?"

For the PRIMITIVE CHRISTIAN.

### Shake off that Viper.

BY JOHN H. PECK.

When Paul was landed on the Island of Melita in a cold rain, he, ever ready to do his share of any work, whether physical or spiritual, that needed to be done, gathered up a bundle of sticks to make a fire for himself and his companions to warm by; but when he threw his sticks on the fire there came a viper from the heat and fastened on his hand. The barbarous inhabitants of the island at once pronounced him a villain, whom, though he had escaped the rage of the sea, God would not permit to live. But when Paul shook off the viper and remained unharmed, they changed their minds very suddenly and materially, and pronounced him a God. Paul with that viper on his hand might have preached a long time to those people without effecting any good results, but shaking off the viper, his actions spake louder than any words, and at once convinced them that he was a

peculiar character, imbued with supernatural power, and hence they would be willing to hear and believe what he had to say. Now it is a lamentable fact that many of our brethren, after having in their baptismal vow covenanted to renounce Satan with all his pernicious ways, still go about with a very prominent viper in the shape of *tobacco* hanging to them.

It has been remarked by some adherents to secret societies that they would leave their church before they would their lodge. Now I wonder if any of our brethren would leave the church before they would deny themselves the luxury of smoking and chewing tobacco: If there are any such, I think it would be well for them to decide upon one or the other quickly, for they should remember that they cannot serve God and Mammon. How can such a one approach his brother to salute him with a *holy kiss*? Can anything *holy* proceed from a character polluted with poison? Shake off that viper, brother, ere it fastens its fangs so deeply as to send your soul to perdition; for though not as immediate in its results, its sting is finally as fatal, and it has killed a thousand times more people than the kind that fastened on Paul's hand. It has been a wonder to me how any man can wear his hair parted in the middle under the pretext of non-conformity to the world, when, at the same time, he is engaged in one of the most filthy practices ever indulged in by man. When I see such, I am led to exclaim to myself, "O consistency, thou art a jewel!" Paul who did not hesitate a moment to shake off the viper when he discovered it, also said he would not eat meat as long as he lived if it would offend his brother. Oh, what self-denial! Then will not you shake off that viper, brother, and prove by your actions your self-denial and non-conformity to the world? Do this and you will not need any external marks to show that you are a child of God. I do not wish to be understood as reproaching those external peculiarities with which some of our most pious brethren adorn themselves; but I do think where these externals are used they should be kept sacred, and not be desecrated at the same time by indulging in an evil that is so popular among sinners.

Lanark, Ill.

### Gems of Thought.

In Dr. Day's last contribution to the *Star* occurs this beautiful passage: "If God be for us, who can be against us?" That is the question of one to whom God's helpfulness

was a constant reality in experience as well as a leading article of faith. Such a soul is beyond a serious and palsying doubt. There is ever a calm looking for victory. There may be clouds, dangers, disasters, repulses; but in spite of all, there is a calm utterance, 'I know that my Redeemer liveth;' 'I know in whom I have believed;' 'Though I walk through the valley of the shadow of death, I shall fear no evil;' 'Thanks be unto God who giveth us the victory!' Such a sense of God's helpfulness is a blessing that no words may fully express. What it is worth only they can know of whose life it has become a part. It is at once the rock on which their feet rest without shaking, and the distant peal of the trumpet that heralds their coronation."—*Sel.*

For the Primitive Christian.

### How is This?—Answered.

On page 91 I read a correspondence by brother S. S. Mohler, which I thought ought to be answered. And I felt that it was quite in my place to do so, because I was an impartial and silent observer, in that *solemn assembly* last Fall in Northern Illinois. And when I read brother Mohler's article, it made me feel sad, and I should not wonder if many more hearts were made sad by reading the said article. The Danish question was an important one, and I venture to say that the brethren composing that council last Fall were too seriously impressed with the salvation of precious, blood-bought souls in Scandinavia, to have any longing after fame. Fame! What is it but the blast of a trumpet? Can a brother who has been born again, who has put on Christ and buried the old man with his deeds, be hankering after such a delusive and vain phantom as fame? No, brethren, this was not the motive of those brethren composing that solemn meeting in Northern Illinois; where there was a union of sentiment, and the brethren were moved by the Holy Ghost. When a brother has no more regard for the church than to move away hundreds of miles to some place where he can not hear the brethren preach, he is not to be pitied if his calls for a preacher are not answered for some time. But when sinners who want to be saved are calling for assistance to attain their salvation, then there should be assistance given without much delay. I have written this because I was an eye witness to those proceedings, and felt like bearing testimony for my brethren in Ills, that they did not act with any impure or vain motive.

JAS. Y. HECKERL.



## For The Young.

### A Little Sermon.

"The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven."—Jeremiah 7: 18.

This verse tells you what some boys and girls did a long time ago, in the country where the Saviour was afterwards born, and in a famous city, Jerusalem. The people who dwelt there were called Jews. They had been taught to worship the true God, who made all things, and who is wise and good. But after awhile they became like the heathen around them. Instead of worshipping God, they worshipped the "queen of heaven," for so they called the moon. Now the moon is beautiful to look at, and ought to make us think of God, who made it to give light in the night-time. But those evil Jews thought it was a god, though it has no more sense than a lump of clay. They used to get together in the streets of the city and in groves to offer to it sacred cakes, thinking the "queen of heaven" would be pleased with such worship, and would love and favor them. Everybody had something to do in this work; the father, the mother, and the children. The women made the cakes, and the fathers made the fire to bake them in. But it was the children that gathered the wood to make the fire with, each one bringing an armful or a handful; and perhaps a very little child tottling along with a single twig in its tiny hand. You see that but for what the children did, the poor "queen of heaven" would have had no cakes!

How very foolish all this was, you say. Yes, it was, and very sad, too. But it shows how very important even little folks can be in any work.

You who live in this happy, Christian land, know better than to do as these Jewish children did. But their active and cheerful zeal is worth your imitation. Can you not do as much to please and honor your kind Heavenly Father, the King of Heaven, as they did to please the senseless moon? Surely there is something you can offer to God. It may be very small, no more in value than a handful of sticks. But if it be all you can give, and you give it out of love, God will accept it. It may be a kind word, a loving deed, an act of self-denial, or of obedience to your parents. It may be giving of your little treasures to teach heathen children to love and worship the true God and Jesus Christ His Son, instead of bowing down to senseless idols. There are many thousands of such children. Will you not honor your Heavenly Father by doing something for

them? Gather and bring in your little sticks to make a fire of love that shall lighten and warm the dark, cold homes of those little ones over the sea, who have never heard His name.—*The Watchman.*

### Sewing-Aches.

Jessie sat down by her mother to sew. She was making a pillow case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie, "mother has given me a work-basket, and I ought to be willing to sew;" and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie, in a few moments. "My thumb is very sore," she said in a few moments after.

"Oh, my hand is so tired!" that was next. And with that she laid down her work. Next there was something the matter with her foot, and then her eye.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for the doctor?" said her mother.

"The doctor for me, mother!" cried the little girl, as surprised as she could be.

"Certainly," said her mother, "a little girl so full of pains and aches must be sick, and the sooner we have the doctor the better."

"Oh, mother!" said Jessie, laughing "they were sewing-aches; I am well enough now."

I have heard of other little girls besides Jessie, who had sewing aches whenever their parents had work for them to do. These aches and pains do show sickness. They are symptoms of a bad disease, a disease which eats some people up. This disease is called "selfishness." It makes children cross, and fretful, disobliging, and troublesome, and unhappy; and I am sure it makes those unhappy who have the charge of them.—*Christian Child.*

### Faith.

Sometimes men, and they are generally young men, those just beginning to be a little learned, say, "If I believed in religion, if I could have it proved to me by reasoning, as other things are, I would become a Christian as quickly as possible. They would put Christianity on a level with matters in science or government, and attempt by man's little intellect to reason concerning it.

But this is hardly possible. Religion differs from these things; it

demands more than the intellect, the reason; it calls forth the heart, the affections, and needs the application of a generous faith. Not merely a faith that means simply a belief in the Bible and the being of God, but beyond and superior to this a thorough devotion to, and sincere affection for, the principles taught in the holy word.

We are not so literally to interpret faith as to suppose it will build churches for us, or pay the salaries of our ministers, for it won't do any such thing. That is not the faith we need or are required to have. It is necessary to have something more material than faith to meet such demands as these.

But that belief in Christianity that causes men to look above the littleness of the world into the future, into eternity; which elevates man to a higher standard of living, developing the full nobility of his nature, that is the kind of faith we need, and the kind that blesses the world.—*Morning Star.*

### Given Up To Sin.

How often does it happen in the history of these wilful sinners of the flesh, that, after a while, all things seem to smile upon them and prosper them according to their heart's content. Are they mad for gold?—gold seems to roll in upon them. Are they mad for pleasure?—their seductive arts are successful, and victims come ready to their lure. Are they mad for drink?—those around them cease to strive with them, and give them up as hopeless. Shame, too, abandons them. It is very wonderful to see how often, if a man is bent on an end, God gives it to him, and it becomes his curse. God does not curse us; he leaves us to ourselves, that is curse enough; and from that curse what arm can save us? We will have it, and we shall have it. We leap through all the barriers which He has raised around us; though they be rings of blazing fire we will go through them and indulge our desires; and in a moment He sweeps them all out of our path; perhaps roses spring up to beguile where flames so lately flamed to warn. Saul is a most frightful example of this truth.—*Christian in the World.*

ONE of the illusions is that the present hour is not a critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—*Emerson.*

—Butter not your bread on both sides, lest in your old age you be left without bread or butter.

## The Primitive Christian.

MEYERSDALE, PA., JAN. 14, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4- or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### PREREQUISITES FOR SUCCESSFUL BIBLE STUDY.

The importance of an honest and sincere heart—a heart right toward God—a heart deeply impressed with his majesty and supremacy, ready to acquiesce in his requirements when those requirements are known, and do whatever he requires to be done, cannot be estimated too highly by those who would search the Scriptures successfully to obtain a correct knowledge of the will and law of God.—To read the Scriptures understandingly, some literary qualifications are necessary. It is necessary to know something about the meaning of words and their relation to each other in the sentences they form. The importance of some knowledge of this kind, will be readily acknowledged by every person. But certain moral qualifications are no less necessary for

all who would study to the best advantage the sacred oracles.

We have said above that the heart should be right toward God. We do not mean it must be right in every respect before any knowledge of divine things can be obtained, for a right heart in every respect implies a renewed heart. But there are some things to be known before the heart can be renewed, and there are certain moral qualifications necessary for the obtaining of that knowledge.—There must be a certain degree of humility, of honesty, and of sincerity possessed by all who would learn the first principles of the doctrine of Christ so effectually as to bring them to Christ. And the possession of these constitute what is called in the parable of the sower, "the honest and good heart"—the heart which brings "forth fruit with patience," "some thirty-fold, some sixty, and some an hundred." It will be observed in the parable of the sower, that a certain fitness of heart is necessary in the reception of divine truth in order that the truth may render the receiver a fruitful branch of Christ.

The importance of honesty and sincerity, if we would "believe with a heart unto righteousness," is clearly implied in our Lord's language to the Jews. He said in one of his addresses to them, "How can ye believe, which receive honor one of another, and seek not that honor which cometh from God only?" John v. 44.—The important principle taught us by our Lord is this: There is a close connection between the state of a man's heart and the exercise of saving faith; a much closer connection than is generally perceived or acknowledged. Whether he has faith or not to come to Christ successfully for pardon and salvation, does not depend altogether by any means on the amount of testimony apprehended by the intellect or mind, but it depends also much upon the state of his heart. If he is not truly honest in the desire he manifests to find out the true way by which he is to become reconciled to God, and by which he is to serve God,—if he secretly cherishes a desire for anything he is not willing to give up,—or if he prefers, or seeks the honor of men rather than the honor of God, he will lack the qualifications necessary for a saving belief in Christ, and he can never while in such a state of mind, experience "the peace of God which passeth all understanding, and which is the fruit of genuine or justifying faith in Christ. Neither can he without the qualifications of such principles as honesty and sincerity, make the progress in acquiring the knowledge of divine truth, or in reaching the maturity in the divine life, that he can with such principles. The most important qualifications for "growth in grace" and "in the knowl-

edge of the truth," do not depend, as already intimated, merely upon the state of a man's head or intellect, but much depends upon the maturing of Christian character, and upon obtaining the knowledge by which that character is known, upon the state of his heart. Where there is a self-will and a haughty spirit, and a strong bias of mind to something different from the simple truth as it is in Jesus, no ordinary degree of light is sufficient to convince such of their errors, or to set the truth before them in a way that will produce conviction. But if there is a meekness of spirit, and a readiness of mind to receive anything that the heavenly Teacher has to communicate, there will be no difficulty in learning all that pertains to life and godliness.

That no amount of mere external evidence without any regard to the moral state of the heart is sufficient to produce genuine faith, is evident from the history of the Israelites. They had been witnesses to many wonders in the land of Egypt; they had passed through the divided waters of the Red Sea; they were daily fed miraculously from heaven; they had witnessed a grand manifestation of the divine glory and greatness on Mount Sinai; and yet within sight of that mountain they made a golden calf and worshipped it for their god. And the Jews who saw the miracles of Christ so frequently, were not convinced by them, but sought his death, and "cried, saying, crucify him, crucify him." It is evident that a certain moral state of heart is necessary to enable men to read effectually the lessons of God whether taught in his providences or in his word.

Persons often with a strong bias of mind to some particular doctrine that is popular, or that their ancestors have held, and in which they have been educated, read the Bible anxious to find that doctrine there. And being anxious to find it, and having a bias of mind to it, they may conclude that they receive just the answer from the divine oracles that they want.—They are like Balaam, who inquired of God, with a strong desire to get the answer he wished to have. And instead of yielding at once to God's direction, which was that he should not go with the messengers of Balak, he applied to the Lord again, plainly indicating that he was not satisfied with the direction he received, but wanted something more congenial to his own feelings. And upon his second application to the Lord, he received permission to go, and accordingly he went, but "God's anger was kindled because he went." God has declared himself to be a jealous God, and it is extremely dangerous to call in question the propriety of any of his counsels, or to follow our own judgment rather than his, since by so doing we dishonor and offend him. The



apostle Paul in speaking of persons who "received not the love of the truth," says, "And God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but have pleasure in unrighteousness." 2 Thess. ii. 11, 12.

Much more depends upon an honesty of purpose, and a sincere desire to do the will of God, in coming to a correct and satisfactory knowledge of the truth, than many suppose. The want of these is the cause why some are so much perplexed in their minds, and have so much difficulty in ascertaining their course of duty.—There must be an honest and ready will to believe just what God has said, and all that he has said, if men will do justice to themselves and justice to God. Christian truth is adapted to an honest, sincere, and humble mind, and a mind that lacks these can not see its importance, beauty, excellence, and harmony. "I thank thee, O Father, Lord of heaven and earth," said Jesus, "because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." There must be a child-like docility or teachableness of mind, to properly understand and effectually receive the doctrine and teaching of Christ.

It seems to be a mystery to some persons why there is such a variety of sentiments among professing Christians in regard to what the Scriptures teach, when all claim to take the Scriptures for their guide in Christian faith and practice. When, however, we consider that people have been differently taught in their education in their childhood, and have had different theories of religion impressed upon their minds by their surroundings and associations in life, it is altogether likely, and indeed pretty certain, that when they come to read the Scriptures for themselves, and that, too, with a desire to form their religious principles according to their teaching, they will bring with them to the Scriptures a bias of mind that will probably have much to do in forming their principles. They will have to contend with a prejudice and bias of mind that may be greatly to their disadvantage in learning "the truth as it is in Jesus." Unless they are very careful, they may be more anxious to have their preconceived views of Christian duty confirmed, than they are to know what the Bible really teaches as Christian duty. We cannot but believe that the teachings of our heavenly Master in regard to the duties of his disciples, will be the same to all, if there is no bias or prejudice to warp the judgment, or no selfish desires to be gratified. "The meek will be guide in judgment, and the meek will he teach his way." Psa. xxv. 9.

## Cleanings and Jottings.

TEMPERANCE MEETINGS.—On Saturday evening, 4th inst., Rev. D. C. Babcock, of Philadelphia, Corresponding Secretary of the State Christian Temperance Alliance made his appearance in our town, to spend a few days with us in laboring in the cause of temperance, or rather, total abstinence and prohibition. On Sunday morning, at 10 o'clock, he preached a very acceptable sermon in the M. E. church.

In the afternoon, at 2 o'clock, he entered on his labors in the temperance cause. The first meeting was in the Brethren's meeting-house, and was a union Sabbath-school concert or drill.—A few of the schools of our town met together and with them a respectable number of citizens. The exercises consisted principally in singing and class-drills from lesson leaves prepared for the purpose.—The class-drill was on the scientific and biblical phases of this great question, and was interspersed with short, pointed, and sensible comments. We were particularly interested in the treatment of the text, "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." It was assumed that most of grapes are of a purple color, and the unfermented juice of these grapes is of the same color.—When this wine ferments, it changes color, becoming red. Hence the prohibition, "Look not thou upon the wine, when it is red," means, "Desire not fermented wine." To rebut the position that the unfermented juice is not called wine, he quoted Isaiah lv. 8, "As the new wine is found in the cluster." The Scriptures recognize two kinds of wine, unfermented and fermented, the former as a blessing and the latter as a curse.—He insisted very strongly on the use of unfermented wine for communion purposes. But as it is not our purpose to give a lengthy report of the meeting we will pass on.

On Sunday evening at 7 o'clock he again preached in the M. E. house, to a large congregation. His text was Prov. xxiii. 29, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" The answer is contained in the next verse: "They that tarry long at the wine; they that go to seek mixed wine."

On Monday evening he lectured in the Brethren's meeting-house. Subject:—"The History of Temperance." This subject was ably discussed, and we were profoundly sorry, and more than half ashamed, that so few of our members were present to hear him; and our town, too, was poorly represented.

The next day, Tuesday the 7th, at half past two o'clock, p. m., a number of ministers, Sunday-school superintendents, lay-members and others in sympathy with the object of the meeting, assembled in convention in the M. E. church to confer with each other in regard to making an organized effort against the baneful and growing evil of intemperance. At about half-past five the convention adjourned to meet again at seven o'clock, p. m., first to be addressed by D. C. Babcock, and afterward to finish the business before the body.

The hour arrived and we were treated to a very interesting address.

Next the question of organization taken up again, and after much discussion it was finally decided by a majority vote to organize a County Christian Temperance Alliance, auxiliary to the State Christian Temperance Alliance. After the election of the necessary officers the convention adjourned to meet again in June next, at the same place.

Those who wish to know more about the National Christian Temperance Alliance, should send a few stamps to CHRISTIAN TEMPERANCE ALLIANCE, published at Bellefonte, Centre Co., for the constitution and sample papers. B.

The following came too late for insertion in the proper place. We hope brother Holsinger may succeed in his new business, and that he may also have a Bethel and an altar in this great and growing city:

ANCHORED AT LAST.—For several years past I have had a desire to locate somewhere in the Great West, and with that view have spent a considerable amount of money in traveling and exploring the country, having passed over portions of Indiana, Illinois, Iowa, Minnesota, Kansas, and Nebraska. Being partial to the printing business, or something in the commercial line, I felt it necessary to live in some large town or city. So after mature deliberation I have finally decided upon this city, the metropolis of the West, and the business center of the prairie country, as the basis of my operations for the future, Providential interferences always excepted. And I am now established and ready for business. I am commencing on a small scale, making a specialty of printing Cards, Envelopes, Statements Note Heads, Letter Heads, and Circulars; but I have acquaintance, and also business relations, with more extensive publishers, and will therefore be pleased to receive orders from my friends for anything in the printing line, from a pill box label to a mammoth poster,—from a single page tract to a thousand page book, and if my estimates do not suit my customers, they will not be obliged to contract with me. I believe I can give satisfaction generally, and would most respectfully solicit a trial.

I will also act as purchasing agent for my friends, for any article or goods, they may wish to secure, until I shall find it necessary to give all my time to my other business. I have a pretty good run of

the trade of the city, and feel confident that I can save much money to persons in the country, who may wish to procure Goods, Household Furniture, Musical Instruments, Books, Papers, or anything in the market at wholesale or retail.

Persons wishing to make purchases through me, should give the quality of the articles desired, and about the price they expect to pay, giving highest to lowest figures, full and careful shipping directions, and remit one-half the amount with order to purchase, and be prepared to meet the balance on receipt of goods and presentation of bill. I will charge only for my time and expenses. I will ascertain prices and communicate to parties who are willing to pay for the expense of it. I am here to do business, and I will do it "on the square" honestly, faithfully, and promptly.

Lastly, and principally, what I wish to do most of all is, to build up a Produce Commission business, making good butter and fresh eggs a specialty, but will receive and dispose of all kinds of country Produce, and make prompt returns. For particulars, see advertisement.

For the present my address will be simply  
H. R. HOLSINGER,  
Chicago, Ill.

Feb. 22, 1876.

SISTER Ella Williams of Funkstown, Md., says:

"Inclosed you will find \$1.50 which you will please add to your "Poor Fund." At the commencement of the year I got the P. C. for four persons, two were able to pay for it and two were not, and as I have not much "filthy lucre," I thought I had done my duty in this respect; but after reading the brother's proposition to be one of two hundred to give one dollar fifty, I felt as if I ought to encourage that plan. The plan has a scriptural aspect—it's "provoking one another unto good works." Don't you think it is difficult, sometimes, for us to know when we have done our duty? Indeed, I doubt whether we can do our duty to God. For instance, it is our duty to be grateful to God for the gift of his Son, and to manifest our gratitude by our works; and yet, can any one be duly grateful, or make any adequate return?

You seem to be somewhat in the condition of the little child that cried because he could not eat all the good things set before him; and I think, for your sake, some of our contributors had better hold off a little while, hence in this letter there is only something for your pocket-book (which is perhaps sometimes empty), and nothing for that other receptacle which is always full.

Sister Ella surely did a good thing for us and for the poor when she sent that "something" for the "pocket-book;" but she misses the mark considerably when she says, "I think, for your sake, some of your contributors had better hold off a little while." This is all, all wrong. We do not want "that other receptacle—the Manuscript box—ever to be empty. Let it be full—full to running over; and if we are to enlarge it all the better. The more we have in that box, the greater variety we will have to select from, and the more interesting will be our paper; but we want that our contributors shall

not complain when their articles do not immediately appear, nor be dissatisfied if they should not appear at all. If any of our contributors drew the conclusion from our remarks on "Our Manuscript Box" that they "had better hold off a little while," we hope they will abandon that conclusion without delay—right off, and resume writing at once. We wonder whether sister M. has been discouraged. We fear she has, as we have nothing from her "Seed Basket" this week. B.

BROTHER J. A. Clement, of North Georgetown, Columbiana Co., Ohio, Feb. 28th, 1876, says:

"The recent troubling of the waters with us is still causing penitent souls to come to Jesus, I believe; for yesterday at Freeburg, one more was added to the member that gladly received the word. We had yesterday the rare opportunity of witnessing two burials. One was "buried with Christ by baptism," and resurrected "to walk in newness of life;" and the other one was buried to await the resurrection morning, as we hope, "to have part in the first resurrection, on whom the second death hath no power.

BROTHER Jacob H Kurtz, of New Middleton, Mchoning Co., Ohio, Feb. 27th, says:

This evening will probably close a series of meetings at Zion's Hill church, which commenced a week ago, yesterday. Bro. John Clement preached for us several days. Many precious truths were brought to bear upon our minds, and we have good reason to believe that lasting impressions were made upon the minds of some, which will manifest themselves in due time. May the Lord revive his work. Yesterday evening brother Moses Weaver arrived to remain over Sunday. His labors are very acceptable, and, we hope, may be blessed to some precious souls, which are yet out of Christ. We are reasonably well."

BROTHER M. Mamert of Mt. Morris, Ogle Co., Ill., March 1st, says:

I am receiving the PRIMITIVE CHRISTIAN in my daughter Susan's name, who is living with me. I can say I am pleased with it, and will continue subscribing for it so long as it will hold forth the truth in meekness and in the spirit of the gospel. Dear brother I am much pleased with the admonition you gave to your readers, and writers under the heading, "The Spirit and Language of the PRIMITIVE CHRISTIAN." May God write those admonitions upon the fleshy tablets of the heart, that we may always speak the truth, or whatever we do, in love and meekness, in my prayer."

BROTHER J. H. Roberts, of Ott, Coos Co., Oregon, Feb. 6th, writes:

As an item of news you may say that the Brethren here still seems to be alive to their Master's cause. We have meeting every Sabbath, principally at our private houses; but I am sorry to say without any visible increase to the church. The health of quite a number of people here is rather poor at present,—but generally those that came here afflicted,—in consequence of much rainy weather this winter. Poor health, with little means to start into the winter with, has, with some, made it pretty hard getting

along; but we do hope that the Lord when he comes on earth again, may not find any brethren which their store-houses well supplied with the poor around them lacking the very things that the "holder for cash" will have no time to dispose of then.

THE following clipping is ominous, showing that pedo-baptist sentiment and pedo-baptists are rapidly on the decline in Great Britain:

The annual meeting of the British and Irish Baptist Home Mission was held on the 23rd ult., at Bloomsbury Chapel, London. The mission has now 27 regular missionaries in Ireland, who preach in 270 stations and in the regions beyond. There are now 330,000 fewer Roman Catholics in Ireland than there were ten years ago; there are 10,000 Episcopalians less; and 19,000 Presbyterians less. The Baptists have nearly doubled in membership, doubled in chapels, doubled in preachers, and doubled in a financial point of view.

**POOR FUND.**

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whensoever ye will ye may do them good."—MARK xiv. 7.

**Contributions.**

Acknowledged in No. 10,	\$42 30
No. 6—Ella Williams,	1 50
No. 7—Mary Winger,	2 00
John P. Wolf,	25
<b>Total,</b>	<b>\$46 05</b>

**DANISH MISSION FUND.**

LANARK, ILL., Mar. 2nd, 1876.

We here give room for the following report.

Brother Quinter:

I send a list of money's received since Feb. 3rd, 1876.	
Jacob Barrick,	\$ 2.00
Christian M. Christenson,	1.50
W. B. Woodward,	1.00
John H. Stags,	3.00
A. E. J.,	.50
J. F. Nehr,	.50
John Herzler Little Swartara church, Pa.	10.00
Lost Creek church, Miami Co., O.	2.25
Dunning's Creek church,	2.35
J. C. Judy, West Va.	1.00
A. B. Hall,	.25
Log Creek church, Mo.	3.00
<b>Total to March 2nd,</b>	<b>\$458.10</b>

The above, I believe, is correct. If any is missing, please let me know.

JOHN ROWLAND.

(Pilgrim please copy.)

In answer to our inquiry in reference to the reliability of Frank Lindsey, who advertises Canary birds and Silk fowls in our columns, the postmaster at Holston writes us the following note:

Dear Sir:—Frank Lindsey is a notorious humbug. You would do the country a favor to notice him publicly. If you do send me a marked copy of paper.

Truly, ISAAC A. WORLEY, P. M.,  
Feb. 24, 1876. Holston, Va.

We advise our readers to hold off until they are more fully advised. B.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

RURAL VALLEY, Armstrong Co., Pa. }  
Feb. 24, 1876.

Brethren Editors:

Having been solicited by Elder John Wise, some time ago, to visit the brethren of the John Settlement, in the Glade Run district, I consented so to do at the earliest opportunity. Elder Wise had held meetings for the brethren at the above named place, for about one week, during which time their new meeting-house was dedicated. He preached the dedicatory sermon to a large and attentive congregation. At the close of this series of meetings, three persons designated themselves as willing to submit to the teachings of Christ; but as brother Wise had his arrangements made to leave the next morning, he could not attend to baptizing them.

According to previous arrangements, brother Joseph Wilt and myself started on the 12th of February. We commenced on the evening of the 12th and closed on the 21st. We had services day and evening, the Lord working with us in our weak efforts to hold forth the word of life, and answering the prayers of his children. The meeting resulted in good. Twenty-three were added to the number of the disciples by being buried with Christ in holy baptism. The ordinance was performed in the waters of the Alleghany River. There was also one reclaimed. We feel that others are counting the cost, while some have said they would unite with the people of God before long. May God help them so to do, and keep those that have taken upon themselves his service faithful, according to the covenant they have made, until life with them shall terminate, when they may enter upon that eternal life that shall never end. May the blessings of God rest upon and abide with all his children here and elsewhere, and may we all be united in his service so that his great name may be glorified, and daily be added unto the church such as shall be saved, is the prayer of your weak brother in Christ,  
J. B. WAMPLER.

## A Mistake Corrected.

In a recent article in the PRIMITIVE CHRISTIAN, on my trip to Harrisburg, a sentence stating that my mission in regard to the prospects and success of an object in which we were all interested was a failure, proved a stumbling block to some, and was construed to mean that the interests and outlook of the Plumcreek School were not benefited and advanced.

Among other matters a charter for the school was sought, and as it was forbidden by law to grant it, none could issue; hence that was a failure, and it seems that no colleges or universities can be chartered in Pennsylvania.

A few words about the school in question may not be out of place. The institution is now on a fairer footing and has brighter prospects than ever before.—Everything belonging to the school and within the province of our purpose is progressing surely and favorably. Having been identified with the school from its very first day to the present, I can testify to its sure and continued progression on-

ward and upward. With the blessing of God and the material aid and influence of the Brethren, we hope to have a school far above mediocrity and second to none, if earnestness can bring it up to that point.

Not a few are enlisted on our side, while the whole fraternity, everywhere, are interested in the founding and perpetuation of a school where the children in our midst may receive the training, educationally and morally, characteristic of a broad and deep education, based on the religion of our Lord and Master.

To this end the aid and influence of every brother and sister, everywhere, are requested in our behalf. None are so poor that they can give nothing. Every person has his influence, and we ask you for it in our favor; give us your prayers and well-wishes. Scattered all over the United States are thousands of happy homes into the bosom of which this article finds its way. Perhaps there is a bright boy or girl who would like nothing better than to have the power which knowledge confers. If so, send him or her, or both, here. Perhaps there are others to whom the talent of aptness has been denied, and whose progress has been slow; send them to us. We will send back your children gifted with the power to look upon many of the pictures that now hang with their faces to the wall—with the power to hold their own in contests with the powers of evil. But over and above all, we will return them to you not ashamed of their faith, and the walk and conversation of a primitive Christian.

PROF. HOWARD MILLER.

Elderton, Pa.

Our Trip to Belington--Our Arrival  
--The Condition of the Church--  
Past Condition--Present Prospects  
--Effect of Preaching, etc.

VALLEY FURNACE, West Va., }  
Feb. 29, 1876.

Brother Quinter:—

Last Friday, in company with brother William H. H. Shafer, we started through the mud and the excessive inclemency of the weather to visit the church near Belington in Barbour county.

We arrived on the evening of the same day, at about 4 o'clock p. m., and were kindly received by the brethren, who, in anticipation of our coming, had made preparations for holding a meeting some days here.

While we found a number alive to the church and the interests of religion, we are sorry to say that a general apathy has seemed to prevail to a great extent for some time. The field of labor in this vicinity has not been improved as assiduously as we would wish, or as is essential for the prosperity of the church. We have found that any field of labor under divine culture gives signs of life and material prosperity; and we hope in the future to see better indications in this portion of the moral vineyard.

The past condition of the church invites particular attention, it having, as Paul says, been tried in the fire, and emerged from the trial stronger and purer than it seems to be now in the days of quiet and peace. I allude, brethren, to the castigation laid on you by the Rev. Martin.

The present prospects of the church are improving. The growth of the church at this place may be slow, but we think it substantial. Many evidences of pros-

perity are visible here that were not some time ago. There were two accessions during the meeting, which lasted from Friday evening until Tuesday night. The attendance and behavior during this meeting were unexceptionably good, and we think the word preached was kindly received, and had some effect even among those who made no demonstration.—Among the brethren we were pleased to note the happy effect of preaching.

I cannot conclude without acknowledging the great kindness extended to us by the brethren and sisters. Brethren and sisters, I hope we may often meet here. It affords me pleasure to contemplate our meetings here on earth; how much more can we enjoy in our final meeting above the skies! Brethren let us strive to follow in the narrow path, that we may enter in at the gate of immortality.

ELIAS AUVIL.

Dear Brother Quinter:

I often was called to reflect upon the words in the Lord's prayer, "Lead us not into temptation." It seemed to me to be the mind of some that when we become Christians we would be tempted and tried whether we would prove faithful or not. That the Lord would tempt us to sin I could not believe; but that the evil one does, I know. For a time I thought the translation was incorrect. I had a conversation with you, and your opinion was that the translation was correct. I was not fully satisfied, and wrote a letter to Charles Finney, President of Oberlin College. He answered me a short time before his death. His answer is as follows:

"The translation is correct; but temptation means trial. The petition means, 'Lead us not into trials, but deliver us from afflictions and suffering, that is, from natural evil.' It does not mean, 'Lead us not into temptation to sin.'"

J. FAHNESTOCK.

UNION CENTER, Elk Co., Kan.

Dear Brother Quinter:

I suppose you get but little news from southern Kansas. I will try to give the readers of the PRIMITIVE CHRISTIAN a few lines from this section of country.—The church here is in a tolerably healthy condition. There have been about twelve additions during the past season. We number about thirty members in this arm of the church.

Health is pretty good here at this time, but ague was very prevalent during the fall and first part of the winter season.—We have had no winter to speak of. In November we had ice 1 1/2 to 2 inches thick, and about the same the first week in this month (February), but it is nice and warm now. I see snakes and other sleepers around like spring; in fact, the entire winter, so far, has been more like spring than winter.

The wheat crop promises very fine, but no marvel, as this is certainly the greatest wheat growing section of country this side of California. The crop last year was heavy; as high as 57 bushels per acre, is reported in Cowly county. The field averaged 37 1/2 bushels per acre. Cowley, Butler, Sedgewick and Sumner counties are reported to have produced 3,500,000 bushels of wheat the past season.—As much as 18 bushels was raised to the acre, volunteer, that is, the stubble was turned under and left to take its chance.



Now, brethren, while the staff of natural life is thus easily raised in such astonishing abundance, the staff of spiritual life, the true bread that cometh down from heaven, is hardly so much as known; there is every assurance that, if the seed could be sown in the hearts of the people, the spiritual harvest would surpass the carnal harvest. "Pray ye therefore the Lord of the harvest, that he may send forth laborers into his harvest."

E. SHUCK.

IDAVILLE, White Co., Ind., }  
Jan. 10, 1876. }

Brother James:

We have retired from our farm to this place. It is quite a business place.—There are 8 members living here; but we are amongst the "Pattons," or "New Dunkard's," as they call themselves. We have meeting once a month in their house. They have their communion meeting on the 2nd Sabbath of February. Brother McClure from Ohio, will be with us on that day, and will preach for them at 11 o'clock, a. m. In the evening he will preach at Burnettsville, and will be with us, perhaps, a week or so.

Brother James, we see through your paper that some brethren will soon start on a tour across the waters to preach. I think this is all right. But I am told by some friends from New York State that they never heard tell of such people till they came here. I think the Brethren never had any meetings in that State; or, at least, we never heard of any church in that State. People come here and wonder why the Brethren do not come there and preach. One young woman came here from New York last fall. She attended some of our meetings, and became convinced that she should join the church. Brother Joseph Amich baptized her, and now she comes out in a beautiful uniform and has wondered that she never heard of such people.

From your brother,  
GEORGE R. KEEVER.

A Change.

By urgent request, I have concluded to issue *Truth Triumphant* in numbers of four pages each, believing that they can be more widely circulated than in book form.

- First Lesson—Baptism.
- Second " "Grace and Truth.
- Third " "Feet-washing.
- Fourth " "Brotherly Kindness.
- Fifth " "The Lord's Supper.
- Sixth " "Non-resistance.
- Seventh " "Faith and Repentance.
- Eighth " "Holy Kiss" and Charity.
- Ninth " "Non-conformity to the World.
- Tenth " "Non-essentialism measured and found too short.

These tracts will be printed in neat form and sent out at the extremely low price of one cent each, or eighty cents per hundred. Brethren who intend to travel should order several hundred and distribute them wherever they go. One brother sent for 500, saying he would scatter them in places where the Brethren are but little known. Order immediately, so that that I may know how many to get printed. I am unable to get many printed and then have them remain on hand for some time. Sometimes we count too many and sometimes too few. I thought

1000 copies of *Truth Awakeners* would supply all demands; but, contrary to my expectations, they were all gone in ten days.

What is the result of sending out tracts and book? No doubt many have asked this question and answered it satisfactorily to themselves. But for the benefit of those who have not yet solved this problem I will say that, one of the results of scattering tracts is this: They fall into the hands of those who never heard of the Brethren, and then they send for the Brethren to come and preach for them. Another result is, the people read them, and become convinced of the doctrine without ever hearing a preacher. Were we so minded we could lay before the brethren many interesting facts concerning the work of books and tracts published by Brethren; but we forbear lest we be considered boasters, which we trust we are not.

M. M. ESHELMAN.

Lanark, Ills.

BUNKER HILL, Russel Co., Kan.

Dear Brother:

As there are a great many brethren that I would like to write to, if you will permit I would like to drop a few lines through your valuable paper.

First, we send greeting to all. We are still all living in Russell county, and are blessed with reasonably good health, for which we have reason to be thankful. I will here say that I still think as I always did, that this is a good country. I raised this year one hundred and thirty-nine bushels of fall wheat from eight bushels sown, and a little over twenty-three bushels to the acre.

We would like to have some of our eastern brethren come in here. There is still plenty of good land here to homestead; and also some improved land, for sale, cheap. There is one piece of eighty acres of bottom land, about twenty acres well broken, good house with cellar under it, good well near the house, a good stable for this country, garden fenced, and some other improvements, which can be bought for four hundred dollars. I claim that all who come in here now have better chances than those who came when we did, as one can get everything he needs right here at reasonable prices, which we could not get at any price when we came here.

Brethren, in reading over our periodicals and seeing the good meetings you have, I think I must just leave and go to where we can meet with our brethren in worship; but then when I think again, I know that there are just as precious souls here to be saved as anywhere. I think if we had a few more live men here we could soon have a church. I have been trying all I could by handing my paper to my neighbors, and I have brother Eshelman's book, "Non conformity to the World," which I am passing around. All say it is true. The people here would like to hear the Brethren preach. I think the Danish move a good one; but there are also a great many calls here, which have not been answered, that ought to be filled. Now, brethren, we feel an interest in your prayers. Pray that we, too, may have the gospel preached in its purity, and that we may all press upward and onward toward the mark for the prize of our high calling in Christ Jesus.

Your weak brother,  
W. B. HIMES.

Original Sin.

To the Rev. Mr. Simons, Pastor of the Evangelical Lutheran Church, (German,) Indiana, Pa.

SIR:—I have heard your sermon on "Original Sin," a subject of which I have heard much in my time; and from what I heard others say, I had come to the conclusion that I could not understand it, and was very glad when you announced your intention to treat upon that subject.—Well, I heard all you said, and I think I understood every word you did say, and I suppose you said all that is worth saying on that side of the subject; and if the expressions of some of the audience are to be regarded as a criterion, and the word of God as a standard, you said some things that, to say the least, were not very edifying. The term "Original Sin," I could never find in the Bible, and when you referred us to the action of Cain, to self-willed children, to children subject to suffering and death, and asserted that by nature we are all the children of wrath and have nothing to expect but the wrath of God, and recommended baptism as the antidote for all this, I must confess I felt somewhat disappointed. I was not alone in the disappointment. Others expressed themselves in unmistakable terms. I recalled to mind your sermon delivered some time ago on Matt. xviii. 23-35, in which you tried to show that all are *freely* pardoned; but now you say there is nothing to be expected but the wrath of God, unless we are baptized, and this after asserting our totally depraved nature, so that "There is none good; and that we cannot originate anything good."

In your sermon on baptism you admitted that there is no clear case of infant baptism in the Bible, and that there is no clear evidence of its use beyond the second century, but tried to leave the impression that in baptism the child in some mysterious way partakes of the blessings of the Holy Trinity. Is the word of God such a book of mysteries? Is it not true that it is so plain that "the wayfaring man though a fool shall not err therein"?—Please tell, Who originated infant baptism with the office of sponsor? Is not this a human invention? Since man is so desperate, why follow his devices? I have had nearly a quarter of a century's experience in training children, and I find no material difference in the dispositions of those who have received "this grace," as you are pleased to call it, and those who have not. Please tell, did you ever see a child who was baptized exempt from irritability, suffering and death? The effect of Adam's transgression is death entailed on all his posterity, baptized or unbaptized. There is no hope but the resurrection from the dead: "Therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life."—Rom. vi. 6.

John's baptism was from heaven.—Christ received it, and in so doing sanctioned it; hence it is not of man's invention; but infant sprinkling claims no such origin or sanction; hence it is not to be relied on—it is a base counterfeit.

Christ says, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven," and thus they are presented as our standard of comparison that we might aim to ar-



rive at a similar degree of perfection; but you would have them still better. When God says it is very good, Satan says not so, and Eve is tempted, partakes of the forbidden fruit, and sin enters and death is the consequence. Beware, ye who would improve upon the word of God.— Because Christ says to Nicodemus, "What is born of the flesh is flesh," and "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." You say a *child* cannot enter.— Who told you so? You treat the child as though there were no reconciliation. Please read 2 Cor. v. 19-21, then read Rom. v. 13. Then ask your questions—"When do persons begin to sin?" "When is sin implanted in the hearts of children?" Peter says, Acts ii. 38, "Repent and be baptized every one of you for the remission of sins;" and in Acts iii. 19 he says, "Repent ye, therefore, and be converted that your sins may be blotted out;" Paul says that his instructor, Ananias, taught him, "Be baptized and wash away thy sins." Acts xxii. 16. From these texts it is plain that baptism is for the remission of individual sins, while you would have it to answer for Adam's transgression, not remembering that John the Baptist says, "Behold the Lamb of God which taketh away the sin of the world," John i. 29. Look at this quotation, and please tell what is the "sin of the world." The effect of Adam's transgression is passed upon all men, even death, and that is destroyed in Christ; for "He hath taken the power from him who hath the power of death, which is the devil," says Paul. Is not this sufficient? Can we not believe and trust in such a Savior, or must we add to his word and promises? One apostle says, "Sin is the transgression of the law." 1 John iii. 4. Another says, "Where no law is, there is no transgression." Rom. iv. 15. And Paul says, Acts xvii. 30, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." If God winked at the ignorance of the Athenians, and did not hold them accountable when they had no law, will he not also accept the reconciliation which Christ wrought for infants, especially since there is no law in their case, and consequently no transgression nor sin?

But you ask the question: "When do persons begin to be sinners?" I answer, with the Apostle, when they transgress the law. Paul directs, "Children, obey your parents in the Lord." Mark the words "IN THE LORD." "Honor thy father and thy mother" (which is the first commandment with promise.) Eph. vi. 1, 2. Is there any commandment to children prior to this? You say with Peter, "The promise is unto you and your children;" but you do not quote the whole text; why not say, "and to all who are afar off, even as many as the Lord our God shall call. Does the calling militate against the doctrine of infant baptism?"

But probably you are ready to ask the question, "In what does the reconciliation consist?" "What are the effects of that reconciliation?" I answer, in Adam's disobedience many were made sinners, so in the obedience of Christ shall many be made righteous. Rom. v. 19. How many? Answer, "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. And if they have not transgressed the law of God, will you not allow them to appear with him when he shall come the second time

without sin unto salvation? See Heb. ix. 38; also Rev. xiv. 4; compare Rev. vii. 9-14. If they at any time transgressed the law of God, knowingly, they are not virgins, but if they have applied the blood of Christ according to his institution, then they have made their robes white in the blood of the Lamb. (The hundred and forty and four thousand (a prophetic number), who have not transgressed the law of God, in whose mouth was found no guile, who are virgins (emblem of innocence), are represented as standing with the Lamb on Mount Zion. Is not the Lamb the head of the church, and Mount Zion the church itself? Are not the innocent children fit subjects of the kingdom without any ceremonies contrived by human expediency, or ordained for the salvation of actual transgressors, by him who came not to do his own will but the will of his Father?)

Sincerely,  
JOSEPH HOLSOPLLE.

### Change of Arrangements.

The District Meeting for the southern district of Missouri will be at the Brethren's meeting-house in the Mineral Creek branch of the church, on the 19th and 20th of May. Brethren and sisters coming to said meeting by railroad will stop off at Warrensburg, on the Atlantic and Pacific R. R., or at Calhoun, on the road from Sedalia to Fort Scott. Any coming by railroad should notify brother S. S. Mohler at Cornelia in due time, if they wish conveyances from either point.

JOHN HARSHEY,  
S. S. MOHLER.

### Announcements.

The District Meeting for the middle district of Indiana, will, the Lord willing, be held with the members of the Clear Creek church, Huntington county, Ind., on the 26th of April next. Those coming by railway, will stop off at Huntington. Place of meeting, four miles north of Huntington, in the Brethren's meeting-house.

JOHN P. WOLF.

The District Meeting for the western district of Maryland will be held in the Beaver Creek meeting-house on the second Thursday in April—April 13th.

ANDREW COST.

The District Meeting for the State of Michigan will be held with the brethren in the Woodland district, Barry county, on the 11th day of May. The meeting will be held at their new meeting-house, six miles north and two west of Nashville. Those coming by R. R. from southwestern Michigan will come via Grand Rapids. Nashville is the place to stop off on the Grand River Valley R. R.—Those coming from a distance will please correspond with brother I. Smith, Blair, Barry county, Mich., who will make arrangements to convey them to the place of meeting, if informed previous to their arrival. A general representation from the State is desired.

The brethren will also hold their love-feast at the same place on the 13th and 14th. A general invitation is extended to all lovers of truth.

By order and permission,  
JOSIAH G. WINEY.

### MARRIAGES.

By the undersigned, at the residence of the bride's parents, Feb. 22nd, 1876, sister SARAH E. STIFLER and Mr. ISAAC METSKER, all of Blair county, Penn'a.

JAMES A. SELL.

By the undersigned, at the residence of the bride's father, on the 2nd day of March, 1876, BENJAMIN F. GRANDSTAFF and Miss VICTORIA YORK, all of Miami county, Indiana.

JOHN P. WOLF.

On March 6th, in Meyersdale, Pa., at the house of brother Daciel Shultz, by the Editor, PETER SHULTZ and sister BARBARA MARTENY, all of Meyersdale, Pa.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use alkalike, and we could not insert verses with all.

Feb. 29th, 1876, SAMUEL, son of brother John and sister Margaret Wertz aged 6 years, 9 months and 22 days. Funeral services by the writer.  
G. BOLLINGER.

In the Bush Creek church, Jay county, Ind., January 31st, 1876, Sissy MARICAL, daughter of Floyd and Nancy E. Marical, aged 1 year, 10 months and 5 days. Funeral services by the writer, from the words, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

O. F. YOUNT.

In the Mahoning church, at Columbiana, Columbiana county, Ohio, Feb. 23, 1876, sister HENRY, widow of brother Michael Henry, deceased, aged 75 years, 1 month, and 21 days. Funeral services by Rev. Moore (Methodist), and brother John Clement.

JACOB H. KURTZ.

Near Leesburg, Kosciusko county, Indiana, Feb. 22, 1876, Elder JOHN B. NEFF, aged 56 years, 6 months and 17 days. Disease, kidney and liver complaint. Brother Neff was born in Franklin county, Virginia. There he united with the people of God, and in 1850, moved to Wabash, Ind. In 1855 he was elected to the ministry. In 1864 he moved to Marshall county, Ind., and lived there 9 years, and then was ordained to the full ministry. In 1873 he moved to Kosciusko, Indiana, and lived there until his death. Thus one of the old pillars of the church has passed away. Brother Neff leaves a wife (a sister), and 4 children to mourn their loss, which we trust is his great gain. Before he died he called for the Elders of the church, and was anointed with oil, in the name of the Lord. Funeral services by brother Daniel Wysong and the writer from 2 Cor. v. 1.

J. H. MILLER.

(*Pilgrim and Vindicator* please copy.)

In the Tennille congregation, Washington county, Pa., our old and esteemed brother in Christ, and uncle to the writer, FREDERIC WISE. He was born in Washington county, Pa., Sept. 2nd, 1793; was joined in holy wedlock to Elizabeth Bursen, Sept. 4th, 1817; joined the church of the Brethren in 1842; was chosen deacon in 1845, and died Feb. 14th, 1876, aged 82 years, 5 months and 12 days. He leaves a widow (a sister), and three children to mourn their loss. The esteem in which he was held by the community was shown by the large attendance at the funeral. Text, 1 Thess. iv. 14.

JOHN WISE.

In Cambria county, Pa., Feb. 25th, 1876, of consumption, JACOB HOSSTETTER, aged 29 years, 10 months and 24 days. Funeral occasion improved by B. Goehndor and the writer.

DAVID HILDEBRAND.

In the Londonville church, Ohio, Jan. 17th, brother PETER SANBERS; aged 83 years, 9 months and 10 days. He was the father of 9 children, 7 of whom are left to mourn the loss of a very kind father. The funeral occasion was improved by the Brethren from Rev. xiv. 13.

Also, in the same congregation, Jan. 13th, 1876, sister ELIZABETH HOSSINGER; aged 38

years and 1 day. She leaves a husband and several children to mourn their loss. Funeral services by the Brethren. Text, 2 Cor. v. 1.

Also, in the same church, Feb. 24th, 1876, OLIVE ELIZA, daughter of A. I. and M. E. Sawyer, aged 19 years and 2 days. She was a sweet little girl, but we could not keep her. When the Lord called she had to go, but we hope to meet her in the land of rest. Funeral discourse from Rev. xiv, 13, by W. P. Workman.

[Pilgrim please copy.]

CHARLES JACOB HALL, youngest son of Dr. Hall, of Meyersdale, Pa., was born Aug. 25th, 1870, died Feb. 18th, 1876, aged 5 years, 6 months and 15 days. The little boy died from the effects of scarlet fever. Funeral services by the editor, from Rom. viii, 23, in presence of a large audience, including the Sabbath-school, of which the child was a member.

B.

Feb. 26th, 1876, at Alliance, Stark county, Ohio, sister ELIZABETH R., wife of G. W. Heilwig, and daughter of Amos Connell, aged 33 years, 6 months and 20 days. The bereaved husband is left alone to care for three children, two sons and one daughter. She was interred in the Reading cemetery, Columbiana county. Funeral services by brother Aaron Shively and the undersigned. John xvi, 16.

J. A. CLEMENT.

In the Turkey Creek church, Ind., MINNIE STUCKMAN, daughter of friend Martia and Catherine Stuckman, aged 1 year, 8 months and 29 days. Disease, brain fever. Funeral services by brother Daniel Wysong, Benjamin Stump (River Brother), and the writer, from Heb. x. 35.

J. H. MILLER.

In the bounds of the Pleasant Valley congregation, Appanoose county, Iowa, Jan. 13 1876, ALORA ANN LESLIE, aged 4 years and 4 months, and CHARLES HERBERT LESLIE, aged 2 years, 3 months and 27 days, only son and daughter of brother J. C. and sister Eliza Leslie. One died at 11 a. m., and the other at 3 p. m. Disease, Diphtheria. Funeral services performed by Wm. E. Strickler, to a large and solemn congregation, from John v. 28, 29.

WM. A. KERSCHNER.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

A J Hixson 39 41; G W Boteler 1 60; Jac L Wheeland 2 70; H J Haur 3 35; Geo W Leatherman 10; Joel Leish 2 35; John Neher 3 20; Solomon Garber 15 50; John E Bowman 1 70; Jacob Harner 1 30; Christian Bucher 4 30; Leonard Hyre 3 20; Zeru Rowland 1 00; Aaron Hoffman 5 00; Geo Myers 1 00; E D Spangler 8 00; Tobias Keim 4 50; Saml Rymau 4 80; John D Hopcock 14 05; Josiah Hoover 1 50; I B Cool 12 00; H C Martia 4 25; J P Replogle 17 30; Lewis Kimmel 10 00; L B Rowland 5 70; Samuel Riddleberger 1 00; L B Replogle 1 60; E L Fabuestock 4 15; John Shriver 1 45; S Gallatin 1 60; Mrs M K Miller 1 60; David Hearicks 10 87; Jacob Fyock 3 15; Jos J Beeghly 24 35; John Keiser 13 00; Daniel Prowant 60; Jacob Lehman 3 20; Geo Bucher 10; Jas Brown 1 60; Jacob Bahr 7 00; James M Bailly 6 40; Susie M Brallier 1 60; N B Blough 15 00; John Zook 1 60; John R Denlinger 10; S T Boserman 1 80; W D Lickly 30; Christian Bucher 8 14; Daniel Trump 3 20; Geo Long 10 00; Phebe A Holtz 7 10; Wm Sadler 25 50; Michael C Doner 1 60; Samuel C Beshoar 3 00; Josiah Custer 2 00; John Kunkel 1 60; Abraham Bowman 8 65; Thomas C Johnson 3 05; Wm W Jones 30; John Murray 2 60; T O Cloyd 1 60; George Bley 1 60; Jacob Kimmel 1 60; Martin Row 20 47; B Guany 2 00; David Kupel 7 25; Josiah Shively 11 35; B Shallenberger 1 50; P A Early 1 60; John Brubaker 1 10; David Keim 1 25; Andrew Hofford 1 00; Emma A Miller 3 50; Noah Davenport 1 60; David Shively 1 60; C F Detweiler 1 60; Nancy Whiesler 1 70; H R Taylor 1 60; Jas S Montz 3 20; Geo S Wine 9 35; S S Mohler 3 20; Jos Holcople 25; Lewis W Teeter 10 00; Jacob Conner 2 50; J G Bashore 1 60; Christian Royer

1 60; Mary J Bowman 1 5; Sarah A Brennenar 1 50; Adam Appleman 5 50; E L Yoder 12 00.—March 1st.

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**PRIMITIVE CHRISTIAN**

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This Christian journal is devoted to the defence and promotion of Primitive Christianity, as held and practiced by the *Church of the Brethren, or German Baptists.*

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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VOL. I.

MEYERSDALE, PA., TUESDAY MAR. 21, 1876.

No. 12.

## THE NAME IN THE SAND.

BY MRS. HANNAH F. GOULD.

Alone I walked the ocean strand;  
A pearl shell was in my hand;  
I stooped and wrote upon the sand

My name, the year, the day;  
As onward from the spot I passed,  
One lingering look behind I cast;  
A wave came rolling high and fast,  
And washed my lines away.

And so, methought, 't will surely be  
With every mark on earth for me;  
A wave of dark oblivion's sea

Will sweep across the place,  
Where I have trod the sandy shore  
Of time, and been to be no more;  
Of me, my day, the name I bore,  
To leave no track nor trace.

And yet with him who counts the sands,  
And hold the water in his hands,  
I knew a lasting record stands

Inscribed against my name—  
Of all this mortal part has wrought,  
Of all this thinking soul has thought,  
And from these fleeting moments caught,  
For glory or for shame.

For The PRIMITIVE CHRISTIAN.

### Discussion—Miller and Walker.

The propositions under consideration during the next two days read as follows:

3. The teaching and practice of the German Baptists on the subject of Feet washing is strictly scriptural. Miller affirms.\*

4. The teaching and practice of the church of the Disciples on the subject of Feet-washing is strictly scriptural. Walker affirms.

The following are some of the arguments offered by brother Miller to prove the teaching and practice of the German Baptist church.

1. The command of Feet-washing is founded upon Christ, and it comes to us in the power of Christ. We approach him in this, like in all others, as the wisdom and power of God to us—the author and finisher of our faith. He begins it, carries it on, finishes it. The difference with reference to this command as practiced by christendom in our day is founded upon *opinion* and not upon *Christ*. Churches fail to observe it, not because Christ says they must not observe it, but because they are of *opinion* that it need not be observed—that it is not necessary, &c.

2. The command includes believers only, and no one else, because Jesus and Paul both put it there.

3. The third argument is based upon the penalty against the non-observance of the command. We have no greater command in the Bible—no greater penalty against any: "If I wash thee not, thou hast no part with me."

4. There is something spiritual in it; otherwise we should not contend for it. This is true, first, because it is put among spiritual beings and none other; second, Peter's spiritual welfare depended upon it; also that of the widow spoken of by Paul.

5. The fifth argument is based upon what the Savior said to Peter, "What I do thou knowest not now, but shalt know hereafter." The Savior did not tell Peter that it was intended to cleanse from filth—that he was observing an ancient custom; but that it was something new—something not practiced before, and that he (Peter) did not know its import now. From this Peter learned, 1. That unless he washed or was washed he could have no part with Christ; 2. That he that is washed (*lavo*) needeth not save to wash (*nipio*) his feet, but is clean every whit; and ye are clean, but not all. The idea is, that he that is baptized needeth not save to wash his feet, but that he does need. Both are cleansings, and he who receives the first, needs the second for a similar import. But the wicked Judas was not benefitted by either.

Some of the arguments offered by elder Walker to sustain the teaching and practice of his church were the following:

1. The universal necessity to wash feet to keep them clean, makes it a universal practice.

2. When necessary, it becomes the duty of every child of God to wash his feet.

5. It is an act of hospitality, and should be practiced in private families where we have basins and towels, and not bring them to the church.

I am not able to give elder Walker's arguments in regular order, because he did not present them in that way. I mean, he did not present them by numbering them, and therefore I was unable to know what he considered his first, second, or third argument. Brother Miller displayed great ability in building arguments, and no less tact in bringing the point in the argument to the surface, and holding it up before the

minds of his hearers, in a plain, simple and logical manner.

Elder Walker, endeavored to show that it is a duty to wash feet when they are dirty in order to have them cleansed, and argued that on that account it became a universal necessity, since the feet of everybody needed washing for that purpose; but objected to washing feet in the church, or bringing towels and basins to the church and engaging in washing "one another's feet," there. He considered it a part of decency for every Christian to come to church after he had washed his feet clean. Brother Miller freely admitted that it was the duty of every Christian to keep his feet clean, and that it was indecent to go to church without having not only the feet, but the hands and face clean; but beyond all this he found the Savior washing the feet of his disciples in "a large upper room," in an assembled capacity, and that, too, when they were "every whit clean," and therefore argued that it was not done by the Savior because their feet were dirty, but for some other purpose than to cleanse them—for the very purpose which he set forth in his fourth argument.

Walker insisted that there was nothing spiritual in it, but that the Savior meant to teach them a lesson of humility, because a spirit of ambition had arisen among them, as proven by the mother of Zebedee's children asking the Savior to grant seats at his right and left hand for her two sons; and said they as a church taught and practiced it in that light, and that there was much good in it; in proof of which he related a circumstance of two of their preachers stopping in the town of Wabash one summer evening, and before retiring they concluded it was necessary to wash their feet. They therefore went into the back yard, and by the light of the moon engaged in washing one another's feet. While thus engaged, an infidel was looking on and was so struck by this example of humility that it led to his conversion.

Brother Miller thought that if the washing of the feet of two ministers in a back yard resulted in so much good as the conversion of an infidel, then it was certainly right to wash feet where many more than one sinner may profit by the example of humility, and many be induced to

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leave the ways of sin and be led to the blessed Savior. He proved very emphatically from Walker's own examples that it was not only right to wash feet when they were not dirty—in an assembled capacity—to teach humility, but that it was a direct command from him who "spoke as never man spake," for all Christians to do so in a spiritual sense. There certainly was something spiritual connected with it, otherwise the Savior would have had no occasion to wash their feet when they were clean, and on Peter's refusing to be washed, to tell him that he could have no part with him—that it did not mean this universal necessity; for that would carry it out of the church, to the sinner and the infidel; but that the import was spiritual, and was to be engaged in by Christians who were assembled to receive spiritual good, and that then and there was the only proper time and place where the washing instituted by the Savior could be engaged in to divine acceptance, and to the benefit of those who engage in it. The Savior put it there—he commanded his disciples to practice it there—Paul did practice it there—the German Baptists teach and practice it there, and therefore their teaching and practice on the subject of Feet washing is strictly scriptural. Many other topics, such as "ancient custom," "impropriety to wash feet at church," might be referred to, but my communication would become too lengthy. I therefore close by assuring your many readers, that the Savior's teaching on the subject of feet washing did not suffer in the hands of brother Miller during this discussion.

Fraternally yours,

J. G. R.

FOR THE PRIMITIVE CHRISTIAN.

Feet Washing.

BY NOAH LONANECKER.

In the *American Christian Review* of 1875, No. 48, the editor purports to give some light on the above subjects, and through the influence of one of his readers, as well as by the request of a brother, I will give the article a brief notice. He says, "When we see persons performing anything in the name of religion and claiming the authority of Scripture, we ought at least to give them a respectful attention and not treat them with indifference or disrespect." How far he can keep his word sacred when he circulates the following slander, or untruth, let the reader judge. He says, "We have been informed repeatedly that where they practice this ceremony now they only wash

one foot of each person." I suppose the Adversary took advantage of ignorance in circulating the slander. I have read church history to some extent, and have been an eye-witness in different places where the rite was performed, and have some knowledge of the doctrine that different churches teach on the subject, and with the knowledge I have gained from each, I meet the charge as false. The writer says that in "John 13: 1—10, and 1 Tim. 5: 10, the reader will find all there is in the New Testament on feet washing." I suppose he means those are the only places where it is commanded; if otherwise, he must not know all that is written. His first argument against feet-washing as a church ordinance he pretends to draw from 1 Tim. 5: 10. He says, "1. If feet-washing had been practiced in the church as it is by the people alluded to above, and some others, in connection with the communion, there would not have been widows in the church 'threescore years old' who had not 'washed the saints' feet,' and Paul, in describing those to be 'taken into the number,' would not have said, 'if she have washed the saints' feet.'" Let us prove his argument. On Lord's day evening after services a poor widow 'threescore years old,' manifests fruits of repentance and makes application to be received into the church, which is granted her. Some four or five days afterwards she makes application to be received into the number of widows; and, although she is a full member of the church, and has brought up children, and lodged strangers, &c.; yet she has not washed the saints' feet, for she has not had any opportunity of attending communion services, and therefore cannot be classed with the number of widows that Paul refers to. But again; some members belong to the church for months before they attend communion services. The writer evidently aimed to make his readers believe that a widow threescore years old must necessarily have belonged to church a long time, and therefore often communed, but I have shown that such is not the case. But it is more probable that Paul referred to the unfaithful widows. I fail to see an argument in the writer's assertions above, although he says, "this shows that there was no such standing practice among them." But this will be more fully met in my reply to his second argument, which I will now briefly notice.

He says, "2. There is no evidence in Scripture, or in any early writing, of any such practice as washing feet, in time of worship, or asso-

ciated with worship, either public or private, as a religious rite, an ordinance, an act of devotion, or in any other way. There is no intimation that the washing of the saints' feet, alluded to, 1 Tim. 5: 10, was a religious rite, or an ordinance connected with worship any more than lodging strangers. It is put down in the list of 'good works,' and not religious rites or devotions." My reply to the above will meet all his principal arguments. "There is none good but one, that is God." No works can be good, but such as are commanded by God. "We are created in Christ Jesus unto good works." Bringing up children is a good work, for the good Lord has commanded it. Lodging strangers is a good work, for God has commanded it. Washing feet is a good work, for our Lord and Master has commanded it. Every work that God commanded is good, but not unless performed *where* and in the *manner* that God has commanded, and God never commanded that we should do all his commands in the family circle. If the Lord had not commanded the washing of the saints' feet Paul would have added to the word, for he required it of widows as a good work. From this we learn two things; first, that Paul taught feet-washing as a command of God, for he calls it a good work and required its performance. Secondly, Paul could not have referred to it as he did, if he had not before taught the same doctrine. As further proof that the Lord commanded feet-washing, and that the apostles were therefore to teach it as a good work, as well as the manner and the place in which it should be performed, I refer the reader to John 13: 1—17. John informs us that "Jesus knew that the Father had given all things into his hands, &c.;" he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that, he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." After he had washed their feet, he said, "Ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." *Ye should do.* *Should* as an auxiliary is the imperfect of shall, and by consulting Webster's work on page 1223 for the meaning of should, we are referred to shall; for, says he, "Should is everywhere used in the same connection and the same senses as shall, as its imperfect. On page 1212 he says, "as an auxiliary, shall indicates a duty or necessity whose obligation is derived from the person speaking. It or-

dinarily expresses, in the second and third persons, a command, a threat, or a promise." On page 925, he classes ought and should under the head of synonyms, and says, "both words imply obligation, but ought is the stronger." Should then impresses a command, and ought no less for it is the stronger. Christ attached the same meaning to ought as Webster. He says, "woe unto you, scribes and Pharisees, hypocrites!" Why, Lord? Because ye left undone what "ye ought to have done." *Matth. 23: 23.* But again, "cast ye the unprofitable servant into outer darkness." Why, Lord? Because he ought to have put my money to the exchangers, but did not. *Matth. 25: 24-30.* Considering all this, how forcibly do the words "ye also ought to wash one another's feet," and "ye should do as I have done to you," present themselves to the mind! Christ washed his disciples' feet; he gave them an example; and no lover of the truth will ever say that he did not command his disciples to wash one another's feet. But like the editor of the *A. C. Review*, so there are others who contend that Christ did not wash his disciples' feet in public, nor in time of worship at all, but in the private circle, and therefore never taught his disciples to wash one another's feet in the public assembly of the Lord. Let the Bible settle this matter. The communion,—which all observe in the public assembly of the Lord,—was instituted by Christ in the night in which he was betrayed, in a large upper room furnished and prepared, and devoted for the time being to public service. In this room Christ's disciples had prepared a meal, and when evening was come they sat down, and "as they were eating," Jesus took the bread and cup and instituted the communion. As they were eating this meal Judas was made known as the Traitor. *Matth. 26: 21-25.* John informs us that this took place when they were eating the supper at which Jesus washed his disciple's feet. *John 13: 18-26.* This is evidence that feet-washing took place at the same time and place where the communion was instituted. Again; after they had eaten the meal at which the communion was instituted, Jesus said unto Peter, "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." This Matthew informs us, took place after they had gone out from the place where the communion was instituted. John informs us that after the meal at which the Master washed his disciple's feet, Jesus said unto Peter, "Verily, verily, I

say unto thee, the cock shall not crow, till thou hast denied me thrice." This is another evidence that feet-washing took place at the time and place where the communion was instituted, and therefore in the public assembly of the Lord. Some contend that the supper mentioned in *John 13*, cannot be the same that is mentioned by *Matth.*, *Mark*, and *Luke*, at which the communion was instituted, from the fact that the one mentioned by *John* took place before the feast of the passover, while the other did not. A careful examination will show that they were both celebrated before the feast of the passover. The meal at which the communion was instituted was celebrated in the night in which Christ was betrayed. After the eating of the meal, and the institution of the communion, Christ instructed his disciples, and then was betrayed. Early next morning the Jews led Jesus from Caiaphas unto the judgement hall; "and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the passover." *John 18: 28.* So we see that the Jews' passover was yet in the future. After the trial had continued a little longer, Pilate said unto the Jews, "Ye have a custom that I should release unto you one at the passover;" and *John* informs us that "it was the preparation of the passover." *John 18: 39, 19: 14.* How does this read in connection with the following from the *A. C. Review*? "The feast of the passover was over before the communion was instituted. The feet-washing was before the passover, and the institution of the communion was after it." When it comes to this, "let God be true but every man a liar." The editor of the *A. C. Review* says, that the "disciples had been to the bath and washed all over; but in coming up their feet had contracted dirt, and needed washing before they retired; Christ says, 'he that is washed needeth not save to wash his feet, but is clean every whit.'" Which of the two knows whereof he affirms? The fact however is, Christ did not refer to washing away of the filth of the flesh, but to the washing of regeneration, which was for the answer of a good conscience toward God. The editor says, "those who wash feet as a religious rite, do not wash their feet because they need it." Exactly so. We do not receive water-baptism because our bodies are filthy; but still we feel that we need it, because the Lord said so. We do not have our feet washed because they are dirty; but still we consider it necessary, for the Master has said so. The editor of

the *A. C. Review* further asks, "if washing the saint's feet had been a religious rite connected with the communion, how could Paul have omitted it when giving that which he received of the Lord?" Paul wrote *1 Cor. 11*. to set things in order, and *1 Tim. 5: 10*. is proof that the church still observed the ordinance of feet-washing after the manner of its institution; but not so the Lord's Supper and holy communion: and in order to set things in order Paul necessarily had to mention the Supper and communion in the manner in which he did. Christ washed his disciples' feet in the public assembly of the Lord, and then commanded them to wash one another's feet; and in their teaching they were to teach all nations to observe all things whatsoever he had commanded them. Feet-washing was one of those things, and the apostles taught it as a command; if otherwise, Paul could not have referred to it as he did in *1 Tim. 5: 10*. "Where there is no law there is no transgression." All our Christian duties are good works. If a widow neglects to wash the saint's feet, she neglects a good work, and therefore her duty as a Christian; and I have sufficiently shown that this good work, or Christian duty, is to be performed in the public assembly of the Lord, and in connection with the Lord's supper and holy communion. "If ye know these things, happy are ye if ye do them," are the words that close Christ's essay on feet-washing. We can only purify our souls in obeying the truth.

To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world better, lovelier and happier is the noblest work of man or woman. There are many intelligent and talented persons who waste the best part of their time in useless dreaming. Their years are spent in the world of fancy and unreality that their imagination creates about them. Mental phantoms render them insensible to present opportunities, and prosperous chances slip by them unheeded and unnoticed, until their youth and energies are all gone. Then, in adversity and old age they attribute their want of prosperity and worldly success to some imaginary fate or destiny, even yet blind to the truth that their want of prosperity is simply the result of opportunities wasted.

—Many persons feel an irreconcilable enmity toward those whom they have injured.



## AN ANCIENT SPANISH POEM.

O! let the soul its slumbers break,  
Arouse its senses and awake,  
To see how soon

Life, with its glory, glides away,  
And the stern footsteps of decay  
Come stealing on.

And while we eye the rolling tide,  
Down which our flowing minutes glide

Away so fast,  
Let us the present hour employ,  
And deem each future dream of joy  
Already past.

Let no vain hope deceive the mind—  
No happier let us hope to find

To-morrow than to-day;  
Our golden dreams of yore were bright;  
Like them the present shall delight—  
Like them, decay.

Our lives, like hasting streams, must be,  
That into one engulfing sea  
Are doomed to fall,—  
The sea of death, whose waves roll on  
O'er king and kingdom, crown and throne,  
And swallow all.

Alike the siver's lordly tide,  
Alike the humble rivulet's glide  
To that sad wave;  
Death levels property and pride,  
The rich and poor sleep side by side  
Within the grave.

Our birth is but the starting place,  
Life is the running of the race,  
And death the goal:  
There all those glittering toys are brought;  
That path alone, of all unsought,  
Is found of all.

Say, then, how poor and little worth  
Are all those glittering toys of earth  
That lure us here?

Dreams of a sleep that death must break.  
Alas! before it bids us wake,  
Ye disappear!

—Translated from the original.

For the Primitive Christian.

## A Glorious Fruition.

BY C. H. BALSBAUGH.

To Sister Margaret F. Worrell, of  
Philadelphia, Penn'a.

God, Heaven, Salvation: these are the comprehensive synonyms of the believer's vocabulary. God means good, Heaven means up, and Salvation means holiness. In an anticipative and imperfect way, they may be all ours here. But their full realization is not for this life. The magnetism would be so overpowering and the rapture so intense, that the soul would leap out of its earthly casket. At the foot of Sinai the Israelites had a glimpse of what lies beyond the veil. Thick clouds, fearful lightnings, terrific thunders, an appalling trumpet peal, fire and smoke, and a dreadful shuddering of the rocky mount, attested the glorious Majesty and awful Holiness of the I AM. "So terrible was the

sight, that Moses said, *I exceedingly fear and quake.*" On Mount Tabor the three chosen Apostles had a faint shimmer of "the Excellent Glory," and "fell on their faces and were sore afraid." On his way to Damascus, Paul was felled to the earth, trembling, astonished, and blind with the excessive brightness of Him to whom all the luminaries of heaven are less than a tiny taper to us at midday. On the Isle of Patmos the holy seer had a view of God in the flesh as was never granted to any mortal since sin blurred the vision of humanity. "Eyes like a flame of fire; feet like unto fine brass, as if they burned in a furnace; His voice as the sound of many waters; in His right seven stars; out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in His strength." What terrible Majesty. No wonder that John says, "when I saw Him, I fell at His feet as dead." These foregleamings give us an idea of what the Apocalypse of Jesus Christ will unfold, the irreconcilable antagonism between holiness and sin, and the necessity of death in order to make personal fellowship with God possible and blissful.

A hundred miles apart, both in the crucible of the great Refiner, you in a populous, bustling city, and I in an obscure cottage among the hills of Hanover, I cordially greet you with the wonderful salutation of the exiled evangelist, which contains an animating periscope of "the inheritance of the saints." "Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the Seven Spirits which are before His Throne; and from Jesus Christ, who is the Faithful Witness, and the First-begotten of the dead, and the Prince of the Kings of the earth. Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion forever and ever. Amen." Rev. 1: 4, 5, 6.

I have now wished you all it is in God's Infinite Resources to bestow, and more than your eternal development will ever be able fully to appropriate. O the Eternity of the saints! What unimagined heights and depths of bliss and glory and honor await "the pure in heart" in the unexplored future! We can easily put together and pronounce these three letters—G-o-d; but it requires the "forever and forever" to unseal the abysses of wonder and beauty and ecstasy which are hidden therein; and the "forever" will forever leave more unrevealed than it reveals. It will be always the "forever," the future never dimin-

ishes by so much as a second, though all finite arithmetic fail to enumerate the years that are past O that dread, that blissful word, "FOREVER." Just as little as we can fathom the Divine Name, so little can we gauge the bottomless depths of the three opposite letters—s-i-n. Here the "forever" comes in with all its overwhelming horror. Holiness empties "all the fullness of God" into the renovated soul, while sin drains all the fullness of Divine wrath, brimming the cup of woe eternally with the wormwood of remorse, and the fire and brimstone of Righteous indignation. The impassable gulf of Eternity unceasingly echoes from its lathomless caverns the awful words, *God, SIX, FOREVER.*

God is Love, and love is communicative, and holiness is the condition of its reciprocity; so that in the love of God we have not only ground for hope and confidence and exultation, but for fear and trembling. The very goodness of God creates a hell for all ungodness. The very love of God must needs be "a consuming fire" to whatever is morally unlovely. "The wrath of God" is always the "wrath of the Lamb," and this is the wrath of Goodness, and is "revealed from Heaven against all unrighteousness and ungodliness of men." Injured Purity smokes with indignation. But the saints are safe. Their life is of God and in God. They live God, speak God, smile God, and even weep God just so far as they are like God. For what are the tears of saints, but the expressions of God's grief in them. The Holy Ghost in the holy people is pressed with "groanings which cannot be uttered." A genuine Christian sigh or tear is as expressive of the Divine as the human. God has no tears to shed, but the most intense weeping requires no tears. God is incapable of sin, but not of emotion on account of sin. The holiest natures feel the deepest, and God deepest of all. Our perfect oneness with Him in the Life Everlasting, and our perfect sympathy with all His ends and measures, will completely do away with the agony arising from the memory of lost ones, which troubles so many good people. God is not impassible. No being so passible as He. Nothing can disturb the eternal equipoise of His Nature. His feelings do not overpower His Reason, Righteousness, and Will. The Hell into which He perpetually looks, and the writhings which He sees, and the groans which He hears, do not make Heaven any less Heaven to Him. He feels aright in relation to all things and all creatures. There would be and could be no

Heaven, either for God or any of His creatures, save in the alternative of blotting memory from the soul, or being exalted into an altitude of moral excellence and dignity which can rejoice in righteousness, no matter who is in Hell, or what they suffer. No one can suffer beyond his capacity, and all that capacity was given for the enjoyment of God; and when voluntarily surrendered to the service of evil, God has a right, and is obliged, to fill it to the utmost with the "fruit of its own doings." The Holy Ghost can be grieved, but not to the diminution of His Divine Joy. A pure, unalloyed spiritual grief is the same in all moral natures. To be morally hurt by wrong, and not be in the wrong, is a very different matter from the feeling of resentment of which we are conscious under sin. At this point is the switch where so many turn off in misconceptions of God, and Heaven, and "the just made perfect."

In the "great salvation" that awaits the saints, the moral sensibilities will be augmented instead of diminished. Grace does not petrify, nor does glory destroy what grace begins. Death does not dwarf the Christian, but on the contrary is a bursting forth into magnitude. Sin alone constricts and shrivels. It is through the devil's lattice that the redeemed bound into liberty, power, and greatness. No sin, no death; no death as the fruit of sin, no redemption and no Heaven. "We shall see Him as he is and we shall be like Him." This is the central idea of "the glory to be revealed." All the objectivities of Heaven, are but the radiations of this "mystery of Godliness." O the ineffable rapture of the Beatific Vision! O the unutterable ecstasy, the inconceivable marvel, of the Beatific Assimilation! O the immaculateness of the blood washed elect who sit at Jehovah's eternal banquet of Love! "PURE AS HE IS PURE." This is "the mark of the prize of the high calling of God in Christ Jesus." A sinless, painless, sorrowless, tearless, deathless Eternity! To know God, to see Him as He is, and be so conformed to Him in the properties of His character, as to see oneself in Him as a man beholds his natural face in a glass. Deeper and closer still. To know God as Adam knew Eve before she was extracted from his person; as the Virgin knew her Divinely-conceived Son before He was born. To know God as He was known by Him who was in His bosom in a by-gone Eternity! The thought is too vast, and glorious, and blissful for our present powers and capacities. This is Heaven, subjectively—begun on earth and

consummated above. "This is Eternal Life, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Knowing God thus, and not only knowing about Him, is the soul's true rest. Short of this there is no salvation—no Heaven. To grow up in God's Eternity, and unfold "the power of an endless life" through interminable ages in Love, Holiness, and Wisdom, who can conceive the moral stature to which we may attain! What Princedoms, and Priesthoods, and Royalties, and Hierarchies, and exaltations in power and glory and blessedness, are funded in the God-man Mediator for the God-owned, God owning adherents of the Cross!

There is an incoming of God in regeneration as real as in the Incarnation. "As Thou, Father, art in me, and I in Thee, that they also may be one in us." "I in them, and Thou in me, that they may be made perfect in one." John 17. O the full realization of this in the upper world. The unending years of the saints can never know one moment of weariness or dullness in the unfolding of "all the fullness of God." Deity can no more be exhausted of glory and joy and wonder, than an unbeginning, unending existence can be measured. And then to think that the amazing apocalypse of the eternally unsearchable, is not only to be to us, but of us, revealing ourselves to ourselves no less than God to us. It is to be ever a part of ourselves, as the development of our bodies in this life. To know God experimentally and personally forever, as we know ourselves physically and psychologically, is Eternal Life. This is to feel God as emanations from Him, as He felt us before we were objective to His eternal Mind and creative Power. To lose sight of this, is to miss all that is supremely grand in the grace of Christ. To err here is to invert the Divine order, and give the objective precedence over the subjective. As to the source of salvation, the Objective is first in order and importance; as to the means of salvation it is inferior. But without personal subjectivity, both source and means are unavailing. To be of Him, in Him, with Him, seeing, feeling, knowing like Him, unfolding our possibilities in His realities, sweeping along with Him in the comprehension of and assent to His purposes, and ever spreading out in the magnitudes and majesties of His Godhead, O the depth, O the glory, O the grace, O the unending, ever deepening wonder! Words fail us, and thoughts no less, to set forth or conceive what is signified by knowing God. I know Brother Quinter, have seen him, have heard him preach, have

read him into the furniture of my soul. But if he had the power, as God has in new-creating us, to imbreathe himself as the life of my life, and complement my being by his own, in what a different sense would I know him. I would then be Quintered through and through, so that it would be no longer I, but Quinter that liveth in me. This may give a faint illustration of what is comprehended in being born of God. It is to be Christed—possessed, permeated, kindled, pulsated, filled, rounded out, and dominated by the Eternal God. To be a Christian is no half-hearted matter, as the Incarnation was no half-hearted work, and Heaven is no diluted joy and barren glory and insipid immortality. What God has in reserve is great, and wonderful, and inexhaustible, so that each revolving cycle in the zodiac of Redemption will entrance and thrill the Lamb's Wife with deeper tides of joy, making the beatitudes more blessed, the glory more luminous, the Divine assimilation more perfect and intensely delectable, and the soul's Heaven more and more what God is. Immortality derived to be eternally filled and flooded and swayed, and widened and filled and flooded again, by Immortality Absolute! O, "the joy unspeakable and full of glory! "Eye hath not seen, ear hath not heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him." "Now we see through a glass darkly, but THEN FACE TO FACE." Who will not break alliance with sin and hell in view of such an Eternity?

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

Where to Labor.

BY I. M. BROWER.

There is evidently a great interest manifested in the brotherhood for the spread of the gospel, undiluted, and in its primitive simplicity. This anxiety is a hopeful sign of prosperity in Zion, to be realized in the not very remote future, from which we take courage to submit for consideration a few suggestions as to how it may become practicable to meet all the calls for having the truth proclaimed and taught. It is worthy of notice, in the first place, that all who name the name of Jesus should realize that they are called to preform their part in this work; that they are required to contribute their talent, be it ever so humble; in short, that each one is called to labor in the vineyard of the Lord. But every one is not required to perform the same labor, or to labor in



the same department of service. There are many branches of usefulness, all contributing to the same end—the prosperity of Zion; and in one department or another, in one capacity or another, every child of God can find something that he is able to do, in a greater or less degree of efficiency, according as it is given him; and all are under obligations to do all the good they can, to contribute all they can in time and money to extend Christ's kingdom. It becomes each one, then, to examine carefully whether he is doing all for Christ and his cause that he can. If, upon examination, any find that they have, they can have the happy consciousness that they will not be held accountable for the lack of progress in the extension of Christ's kingdom. If it were so, that the church and all its members have discharged and are discharging their whole duty, we might take consolation unto ourselves even if we should see the church gradually falling off in membership in many of its oldest branches in the east, and little or no progress in many more. But is it not well for us to inquire whether the fault may not lie with ourselves. God is waiting to be gracious, and longs to bless by the outpouring of his Spirit upon his people, whenever they prove themselves worthy by their love and devotion to him. We fear the hindrance very often is in failing to improve our opportunities, in neglecting to occupy the ground and sowing good seed even in and under the jurisdiction of organized churches. In many cases the children are not suitably instructed by the church, and, in consequence, are permitted to seek religious instruction elsewhere and anywhere; and the result is, as might be rationally expected, they grow up into membership in those churches in which they were educated. Well, it may be suggested where is the difference? they become members of church; they are professing Christians at any rate. Very true, and quite satisfactory, no doubt, to those Brethren who think that other churches are best suited to promote the highest interests of their children and tending to bring them the greatest happiness here and hereafter. But those who are not of that mind, those that believe the laws of God are unchangeable, the commands of Christ were meant to be obeyed, that true religion does not change with the progress of time and the advancement of knowledge and refinement, should seriously consider whether they are emulating the wisdom of the serpent; whether they are making use of all the

means that God has placed in their reach for the spread of the gospel, while neglecting to supply public religious instruction for their children, and all children that might be induced to accept of it. Not wishing by any means to disparage labor in other directions, but bidding God speed to all efforts for good, I submit it to the consideration of the earnest friends of the cause, whether this is not the most promising field in which to labor. "Train up a child in the way he should go, and when he is old he will not depart from it" is a policy, I think, promising more substantial progress than pushing out into new places building up churches and church buildings at great expence, to be in turn deserted and left to decay in consequence of neglecting to provide instruction and society suited to the requirements of youths.

FOR THE PRIMITIVE CHRISTIAN.

### Clothed with Humility.

BY A PILGRIM BROTHER.

"Be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Peter 5: 5.

This injunction of the apostle is not generally appreciated in its full extent. The apostle saith, "Be clothed with humility." To be clothed, is to be shielded, covered, and protected. This is, what is meant, by being clothed, in a literal point of view: If we are truly humble, "clothed with humility," we are under the protecting care of God; and as long as we continue to be truly humble, and follow in the footsteps of our blessed Savior, we are secure from the wiles and snares of the evil one. "God resisteth the proud, but giveth grace to the humble." Thus we understand that the humble Christian will be sustained by the Lord. Not only will the children of God be sustained, but he will dwell with them. "I dwell in the high and lofty place, with him also that is of a contrite and humble spirit." Is. 57: 15. Thus the more humble we become, the more shall we be exalted in the sight of God. "Humble yourselves in the sight of the Lord, and he shall lift you up." James 4: 10.

My dear brethren and sisters, it is even honorable to be humble. Why, then, not be truly humble? "Before honor is humility." Prov. 15: 33. "By humility are riches and honor and life." Prov. 22: 4. Great promises, indeed, for being truly humble. It is honorable in the sight of all good men; yea, it is honorable in the sight of God and angels. "If any man serve me, him will my Father honor." John 12: 26. True

humility is in direct opposition to pride. There is as much difference between true humility and pride, as there is between light and darkness. The one is the offspring of God, the source and fountain of light, and of all that is good and noble, holy and lovely. The other is the offspring of the devil, the source of blackness and darkness, from whom comes all evil. Then, O my dear brethren and sisters, how should we withstand pride, in all its diversified forms! The Psalmist saith, "Him that hath a high look and a proud heart, will I not suffer;" and again, "Pride goeth before destruction, and a haughty spirit before a fall;" and again, "A man's pride shall bring him low." Many other proof-texts could be produced equally strong, were it necessary to do so.

Let us take a glimpse of the innumerable miseries and evils that have been brought about through the instrumentality of pride, since the world began. It was pride that induced our first parents to partake of the forbidden fruit. It was wounded pride that caused Cain to murder his brother Abel. It was pride that induced the sons of Jacob to sell their brother Joseph. Gen. 37: 4. It was pride that caused king Pharaoh to pursue the Israelites into the Red Sea. It was through pride, that Korah, Dathan and Abiram rebelled against Moses and Aaron. In short, it was pride that caused nearly all the bloody strifes and wars since the world began to the present time. What a monster then is *pride!* It stands at the head of all the evils and miseries that ever transpired in the world. How should we be guarded against this gigantic evil—a world of evil. The apostle Paul tells us to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6: 11. In the chapter last named, we have a description of all the armor, weapons, shields, and equipments necessary for the true soldier of the cross to have with him in his warfare against the enemy of souls. We are to have our loins girt about with truth, to have on the breast-plate of righteousness, our feet shod with the preparation of the gospel of peace; and above all, the shield of faith, and the helmet of salvation, and the sword of the Spirit, and that formidable weapon, *all prayer and supplication*. Being equipped with all these powerful weapons and shields, the apostle tells us we "may be able to withstand in the evil day, and having done all, to stand."

The humble follower of Christ must have every weapon named ready for immediate use, not knowing when and where he may need it. The apostle Peter saith, "Be

sober, be vigilant, because your adversary, the devil, like a roaring lion, goeth about seeking whom he may devour, whom resist steadfast in the faith." 1 Peter 5: 8, 9. It requires a steadfast resistance, and that in faith; hence the Savior's admonition, "Watch and pray, lest ye enter into temptation." We are told by the apostle James that "the friendship of the world is enmity with God. He that will be the friend of the world is the enemy of God." What think you then, proud sinner? Your days of pride and reveling in sin will soon end. Soon you will have to change time for eternity. Soon you will have to close your eyes in death; and in the hour of death you will need a friend. When all earthly friends can do you no good, then you will wish that God were your friend. But think of it! you are an enemy of God, you have lived at enmity with him, you were the friend of the world, and consequently the enemy of God. He will now forsake you. All your sinful, proud friends, nay, all the world, can do you no good, and in this condition you will have to leave the world; and as death leaves you, so judgment will find you; and if you die in your sins, God will resist you at the judgment; you will there have to hear the awful sentence pronounced, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels."

In conclusion, then, dear sinners, for God's sake, "Be clothed with humility;" forsake your sins; come unto Jesus. He stands with outstretched arms, and bids you come. Yea, come whilst you have time and opportunity. Come whilst it is called to-day. You have only the promise for to-day; and you know not what to-morrow may bring forth. To-morrow may find you beyond the reach of mercy, encircled within the icy arms of death. Become the friend of Jesus, who will be a friend when all other friends will leave you.]

For the PRIMITIVE CHRISTIAN.  
Omniscience.

BY B. B. BOLLINGER.

"For the eyes of the Lord are over the righteous." 1 Peter 3: 12.

The human eye is, perhaps, the most wonderful organ of the body. There are about six hundred thousand blind persons in the world now, groping in the dark. We pity the blind. We have one brother here who is deprived of sight; but we believe that the eyes of his understanding are open. Christ opened the eyes of the blind. How delighted they must have been to look upon the beauties of earth! This was

glorious; but the spiritual light which shone in darkness, although "the darkness comprehended it not," was much more glorious. "The sun of Righteousness" shines with greater splendor than the sun of the planetary system.

Human vision has been greatly aided in the last century by means of the telescope. Astronomers survey the starry firmament—the heavenly bodies, determining their distances and dimensions, so as to astound the untutored mind. But while we view with astonishment nature of the work, nature's God, "there is an eye that never sleeps," "like flaming fire," that looks upon us and sees all we do. From this eye none can hide. It penetrates all things. The thief that goes out in the deepest shades of darkness for his neighbor's crib is seen. The libertine, who skulks through lanes and alleys, and climbs in at back windows, is seen as in broadest daylight. The card-player cannot shuffle his pack nor utter his hellish oaths without being seen and heard. No religious cloak can hide the hypocrite's heart. We look through glass and clear water, so God looks through all things. He sees the heart with all its deceitfulness. Our thoughts, whether good or bad, are all known to him who fills the heavens and the earth. Every rising thought is discovered as it is produced by the operations of the mind. "He is a discerner of the thoughts and intents of the heart."

If we had this power of vision, how differently things and men would appear. How many dark spots on the characters of many that by the world are called great and good. How many bright spots upon many that are overlooked and despised by the crowd. How small things would look larger, and large things look smaller. Did you ever think of this? Did you ever weigh yourself in this just balance? Do we always act in private as in public? Would we like to have our whole character—every thought—published before the world—before friend and foe? "Blessed are the pure in heart, for they shall see God." "Be ye holy, for I am holy," saith God. Not only on Sunday, or when we meet for worship, in the presence of brethren and sisters, but every day—seven days in a week, fifty two weeks in a year—"Let your light so shine before men, that that they may see your good works and glorify your father in heaven."

God sees us when we lie down and when we arise; when we sell our merchandise; when we buy stock; when we buy our clothing, erect buildings, put foolish ornaments upon them; when we black our

boots, paint our cheeks, braid our hair, buy our jewelry, and a thousand other things might be named. He is looking on us all the time, day and night, summer and winter, all the time. That eye flames and darts its glances over the universe now and forever, and all the unforgotten sins will be recorded in God's memory and will separate the ungodly from his presence—"Depart ye workers of iniquity into everlasting fire prepared for the devil and his angels." Shall we not exclaim with the poet,

"O for a closer walk with God,  
A calm and heavenly frame."

#### Anecdote of Rowland Hill.

Rowland Hill was once driven by a storm of rain into a village inn, and compelled to spend the night. When it grew late, the landlord sent a request by the waiter that the guest would go to bed. Mr. Hill replied, "I have been waiting a long time expecting to be called to family prayer." "Family prayer! I don't know what you mean, sir; we don't have such things here." "Indeed! then tell your master I cannot go to bed until we have had family prayer." The waiter informed his master, who in great consternation bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed, I cannot go until I have seen all the lights out; I am so afraid of fire." "So am I," was the reply, "but I have been expecting to be summoned to family prayer." "All very good, sir, but it cannot be done at an inn." "Indeed! then pray get me my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said: "I have no objection to have prayer, but I don't know how." "Well, then summon your people and let us see what can be done." The landlord obeyed, and directly the astonished domestics wore upon their knees, and the landlord was called upon to pray. "Sir, I never prayed in my life, I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully: "go on." "I am sure I don't know what to say now, sir." "Yes you do; God has taught you how to pray. Now thank him for it. 'Thank you, God Almighty, for letting us pray to you!' 'Amen!' 'Amen!'" exclaimed Mr. Hill, and prayed himself. Two years afterwards, Mr. Hill found in that village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.

### Remember Your Pious Mother.

BY D. B. MENTZER.

How dear to a loving child is the name of a kind parent! Ye who have sustained the loss of a loved mother know how the memory of her care and affection lingers upon your hearts. Could you again welcome her lively presence to your sorrow stricken home and its enjoyments, you would promise yourself never-failing kindness and devotion to all her wants and wishes. You would find your chief delight in doing her bidding, taking her advice, or caring for her comfort and happy condition in the advancing years of her old age. But she has gone, and will not return. You are left to make your own way through life, to build up your own character, and if possible, fill her station, doing good, and being useful in the society in which you live and move. If mother is yet present with you, and lives a pious life, and encourages you to seek the Savior, and live a truly religious life, oh, do not turn away. If you turn away heedlessly, the day will surely come when you will regret it, perhaps in great anguish of soul.

A pious mother! What shall I say to express an idea of her worth? I can command neither comparison nor language. Give me not the inheritance of millions of dollars, but give me a *pious mother*. Give me not the untarnished fame of a king, or president, or statesman, nor any other fame, but give me A PIOUS MOTHER. Give me not the "gold of Ophir," nor a "palace of silver," nor yet "the whole world" with all its wealth and honor, and eloquence, but still and ever give me A PIOUS MOTHER. "Her price is far above rubies," and she is worthy of our best and sweetest love.

Mother! Endearing name! Home is a precious word, but more precious is *mother*! What were home, with all its attractions, with all its comfort and abundance, with all its cherished associations, but *without mother*! Mother gone, and the keystone of home-ties is taken away. Mother severed from a mother-loving, Christ-taught family, and truly "the golden bowl is broken, and the pitcher broken at the fountain." Eccl. 12: 6. Well may the wisest of men say to each one of us: "For-sake not the law of thy mother."

Now, my dear young readers, let me tell you that *few young people appreciate the value of a Christian mother*. I have read of great men

who have attributed their usefulness in life to the early teachings of their mothers. If God, our Father and Savior, has permitted you to have a pious mother, who took you to her side, and perhaps took your hand in hers, and then talked to you of Jesus, whom God sent into the world to save us all from being lost forever, and to show us how we might be saved, if so, I say, you have reason to thank God for it—it was a blessing from Him.

But now, let us see, have we made good use of mother's teaching, and her bright, Christian example? Have we already grown up to the stature and years of young men and young women, and still not following her holy teaching? Now have we really been so slow to think on our ways, and of how much we need a Savior? The law of your mother was to do the will of the Lord—to walk in His commandments. She gave you that law. Oh, what a sacred inheritance! She was blessed and benefited by it, and it will "do thee good." "To walk humbly before God in His commandments, will give you a good name and usefulness in this life, and a heaven of rest in the world to come."

May I encourage you to remember your loved, pious mother and her Christian teaching? Seek the Savior without delay. I know it is a sweet-sounding message to your ears. And I beseech you don't spend your best days in the world's wisdom that knows not God, and its fashion that pleases and deceives so many souls, and its enjoyments that "drown men in perdition." Give your heart to Jesus, and your life to the glory of His church, and so shall your associates and neighbors see what a good thing it is to be a Christian, and how much better it makes men and women.

Religion itself will do you no harm at all, it is all in your favor. But if it be not the religion of the Bible, and do not lead you to keep and observe all the commandments of Jesus, there will be great danger. Men talk of many ways, but Jesus spoke of only One Way, and your faithful Mother labored to impress this upon your mind—one "strait" and "narrow" way. The Savior said: "Few there be that find it." Your pious mother prayed, with many tears, that you might "find it." O think of her anxiety and solicitude for you! Have you found it? If not, are you seeking for it? Don't be discouraged, don't wait until your ear gets dull of hearing, for your hearing may not return. Sad indeed would your condition be if you should wake up to these realities on your dying couch! Don't put it off. The world is robbing you

of golden years, riches of grace, and a crown of Glory. *Come to the feast "for all things are now ready." COME, COME.*

### Why Have Ye Not Brought Him ?

Many have been asked this, and the answer has been and still is, "Never man spake like this man." Our Lord found many a topic in the scenes around him. Even the humblest objects shone in his hands; as I have seen a fragment of broken glass, as it caught the sunbeam, light up, flashing like a diamond. A little child which he took from his mother's side, and holds, blushing in his arms, before the astonished audience, is a text for a sermon on humility. A husbandman on a neighboring height between him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which he discourses on the gospel and its effects upon different hearers. In a woman baking; in two women who sit by some cottage door grinding at a mill; in an old strong tower, perched upon a rock whence it looks across the brawling torrent, to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sang above his head, and the lilies that blossomed at his feet, he discoursed on the care of God—these his text and Providence his theme.—*Guthrie.*

THE LORD MUST HEAL.—Alexander, Emperor of Russia, when in England, ordered a watch to be made for him, combining the peculiarities and advantages of several. It was made and forwarded, but met with an accident on the way. No one in Russia could repair it, and it had to be sent back to the maker. And so sin and Satan having injured us, none but the Maker can restore us to soundness. Pretenders have tried in vain. "God is in Christ." Let us go and place ourselves in Christ's hands, that we may be "created anew in Christ Jesus."

"All that have received the truth should spread it. Some are ready to say, Truth wants so many things done that she is an expensive friend. This is a libel. Sin is expensive, drunkenness is expensive, worldly pleasures are expensive. Truth requires from you a portion of your money, time, and energy; but she will save you much, give you much, teach you many things, and ensure you an eternity of good."

—All the rarest hues of human life take radiance and are rainbowed out in tears.

## The Primitive Christian.

MEYERSDALE, PA., MAR. 21, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE GOSPEL AND THE LAW---A CONTRAST.

We do not find in the gospel or Christian Scriptures the same system of rules in minute detail, that we do in the Mosaic law. Our Lord and his Apostles laid down principles rather than rules, or when they did give rules, they were commonly of a general character. There was also contained in Christianity what the apostle Paul calls "the spirit of a sound mind." 2 Tim. i. 7. And Christian believers were alluded to as having been "renewed" in their minds, and as having their hearts "sprinkled from an evil conscience." And with the internal change or renewal of heart which the converts to Christianity experienced by the transforming power of the gospel, and with the principles and dispositions inculcated in the gospel, and having "an unction from the Holy One" by which, according to John, they "know

all things," (1 John ii. 20.) and enjoying "fellowship with the Father, and with his Son Jesus Christ," as it was also their privilege to do, (1 John i. 3,) Christians possessed such facilities for understanding their various duties as superseded that specification of duties that we find given in the code of laws for the government of the Jews.

It is true, it would be more in harmony with the nature of man, or with his natural inclinations, to have all his duties plainly specified, and fully described, and to have no more to do than to yield an external obedience to them, than to be left in many things to his own discretion while still required to strictly govern his life according to some great moral or religious principles, and to direct his steps through the varied scenes of life with constant watchfulness, and a due regard to his own sense of right. The idea of having the responsibility thrown upon ourselves of judging in so many cases of what is right is not pleasant to our nature which is usually inclined to shun responsibility.

But whatever may be most in harmony with our natural inclinations, our Lord in regulating the conduct of his disciples has thrown a considerable amount of responsibility upon them, requiring them to decide from general principles rather than from direct precepts in many cases what it is their duty to do. And though such a course is attended with mental labor, anxiety and care, it no doubt is a wise arrangement, and designed to answer a good end in the cultivation of our Christian characters. The correctness of our actions in many cases depending upon our own judgment and conscience, the importance of preventing the light within us from becoming darkness, the conscience from becoming hard, and the judgment from becoming prejudiced, is very apparent.

We have a very striking view of the Jews and of the weakness of their religious characters, in the following language of the apostle Paul: "Now I say, that the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world." Gal. iv. 1-3. The Jewish rituals are here represented as "the elements of the world," as they were adapted to the weak understanding of children, who are best taught by sensible objects, and who have but a little taste for, and a low conception of heavenly things; the Jews in the apostle's figurative language being compared to children. While Christians are to attain "unto a perfect man, unto the measure of the stature of the fulness of Christ, (Eph. iv. 13,) and are thus exhorted by the Apos-

tle: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Cor. xiv. 20. And with the matured understanding of Christian men, and with the singleness of eye, to the will of God as the rule, and to the glory of God as the object, characteristic of the Christian character, and with the helps possessed by Christians already referred to, the path of duty will always be open to those that desire to walk therein.

To illustrate the practical and important truth we are endeavoring to present to our readers, we shall compare the teaching of the Law and that of the Gospel upon the subject of charitable contributions to meet the wants of the poor and the expenses incurred in maintaining the worship of the Lord. In the law we read, "And at the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. xiv. 28, 29. Tithe means tenth, and there were several sorts of tithes to be paid by the people. The tithe referred to in the passage above quoted, was designed for the poor as well as for other purposes. Having seen what the law says in regard to the provisions made for the poor, we shall now look at what the gospel says. The following is the gospel rule for collecting contributions: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 1, 2.

The above two passages show a marked difference between the law and the gospel in regard to the method of furnishing finances for benevolent purposes. The law prescribed the exact amount to be given, namely, the tenth. The gospel is understood to appeal to the divine principle of benevolence presumed to exist in every Christian believer. Every Christian is directed to lay by him in store upon the first day of the week as the Lord has prospered him. While the Jews as children, to use the apostle's figure, were instructed in regard to the exact amount they were to give, Christians as holy men of God, and men of understanding, and as persons having the mind of Christ, were to decide for themselves the amount they were to contribute for the Lord's poor, and for other benevolent purposes. And it will be a great dishon-



or to all who will act unworthy of this high trust committed to them by the Lord. Other subjects might be selected to illustrate and explain the difference that exists between the Gospel and the Law, in regard to the point which constitutes the subject of our present article. But we think the point will be seen and appreciated by the thoughtful reader.

It may be well to look at the practical bearing of the subject a little more carefully and see how its application can be made to our advantage. When we consider that the gospel was designed for all nations, and that churches were to be established among people of various habits, and governments, and in the world amid all the changes that it was to undergo until our Lord shall come, we could not expect to find a direct precept enjoining our duty upon us under every circumstance of life under which we may live, or a specific prohibition from doing every evil to which we might be exposed. A complete list of everything which we as Christians are to do, and of every thing that we are to abstain from, would have made an unwieldy volume to handle and read. But in addition to the direct precepts and positive commandments given in the gospel, we have such general precepts and principles as the following: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world," Titus ii. 11, 12; "Abstain from all appearance of evil," 1 Thess. v. 22; "As we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith," Gal. vi. 10; "But to do good, and to communicate, forget not; for with such sacrifices God is well pleased," Heb. xiii. 16; "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. v. 48.

Again: as every Christian will, at some period in life, and under some circumstances, find it necessary to decide for himself what is his duty, all Christians should study well the gospel that they may become well acquainted with Christianity both in its laws and its spirit. They also should endeavor to maintain a good conscience, and the abiding presence of the Holy Spirit. With these their duty can be ascertained; without them it cannot. As we have seen in the case of contributing money for benevolent purposes, God has thrown the responsibility upon us in many cases of deciding upon what is right, and if we fail to decide correctly with the helps we have for knowing what is right, we cannot expect to escape condemnation. Every Christian should habituate himself to the examination of what is his duty to do, both in regard to what is taught in the Scriptures, and what

is not taught there, and not depend too much upon the judgment of others. Every one will be held responsible for the exercise of his own judgment, as well as his own actions.

And further: as we cannot expect to find a direct rule or precedent in the gospel for every thing that is to be done by us as Christians, for our Lord never designed this, as has already been shown, it follows that a great responsibility rests upon the church to adapt itself to the great work it is called to do, in whatever age and in whatever country it may exist. Much depends upon the wisdom and discretion of the church to make its mission the most successful. The church is "the ground and pillar of the truth." And if it is faithful to its mission, it will labor to maintain the truth in its fulness and purity, and to teach it to those that know it not. And in regard to the manner of working, and to the appliances, auxiliaries, or helps to be used in accomplishing these desirable ends, much depends upon the discretionary power committed to the church. This it should properly understand, and act accordingly.

## Gleanings and Jottings.

**SPECIMEN NUMBERS.**—For some time past we have been sending out specimen numbers pretty freely, and expect to do so for some time to come. We aim to send these only to our old subscribers who have not yet renewed; but for want of time to examine in every case, the probability is that some who are now getting the paper regularly will receive specimen numbers. We give this notice lest any such might think there was something wrong that their names are not on our books. Do not trouble yourselves about that as long as your paper continues to come all right; and if you receive a specimen number, you can hand it to some one who may be induced to subscribe.

**ADVERTISEMENTS.**—In the current volume we have inserted a few advertisements which seem to be of doubtful character, such as the Eye cup and Canary birds, &c. Some of our good brethren think we had better not insert such advertisements in our Christian journal.—We are not prepared to say that these are "humbug" advertisements; neither can we recommend them as worthy of notice. A kind brother says: "I would suggest that you admit no advertisement without you have the assurance that it is what it is represented to be. I was humbugged by a quack doctor and I do not want to be humbugged by the brethren." In reply to this we will say that we are careful in admitting advertisements and reject a great many that are offered us; but with all

our care we may occasionally be imposed upon by men of bad character. We have not always the means of determining to absolute certainty whether an article advertised is in every respect what it purports to be. Again, if we were to test the patent Eye Cup, it might be just the thing we want; and having tested it and derived great benefit from its use, we might admit an advertisement and recommend the article. Others might purchase and try the Eye Cup and it might be a failure in their cases. In this case who would be to blame? While we are trying to guard against admitting spurious advertisements, we want our readers to guard against the thought that an article must be all right because an advertisement of it is found in religious papers. A wolf may wear a sheep's clothing; hypocrites and humbugs seldom put on their own garb. If you see an article advertised, and feel interested in it, we advise you to satisfy yourselves before investing money in it. Send a stamp or two to the advertiser's postmaster and inquire of him, and you will generally receive such information as will enable you to make up your mind. B.

**BROTHER Landon West of Sinking Springs, Highland Co., Ohio, March 8th,** writes: "The brethren here are firm on the reporting question, and want a full report of A. M. They are not particular whether in pamphlet form or not. The health of our people is generally good.—The spring is opening here beautifully, and the farmers appear to be ready for it. Some fruit is killed, but we think we will have enough yet. We have plenty and ought to live happily; but the curse of our country is drunkenness and profanity, which always go together." B.

**BROTHER George W. Ksım, Creston, Union county, Iowa,** says: "I am now prepared to furnish any one wishing it a Price List of Union county Lands. I will send to any address one copy of the Real Estate Journal, published in Creston, which will give you a partial list of farm lands; also the improvements, how far from Creston, and a full description of each. Brethren wishing a copy will please send me their names, postoffice, county and State. I will send you one copy. Don't miss good bargains." B.

In this issue we have an article from brother Noah Longanecker, in reply to the *American Christian Review* on the subject of Feet-washing. We before had two articles from brother M. M. Eshelman. We should think the *Review* sufficiently reviewed for the present. B.

**BROTHER I. G. Harley, of Philadelphia,** says: "In the Preamble and Resolutions sent you for the *PRIMITIVE CHRISTIAN* and which appeared in No. 9, my address as one of the committee is wrong. Please correct it. The number of my house is 1414 North 13th, not South. "We had baptism last Sunday. Two were added to the church, and to day, six more; and we expect two or three more

to come this month. So you see the work goes on, and the Lord has not forsaken us."

Bro. Hiel Hamilton, Ervin, Howard county, Ind., says: "As I have been careful in keeping and stitching together almost every volume of our periodicals that I received I will take this method to inform brother H. J. Kurtz, or any one else that sends first, that I will send them either of volumes 5, 6, 7, 8, 10, 12, 13, 20, 21. Vol. 6 lacks the February and March Nos.; vol. 7 lacks the June and December Nos.; vol. 12 lacks the April No.. The rest are full and not much soiled. All or any of these I will sell for 50 cents a volume."

Bro. Jesse H. Smith, Mt. Royal, York county, Pa., after expressing his admiration of our paper and of the new name, says: "It is now almost three years since my wife and I came to the Brethren, and we like them. We have preaching every four weeks, and we delight in going to hear God's word. It is the power of God unto salvation to them that believe.—Thank God, it makes me feel for those who do not believe; for they have no promise of heaven. I have quit using tobacco, and will use no more. I think our dear brethren should use no tobacco, it is so nasty. I think tobacco and rum are alike, and to use either is an appearance of evil and wrong in the sight of God our Maker. May God help us to be sober and to watch unto prayer."

Bro. Daniel D. Wine has changed his address from Lima, Allen county, Ohio, to Nevada city, Vernon county, Mo.

A CORRECTION.—S. M. Loos, Green Springs, Seneca county, Ohio, March 1st, says: "I have written to you to pu' lish the District Meeting on the 6th of May. The notice in the paper says the 16th. I know not whether I made the mistake or you. But the time is the 6th of May.—Please correct as soon as you can."

Neither do we know who made the mistake, but hope this will correct it.

READ THIS.—Being very closely pressed for money, I now propose to send my book, *The Jewish Passover and Lord's Supper*, to any one who will send me 75 cents before the 10th of April. After that date the price will again be \$1 00 per copy. I have no right to ask any one to send for the book, but shall be very thankful to all who will favor me with an order. Address plainly: J. W. BEER, Meyersdale, Somerset county, Pa.

Your attention is called to the following, published by request of the writer, Elder Henry Koontz, Waynesboro', Pa.: "I had the pleasure of examining your book on the Jewish Passover and the Lord's Supper. I was much delighted in perusing its pages. It seemed to be so conclusive, based on gospel facts, that I can highly recommend it to all the brotherhood in the United States, and to the universal world, as a true exposition of the subjects on which it treats, that cannot be shaken even by 'the gates of hell.' Publish this short communication. I want the book to have a wide circulation."

BROTHER J. H. Miller, Milford, Ind., says:

"The church here is still laboring for love and union, and much desires that the members would pray more for an increase of holiness unto the Lord; for it is written, 'Be ye holy.' Health is not as good as it was in the fore part of the winter. Our elder John B. Neff, is poorly; confined to his room, and has been for several months. I think his days are about numbered. Typhoid fever seems to be raging, in some localities. The winter so far has been very mild. Some herbs have started to grow. On New Year it was as pleasant as the month of May. The thermometer on New Year stood to 71°. Snakes made their appearance, and frogs began to sing their chanting song of spring; but a cold "snap" soon "told them hush" until spring. Meadow larks have made the woods ring, as though the month of June was here. Truly such a winter I never saw. Poison elders are coming out in bloom. We have had an abundance of rain, and roads have been disagreeable to travel. The weather has been so warm that pork, in places, came near spoiling.

I wish to say through the columns of your paper that I had promised to visit some churches in Noble, and Allen Counties Ind. and Defiance and Williams Co's., Ohio, and then into Michigan; but on account of my wife's delicate health, I cannot meet the Brethren according to promise. Hope this will satisfy them; but would say, the Lord willing, sometime in the future I will try to be with you."

BROTHER Daniel Neher, Burnett's Station, Johnson Co., Mo., March 11th writes:

"We could not well do without the paper; it contains so much good and wholesome instruction, and brings much good news and glad tidings from the different churches. We had a very mild winter. Yesterday the mercury was 70° above and this morning it is 10° below freezing. We fear the peaches are killed as they were about coming into bloom."

BROTHER B. F. Miller, Deer Park, Garrett Co., Md., says: "Ministering brethren who want to buy good lands on good terms will come to this place. Every one coming to this place will like the country. I will go around with those who come, and will show them land. We need ministerial help here. Farther information will be given to such as desire it." He also extends an invitation to ministering brethren to visit them and preach for them, and says:

"Our arm of the church is called Glade Valley church. There were about 46 members last fall; but it is going down, and will still go down, unless some of the ministers come in and stir us up. We started up a prayer-meeting last fall, and it was going on nicely until brother S. Pike came down and put it away. Since that we have tried to bring it up, but failed. I want advice. Were we right or wrong? Is not prayer the main point in the Lord's work? Please insert this in your paper so that some of the brethren will explain it. I do not think that the church is against prayer meetings. If so, let me know."

A FRAGMENT: By C. H. BALSBAUGH.—May we strive and may the blessed God enable us to make this year an *exhibition of holiness*, which will render all the world gathered devices in Fairmont Park a mere bagatelle. If all nations and kindreds and tongues contribute their ripest wisdom and rarest skill, they can put nothing on exhibition which is so wonderful and glorious as a CHRISTIAN—a soul redeemed by the blood of Jesus, and sanctified by the Holy Ghost. Let us yield ourselves unreservedly to the chisel and mallet of the Great Artist, so that we may be fit specimens of Divine workmanship for eternal exhibition before God and his Angels.

Brother J. W. Beam, Jener X Roads, Somerset Co., P., says:

"Will you ask, through the PRIMITIVE CHRISTIAN, whether there are any Brethren living in Cumming Co., Nebraska? I have a quarter section of land there, and would like to know whether there are any brethren there. The land is three miles east of a station called Charles, I think, on the Elkhorn R. R. and about seven miles from Westpoint. If there are any brethren there I would like to correspond with them. I think I will go there sometime in the spring."

TRACTS. We have a number of orders for tracts which should have been filled before now, but we are out of them, and so is the publisher. The best we can do is to wait till we can get them, and we must ask those who have ordered them to wait on us a while longer.

Brother Levi Hoffer, Sarinda, Col., Feb., says:

I send you 36 cents for the poor fund. May the enterprise be crowned with success. How many of the brethren could give a few cents, or even dollars, and thus lay up treasure in heaven. "The Lord loves the cheerful giver."

The assistant editor of this paper left on the morning of the 16th, for Philadelphia. He will visit the churches at that place, Germantown, and perhaps at a few other points in that vicinity. He will be absent for about ten days. May he have a pleasant journey. G.

POOR FUND.

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK XIV. 7.

Contributions.

Acknowledged in No. 11,	\$46 05
No. 8—Mary and Barbara Hamaker,	1 50
No. 9—Elijah Fadely,	2 00
D. H. Miller,	32
Mary Horn,	50
Daniel Baer,	30
J. D. Trostle,	86
John Wertz,	1 00
Solomon Garber,	1 00
Lewis G. Griffith,	50
Mary A. Rappert,	10
Mary A. Lemon,	25
H. G. Mohler,	32

Total, \$54 00



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

GREAT CROSSING, KY.

Dear Brethren:—

Noticing a letter in No. 8 of the *Pilgrim*, written by brother James R. Gish, from Kentucky, brought the thought to my mind that we here as a little flock are in a very dependent condition. The brethren of Ohio have been very kind and have sent ministers to preach for us occasionally, and in less than one year have baptized seven souls. Brothers Aaron Frantz and Abram Detrich were with us a few weeks ago and baptized a very worthy young lady. There are nine of us in number now (one has gone to receive her reward).

Now, what I want to say is, We have many, very many starving souls here, huddling and thirsting after righteousness, and there never was a better time to work in the Lord's vineyard than now. The best of the people have become so tired and disgusted with the pride, display, and extravagant folly exhibited in the churches here that they are seeking something purer and better. The simple, humble doctrine of the Brethren and their strict conformity to the teachings of the Scriptures is the very thing to draw their minds to compare the religion of the present with that practiced in former times. I know it grieves some of our good people to see the best and holiest things on earth turned into mockery—to see professors of religion dress and arrange themselves to make an exhibition of all the silly customs the authors of fashion can invent. They want to serve God, but there is so little difference in the habits and practices of church members and the worldly-minded that their confidence in religion is shaken and they are bordering on infidelity.

And now, dear brethren, with many thanks for what you have done for us, we want you still to help us until we are able to help ourselves, trusting that God is in the work and is stirring up your pure minds to the work. We hope the day is not far distant when Kentucky will hold a strong place in the church. We are very weak now, and if you drop us here it will be a hard struggle for us to maintain our position, and still harder to increase our numbers.

There are constant inquiries when we will have more preaching and if we cannot give them papers or tracts that explain different points of doctrine. Dear brethren, if I had the means it would give me great pleasure to subscribe for different works and periodicals published by our brethren editors, but I am not able to do so; but after reading my own I distribute them where I think they will do the most good. If by that means I should bring only one soul to search the Scriptures and then become a true follower of the meek and lowly Jesus, I would have great reason to rejoice and would be very thankful to God that he had made me the humble instrument of doing some good in his cause.

Dear brethren, do not forget us in your prayers, remembering that "effectual, fervent prayer of the righteous availeth much." I was very glad to learn from brother Gish's letter that there was a srt made for a church in another part

of our State, and I think if we all work together there can be much good done now that slavery is done away with, for when it existed it would have been almost impossible to have organized a church that held to equal rights and privileges in the church. Now the blacks and whites have their churches separate and do not associate. The colored people are very much pleased with the preaching of the Brethren and the idea of being on a gospel level. But lest I make my communication too long I will close.

CHARLOTTE T. BOND.

DORA, Wabash Co., Ind., }  
March 2, 1876.

Dear Brother:

Inasmuch as church news is always read with interest, I will give some from the Antioch church, as it has been a long time since we have seen any news from this arm of the church.

Brother Stephen Bashor, from Missouri, was with us the first part of December. He commenced a series of meetings at Dora, Wabash Co., which lasted over a week. During the meeting there were seven precious souls added to the church by baptism. The meeting throughout was largely attended, with apparently much interest in the word preached. At the conclusion of this meeting the members felt to thank God and take courage when they saw the goodness of God in reviving his work of grace and calling sinners to repentance.

Brother Bashor then commenced another series of meetings at the Hart school-house, some five miles south of Antioch. This meeting lasted nearly two weeks, most of the meetings being at night. Although the roads were bad and the nights dark, the house was crowded at every meeting, with good order and attention. During this meeting there seemed to be a general awakening of the young people, and 23 were added to the church by baptism and one reclaimed.—

We have good hopes that the Lord will continue his good work and that soon there will be many more Lambs brought into his fold. May God grant to all of them his grace which is sufficient to enable them to overcome temptation, and to endure persecution for his sake and hold out faithful to the end.

Brother Bashor and others also held a series of meetings in the town of Antioch. One added to the church at this meeting. May it please God to continue the good work and bless his children everywhere.

MARIA BAILY.

To Brother Michael J. Thomas.

Dear Brother in the Lord, and all the dear brethren in the Sandy Creek church, W. Va., Greeting: The article headed "Historical," in the *PRIMITIVE CHRISTIAN*, No. 10, page 136, was read with more than an ordinary degree of interest. It does us good to go back and in imagination to live over some of the days of by-gone years; to taste anew some of the joys and sorrows of the past. I think, however, there are a few mistakes and omissions in the article that ought to be corrected.

1. You date the time of the ordination of Elder Jacob M. Thomas I think about two years too early.

2. The choice of your correspondent and brother Harader to the ministry

is one year too early. Brother Harader united with the church in the summer of 1861, and that other disciple a month or so later and about a month after the love-feast which was probably held the latter part of August. A special council was called for the purpose of electing two speakers, and brethren (Elders) Jacob Myers, John Berkly, and Jacob Lichty, all of Somerset county, Pa., were present. All these have long since gone to the spirit world to wait with Paul for a "crown of righteousness at the appearing of the Lord the righteous Judge." Then and there brother Harader and that other disciple were chosen to the ministry. The exact date I cannot give. I hold a certificate of the fact dating it to Aug. 22nd, 1851, but that must be at least one month too early, as I very distinctly remember it was after corn-husking time. This certificate was written about four years after the occurrence, and I presume the time in the year guessed at. Brethren Quinter and Kelo were also present, and brother John Boger, the oldest minister in the church. I well remember his being present at his son-in-law's, John Guthrie's, the following winter. He spoke kind words of encouragement to the young speakers, and rejoiced because of their zeal, &c. Such things are not soon forgotten. Hence I remember it.

Brother Jacob M. Thomas, the next oldest in office, was not ordained to the eldership until after brother Boger's death, and I well remember that it was done at a lovefeast; hence it could not have been earlier than the fall of 1852.—His aged mother was present. She was truly a mother in Israel, and according to your narrative, was really the mother of the Israel of Sandy Creek, W. Va. I can see her now in imagination, laden with years and somewhat bowed with age, walking up and extending the hand of fellowship to her son in his new and responsible office. It brought tears to many faces, that of your correspondent not excepted.

3. You enumerate 18 ministers elected in the church, and on counting those your name we find only 15; so you must have omitted some. I remember one that you failed to enroll.

4. You also state that 4 have died, and in looking over the list we find only three. Now I wish you would revise your article, and I hope the editors will indulge us in the wish to have it republished. We would like to have it as near correct as we can have it, and then preserve it for those who come after us.

Yours in gospel union,

P. J. BROWN.

Congress, O., March 8, 1876.

PAWNEE, ILL., Feb. 12, 1876.

Brother Quinter:—

Enclosed find \$3 20 for the *PRIMITIVE CHRISTIAN* (2 copies). I am sorry that I cannot send more names, but on consulting our brethren they all plead poverty, owing to a continual wet season, crops failing, being in debt, and having high interest to pay, &c. Oh how painful to think that so many families are without reading one church periodical. Brother Beer in "*Free Gift*," No. 2, estimates 25,000 families who do not take the church periodicals. I fear that even brother Beer's estimate is too low. But while brother Beer urges those to be looked after, and points out who are the proper

persons to see see after those who are able and those who are not able, he fails to give us a plan by which means might be appropriated to meet this demand. Brethren, think up a plan whereby a fund can be started or raised to meet the wants of many brethren and sisters who are just as anxious to read church news as we are. This matter has for some time engaged my mind, and I have been seriously impressed with the great, grand and central thought of a little more equality among us, or in our fraternity, as I am deeply impressed with the idea of the probability of equality in the upper kingdom. The poor have ye always with you, and ye can do them good whensoever ye will."—Jesus. This would be a good opportunity to do them good. Our fraternity is amply able to send the PRIMITIVE CHRISTIAN to every family, and it is a shame to let them be without it.

This, however, still does not suggest a plan; but perhaps it may be the means of bringing forth something from our brethren that will give us light on this subject. There was a plan adopted for the raising of the Danish Fund. Who will say that it is not a success. Who has been impoverished by supporting that plan. There was a plan adopted for the Stein Fund. Who will say that it is not accomplishing its design? Who has been made to suffer by the plan? Brother Beer says that many can take one or more political papers, literary and art journals, but they cannot spare the money for a paper that advocates primitive Christianity.—"There are many thousand families in our brotherhood in which none of our papers has ever been seen." &c. "Who is to bear the blame?" To this he says: "Let the ministers and deacons answer." In reply to brother Beer I would say, because the horse is noble, kind hearted and willing to work, lay all the burden upon him; weigh him down because he will bear it; but because the "ass" is churlish, stubborn, and full of shirk, let him play the part of the drone, and ease his conscience by knowing that he attends preaching regularly, when the weather is not too inclement, and church councils when no very urgent matters of a temporal nature intervene? Oh no! but draw out the drone; let the "dumb ass speak" instead of the minister and deacon.

[Brother Beer will say right here that we must not depend on the churlish, stubborn animal, that is inclined to shirk. If we do, our cart will be left in the mire.—No; we must look to those who are willing. It has always been so and must be so. If the dumb animal should speak, and speak aright, we should certainly have no objection; but it would be a miracle. There must first be the manifestation and ministration of some angel before we can expect such a phenomenon. Go forth, then, ye willing hearted; place yourselves in the way; arrest their attention; infuse new thoughts into their minds, and new feelings into their hearts, and then you can expect new speech from their tongues and new actions from their lives. Under God, we must still look to our ministers and deacons, and to such as have the good cause at heart. We do not expect our ministers and deacons to answer for the neglect of others; but as they have

better opportunities to talk to our members in general, we merely wish them to speak for themselves, and say whether they have done what they could. Some, no doubt, have; but we are afraid that some have not.—B.]

Methinks I can see some costly evils in the fold. If these could be eradicated and the amount thus expended be appropriated to a fund to supply our needy members, as well as the needy outside, with the PRIMITIVE CHRISTIAN. It would speak volumes of love for our fellows.—The evils to which I refer are extravagance at our tables, chewing and smoking tobacco, and unnecessary adornments. I will venture the assertion that if the money paid annually for the above-named evils would be devoted to a fund for the needy families, the amount thus saved would be sufficient to furnish every needy family in the brotherhood with a copy of the PRIMITIVE CHRISTIAN, besides to many thousand families outside of the fold.

How many families in our brotherhood who pay out for extravagance at their tables \$25 each year? How many families pay out each year for tobacco \$15, more or less? How many families pay out each year for unnecessary adornments \$25, more or less? Now take it for granted that according to brother Beer's estimate 20,000 families are without taking a church periodical; in order to supply this demand it would require a fund of \$32,000 annually. This, at first, no doubt looks like a mountain in the eyes of some; but after more mature reflection, it will be seen that upon the supposition that one-fourth of those 20,000 families spend annually \$15 for either or all of the above-named evils, it would create a fund of \$75,000. Now where is the mountain? On the other side of the picture; and yet I have reduced the amount to one-fourth of its probable estimate. O blushing shame, if this is a correct view of things in the brotherhood! And I venture to say a correct statement will increase our figures.

Is it possible that the enormous sum of \$75,000 is annually wasted for the above-named evils? Now brethren, let us all manifest more interest in the future in admonishing brethren to break off their evil habits by reform, and to lay up treasure in heaven by sending the PRIMITIVE CHRISTIAN to the needy.

In conclusion I will say that the motive of this article is to stir up our pure minds by way of remembrance: "Son, remember, that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things;" and second, to draw out the minds of our brethren to suggest some plan whereby every family may have access to either of our church periodicals that they might prefer.

I will now propose a plan to which I invite the attention of all who are willing to deny themselves of some of the evils referred to; and all who will can work in this way until something better is brought out. Brother Lair, in one of our periodicals, writes that the church to which he belongs numbers 500 members. Some churches number 600 members. For a safe basis to estimate from let us assume that in all the States there are 20 districts of 20 churches each. Then if we suppose the churches average 100 member, we will have an aggregate of 40,000 mem-

bers. This is not more than about one-third of the number generally claimed, and hence is safe ground. Suppose, then, that one-fifth (20 members in a church, 400 in a district, or 8,000 in the brotherhood) should be favorably impressed with the thought suggested, and become active workers in this department of the Master's cause. Let each of these lay by one penny in store every week, and at the expiration of every ten consecutive weeks let them send the amount to our editors. This would amount to \$2 to a church, \$40 to a district, and \$800 to the brotherhood every ten weeks. In one year the aggregate amount would be \$4,000. This would supply 2,500 of our most needy families, and we would indeed make many brethren and sisters rejoice, while we would never miss the penny a week given to the Lord.

"But," says one, "Where is the Scripture?" Answer: "He that giveth to the poor lendeth to the Lord." Now will some brother give us gospel for indulging in either of the three named evils? If you can, let us have it; if not should we not all profit by the admonition?

BENJ. B. WHITNER.

### Preaching the Gospel in the West.

This, truly, is a great work which devolves upon the ministers of the church; and it is likely there could be much more done in this direction than has been heretofore, if more of our ministers were impressed with the responsibility imposed upon them by the command, "Go ye."

It appears to me great good might result from taking the advice of brother Wrightsman, as in the *Pilgrim*, No. 3, vol. 7, viz: Raise a fund for sending missionaries west, and elsewhere, instead of using so much money for holding and attending Annual Meetings.

In order to show what might be effected by sending into the vineyard some able and zealous ministers, I shall here state, as near as I can, what has been effected by the labors of a few, during the past year. From the congregation at Falls City, Neb., there have been three brethren traveling and preaching some, namely, John Forney, Sen., Samuel C. Stump and C. Forney; and as near as I can ascertain, they baptized more than one hundred persons in 1875, the consequence of which is the organization of several congregations where the doctrine of the gospel had heretofore been almost entirely unknown. Brother Stump spent in preaching about five and a half months out of twelve, and immersed sixty souls, and is still continuing the labor wherever he is called for, and especially where those calling will bear his traveling expenses.—About the same is true, I believe, of brother John Forney. Brother C. Forney also used considerable time in the same way; though his circumstances as yet, do not admit of as much absence from home as those of the older brethren. Think of it, brethren ministers, where there are more of you than can labor to good effect, what a reward may be awaiting your earnest labors in the west. I can say I was made to rejoice in reading brother H. Troxel's proposition in No. 8, and I hope he may succeed in his plan and come west. Hoping that it may encourage some plan for sending missionaries to aid in the west in the good work, I submit the foregoing to the consideration of the reader.

M. LIGHTY.

Elmore, Neb.



GREELEY, Colo., March 1, 1876.

*Brother Quinter:*

As to church news we have nothing special to communicate; however, will say that while on business at Denver city, on the 18th ult., we were summoned by a telegram to come to Boulder county, to preach the funeral of a daughter of friend Sweck. Age of the child, 10 years.—Good congregation.

Being in the immediate neighborhood of the Brethren, by request we preached at Pella school house. The next day, Sunday, met with some members we had not seen before. All seem faithful and earnest in the cause, and still live in hopes of having a minister come and settle amongst them. Now that we expect to make Greeley our home for at least the present year, we hope to get over more frequently to the brethren in Boulder Co., and much desire that some speaker may come and settle there and help on the good work.

Brother Nicholas Brubaker from near Dayton, Ohio, is now here. He came out with a hope that he may regain his health, and we think the prospects to that end with him are very favorable; and we cherish the hope that he may be blessed with health, as such pillars in the church (he is an efficient minister) are much needed now to uphold the noble structure of Christ's earthly kingdom.—May the united prayers of the church ascend to heaven in his behalf.

Just here we will say to the many inquiring ones, as to whether this climate is good for invalids, we can, in good faith say, yes; especially for consumptives and those suffering with asthma, or pulmonary disease of any kind, dyspeptics, or persons who are afflicted with liver diseases, or general debility, provided the cases are not too far gone. We may meet persons on every side who came here invalids, some of whom the doctors gave up to die, who now are stout and hearty. There is quite a number of invalids here now, and they continue to come the year round.—Probably no other locality in Colorado is more healthy, than this town. It is a quiet town, strictly temperate, no saloons allowed here; people social, and living cheap. The winter has been mild. The weather most of the time dry and pleasant. J. S. FLORY.

MACEDON, Mercer Co., O., }  
Feb. 27, 1876. }

*Dear Brother Quinter:*

We, the members in this vicinity, made an appeal, Dec. 11th of last year, in the *Companion*, hoping that God would move the heart of some dear laboring brother to move into our part of the country and preach the word of eternal life to the people here. God answered our prayer; and six ministers wrote us concerning the country, and one of them, B. F. Paul, of Allen county, Ind., came out and looked at the land and liked it both in price and quality. If his companion likes his description of the country, he will move out here next fall, if God spares him. He is a good speaker, and the people liked to hear him speak. He preached three sermons while he was here.

Now I will say to ministers and laymembers that there are several hundred acres of land for sale in our county. The most of it was canal land, bought up by speculators 25 or 30 years ago, and they want to sell it now to get clear of paying

taxes on it. If there are any of the brethren without much money, come here and buy yourselves homes while land is cheap, for land will soon be higher, as we are likely to have two railroads in our county soon.

Brethren S. Murray, of Covington, O., and T. B. Wenrick, of Union City, Ind., expect to commence a series of meetings on Friday evening, March 3rd, and to continue them for several days. We believe we shall gain several members then, as everybody speaks well of our church.

If any of the brethren want any information concerning our country or people, it will be cheerfully given by us. Address either of the subscribers,

CHRISTIAN BIRK,  
CORNELIUS DIXON, or  
GEORGE PRICE.

**From Deep River, Iowa.**

The brethren of the Deep River, Iowa, congregation would respectfully solicit the attention of brethren expecting to emigrate to Iowa to the south east part of Potosi county, as being a pretty country and good soil. Land, raw and improved, for sale cheap. Raw land can be had for from about ten to fifteen dollars per acre. Improved, twenty five to thirty.—Pretty good railroad advantages, and prospects for better, soon. But more particularly would we call their attention to our need of help in spiritual matters. We are building a new meeting-house, and we desire more help to labor for the conversion of sinners, that it may be filled with souls rescued from the service of Satan. Also ministering brethren traveling through will please not forget us.

H. R. TAYLOR.

**Notice.**

DEGRAFF, O., March 9, 1876.

*To the Brethren of Ohio:*

I have have been written to by the brethren to know where to send their quotas for the A. M. They should be sent to the brethren named below:

David Culp, Bellefontaine, Logan Co., Ohio, General Treasurer for A. M.

Samuel Kinsey, Dayton, O., Treasurer for the Southern District of Ohio.

Daniel Miller, Lima, Allen Co., Ohio, Treas. for the Northern District of Ohio.

George Irvin, Golden Corners, Wayne Co., Ohio, Treasurer for the Eastern District of Ohio.

JAS. N. KAUFFMAN.  
(Pilgrim please copy)

**Announcements.**

DISTRICT MEETINGS.

*Brother James:*

Please announce that the District Meeting of Southern Kansas will be held in the Cedar Creek church, Anderson Co., Kansas, at friend Eichholz', eight miles north-west from Garnet.

JESSE STUDEBAKER.  
[Pilgrim please copy.]

The brethren in the Middle District of Iowa propose holding their District Council Meeting with the brethren in Dallas county, in their new meeting-house near Dallas Center, on Monday, the 22nd of May, 1876. Meeting will commence on Saturday evening, the 20th, and continue over Sunday. Those coming by railroad

will stop off at Dallas Center, Dallas Co., Iowa. We extend a general invitation to the brethren and sisters at large, and hope to have full representation.

J. S. SNYDER, Sec'y.  
Brooklyn, Ia., March 6, 1876.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to be as plain, and we could not insert verses with all.

In New Windsor, Carroll county, Md., Dec. 21st, 1875, MAARIA, wife of Jacob Snader; aged 68 years, 2 months and 25 days. Funeral services by J. D. Trostle, assisted by the brethren of Pipe Creek, from Rom. vi. 23, to a large and attentive audience. Mother Snader's object in life was to be and do good. In the early part of her married life he resolved to serve the Lord. Her husband could not see her serve the Lord alone, and on the morning of the day set for her to covenant with Christ to be faithful until death, they joined hands and went together. Forty-nine years were they permitted to live together. Her husband mourns to-day, but because there is an aching void which the world can never fill. She was the mother of 9 children, one of whom died in infancy, and 8 were married and settled in life. Mother had great concern for her children that they might serve the Lord; but had to leave the world with but one child who was following her example.—Mattie, her youngest daughter, and wife of Thomas Devillies, preceded her nearly a year, and delayed the day of making her peace with God. She had a disposition not to trouble any one with her sorrows and afflictions and to keep them from her dear mother. The disease was cancer of the breast, although she was flattered by her physician that she would have opportunity to be operated upon, she died, leaving four living children.—I helpless babe not a month old.—to mourn the loss of one who can never return again.

Also, in April last, a daughter-in-law, sister SOPHIA, wife of D. W. Snader, mother of nine children, seven living to mourn the loss of their dear mother, who took the advice in her affliction (consumption) of the Savior in his visit to a family whom he loved, recorded in the last paragraph of the Gospel by St. Luke.

SAMUEL WEYBRIGHT.

Jan. 14th, 1876, near the Pleasant Valley church, Washington county, Tenn., SAMUEL M'LELL, of paralysis, aged about 61 years. He was a member and deacon of the church of the Brethren. Funeral services by the Brethren, from Rev. xiv. 13.

PETER MILLER.

March 2nd, 1876, in the Covington church district, Miami county, Ohio, LEWIS, only son of brother Jacob S. and sister Hannah Mohler, aged eight years, 5 months and twenty-two days. The subject of the above notice had been in the mill with his father while the mill was in operation, and was caught by an upright shaft, and soon his right leg was wrapt about the same, breaking it in a fearful manner in three different places, which rendered amputation necessary. Death ensued in about thirty-six hours. The bereaved parents have the heart-felt sympathy of all the friends and neighbors in general. Funeral by the Brethren.

S. M.

At the residence of her son, Daniel Davis, Grand River church, Henry county, Mo., sister ELMIRA DAVIS, Sept. 3rd, 1875, aged 76 years. At her death she had 9 children, 41 grandchildren, and 11 great-grandchildren. She formerly lived and spent the greater part of her life in Madison county, Ohio. For awhile she was not in full fellowship with the church, but was fully restored a few years previous to her death, and died in the blessed hope of a glorious immortality. Funeral services by the writer.

J. S. MOHLER.

In Cleveland, Ohio, March 1st, of consumption MARY ANNE BEAR, daughter of brother Jacob and sister Sarah Bear. She was sent home to her parents, in Maple Grove church,

Ashland county, Ohio, on the 4th and was buried on the 6th. Age, 22 years, 10 months and 12 days. Funeral services by the writer and friend J. B. Cressinger. G. BOLLINGER.

On the 18th of Feb., 1876, in Shoal Creek church, Newton county, Missouri, sister MARGARET HARRIS, aged 38 years, 9 months and 10 days. Funeral occasion improved by the writer, from Rev. xxi. 4. C. HARADER.

Within the precincts of the South Waterloo church, SALLY BARNARD, on the 20th of Feb. 1876, aged 73 years and 16 days. Funeral occasion improved by the Brethren from James iv. 4. The deceased was a respected member of the Baptist church. E. K. BUECHLY.

At State Center, Iowa, March 2nd, 1876, FLORENCE WILKEY, infant daughter of Henry and Catharine Wilkey, aged 18 months and 6 days.

Also, at the same time and place, infant child of Henry and Dinah Wall. The funerals of both were improved at the same time and place by the Brethren. JOSEPH W. TROSTLE.

In the Big Grove church, Benton county, Ia., Dec. 15th, 1875, OLLY BURKHART, a son of Riley and Barbara Burkhardt, aged one year and two months, less two days. Funeral by the writer and S. Johnson.

Also, in the same church district, Feb. 2nd, ELA LEHMAN, daughter of Henry B. and Catharine Lehman, aged one year, 9 months and 12 days. Funeral improved by the writer and S. Johnson. JOHN RIEUNOU.

In Westmoreland county, Pa., Mrs. MELISSA, wife of David H. Becker, deceased, Dec. 17th, 1875, aged 30 years, less one day. Occasion improved Jan. 30th, at the house, from Jer. xv. 9, "Her sun is gone down while it is yet day," by brother Abram Summy and the writer.

In the Jacob's Creek congregation, Westmoreland county, Pa., July 20th, 1865, of dropsy of the chest, brother HENRY BECKER, aged 63 years and 11 days. Funeral services by Abram Summy. Text, Rev. xiv. 12, 13. J. K. BICHER.

In the Jonathan's Creek branch of the church, March 2nd, of typhoid malarial, MARY EDITH, eldest daughter of friend William and Rachel Gull, aged 15 years, 3 months and 3 days. She was a good girl and was beloved by her associates. This was manifest from the many tears that were shed by them at her funeral. Funeral discourse by the writer to a large concourse of people who were very attentive to the word spoken. The services were in the Lutheran church near where her parents lived. Thus fades the flower in its beauty and its prime, and the time thereof none can toll. W. ARNOLD.

In the Sugar Creek church, Christian county, Ills., Dec. 1st, 1875, WILLIAM ANDREW, son of brother Jacob and sister Frances Brunk, aged 3 years, 11 months and 19 days. Disease, membranous croup. He was sick only three days, but his sufferings were great. It appeared that he wanted to go; but it went hard with him to leave father and mother. Our loss is his gain. Funeral services by the Brethren, from 2 Cor. v. 1. BENJ. B. WHITMER.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

H A Snyder 1 80; Aaron B Cripe 1 25; D Clark 10; Anna Dickerson 1 50; John Garber 8 00; Jos Myers 3 20; Louisa C Kiepper 3 20; Christian Brunk 1 00; S H Dickey 15 00; David B own 1 60; Thos D Lyon 1 50; Levi Grattill 1 00; Lizzy Fly 16 10; Rachel Boyle 1 75; Jacob Thomas 10 10; L D Caldwell 3 20; W T Barnes 25; D H Miller 3 20; James Martin 6 00; D M Snavely 1 50; John Leckron 3 20; Isaac Dell 2 40; Samuel Mohler 9 55; Jacob Wertz 2 60; David Brower 11 00; S over Wind Engine Co 20 25; John C Bright 4 15; Lewis Glass 30 00; J D Trostle 9 50; Jas Koebler 3 20; A J Correll 85; C

Newcomer 1 50; Mark Muser 1 00; J M Ziegler 1 00; Saml S Keller 1 50; Jacob Gerhart 1 50; B Neff 15 50; David Holm 3 20; J S Thomas 1 60; S A Sisler 5 00; John L Knus 1 30; Jesse Studebaker 6 40; Eliza Rumble 1 00; Noah Weaver 5 00; D Martin 1 80; John S Mohler 2 00; J S Flory 10 00; F M Miller 5 50; Christian A Yearout 45; L G Garbth 50; Sarah K Kline 75; D A Hndford 60; S Musselman 2 12; Jacob Krahll 1 60; John A Studebaker 65; S B Stirkey 2 90; W Q Calvert 1 75; J B Beckly 7 25; H K Binkley 24 00; I J Thomas 7 20; Sarah Leedy 1 60.—March 13th.

**Bleeding from the Lungs, Catarrh, Bronchitis, Consumption. A Wonderful Cure.**

ROCHESTER, N. Y., Jan. 13, 1875. R. V. PIERCE, M. D., Buffalo, N. Y.:

Dear Sir:—I had suffered from Catarrh in an aggravated form for about twelve years, and for several years from Bronchial trouble. Tried many doctors and things with no lasting benefit. In May, '72, becoming nearly worn out with excessive Editorial labors on a paper in New York City, I was attacked with Bronchitis in a severe form, suffering almost a total loss of voice. I returned home here, but had been home only two weeks when I was completely prostrated with Hemorrhage from the Lungs, having four severe bleeding spells within two weeks, the first three inside of nine days. In September following, I improved sufficiently to be able to be about, though in a very feeble state. My Bronchial trouble remained and the Catarrh was ten-fold worse than before. Every effort for relief seemed fruitless. I seemed to be losing ground daily. I continued in this feeble state, raising blood almost daily until about the first of March, '73, when I became so bad as to be "entirely confined to the house. A friend suggested your remedies. But I was extremely skeptical that they would do me good, as I had lost all heart in remedies, and began to look upon medicine and doctors with disgust. However, I obtained one of your circulars, and read it carefully, from which I came to the conclusion that you understood your business, at least. I finally obtained a quantity of Dr. Sage's Catarrh Remedy, your Golden Medical Discovery and Pellets, and commenced their vigorous use according to directions. To my surprise I soon began to improve. The Discovery and Pellets, in a short time, brought out a severe eruption, which continued for several weeks. I felt much better, my appetite improved, and I gained in strength and flesh. In three months every vestige of the Catarrh was gone, the Bronchitis had nearly disappeared, had no Cough whatever, and I had entirely ceased to raise blood; and, contrary to the expectation of some of my friends, the cure has remained permanent. I have had no more Hemorrhages from the Lungs, and am entirely free from Catarrh, from which I had suffered so much and so long. The debt of gratitude I owe for the blessing I have received at your hands knows no bounds. I am thoroughly satisfied, from my experience that your medicines will master the worst forms of that odious disease, Catarrh, as well as Throat and Lung diseases. I have recommended them to very many and shall ever speak in their praise.

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TO MY  
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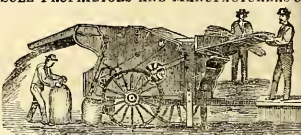
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VOL. I.

MEYERSDALE, PA., TUESDAY MAR. 28, 1876.

No. 13.

## LUTHER'S PSALM.

Carlyle, whose translation this is, pronounced it the greatest production of the kind in modern times.

A safe stronghold our God is, still,  
A trusty shield and weapon;  
He'll help us clear from all the ill  
That hath us now o'er-taken;  
The ancient prince of hell  
Hath risen with purpose fell;  
Strong mail of craft and power  
He weareth in this hour,  
On earth is not his fellow.

With force of arms we nothing can,  
Full soon we were down-riden;  
But for us fights the proper man,  
Whom God himself hath bidden.  
Ask ye what is his name?  
The Lord Zebah's son;  
He, and no other one,  
Shall conquer in the battle.

And were this world all devils o'er,  
And watching to devour us,  
We lay it not to heart so sore,  
Nor they can overpower us.  
And let the prince of ill  
Look grim as g'er he will,  
He harms us not a whit;  
For why? His doom is writ—  
A word shall quickly slay him.

God's word, for all their craft and force,  
One moment will not linger,  
But, spite of hell, shall have its course,  
'T is written by his finger.  
And though they take our life,  
Goods, honor, children, wife,  
Yet is their profit small.  
These things shall vanish, all,  
The city of God remaineth.

For the PRIMITIVE CHRISTIAN.

To a Lady in High Life.

BY C. H. BALSBAUGH.

When the sons of Jacob returned from their first hanger-errand to Egypt, they sorrowfully said to their father, "the man who is the lord of the land, *spake roughly to us*;" little thinking that every syllable came from a heart that was swimming in tears, and ready to burst with brotherly affection. We must look through Joseph's lips into Joseph's heart. Even the hoary, God-guided Patriarch seemed to have forgotten the promises of Eternal veracity, and to constitute himself into a committee of ways and means for Omnipotence. "All these things are against me." The rough words of Joseph were but the repetition of Jehovah's great

world-promise differently enunciated.

Absorbed as you are in the gayeties and vanities of fashionable life, you will perhaps regard my letter as wanting in tenderness, if not absolutely impertinent. The language may be in sound more austere than the intendment. It will not grate harshly on your feelings unless it takes that quality from your unwillingness to be addressed so pointedly on the great matter of your eternal destiny. I would only knock your idol to pieces to replace it by something worthy of your immortal aspirations. I would lead you away from your broken cisterns, not to "slay you with thirst," but to satisfy the utmost desires of your soul from the exhaustless Fountain Head of purest bliss. I have no other object than to woo, or if need be, to tear you away from the fascinations of sin, open the door into the flaming pit whither it leads, and conduct you to the "Chief among ten thousand," to receive in His embrace what you seek in vain in "the lust of the flesh, the lust of the eyes, and the pride of life." You do not see your delusion, and do not feel under what an appalling weight of Divine wrath you lie, because you deliberately and constantly give your heart and mind to the gratification of the senses and the worship of self. You would sooner entertain a legion of Gospel-deriding, Cross despising, flesh-pleasing, self-exalting demons, than welcome the foot sore, nail-pierced, thorn-crowned, face bespittled Pilgrim of Nazareth, who has been standing at your door till his locks are saturated with the dew of the night. In order to sustain your zest in the fruit of the forbidden tree, you keep aloof from holy influences, and set your teeth on edge to steel your heart against the wooing appeals of the still weeping, bleeding Jesus. The Christ of the past brings His history with Him, to melt and win with what He has been, as well as to lure and awe with what He is and will be.

What would you think and how would you feel, if a friend for whom you had made great sacrifices, and had had done all in your power to extricate him from perplexity, and shield him from disaster, and secure for him high position and independent circumstances, would turn you his back, and give you every indi-

cation of indifference and dislike? Would it not cut you to the quick as with a two-edged sword? And yet this is just the treatment you give to Jesus! Think of it, and think long enough and seriously enough to get its fearful significance into your inner sensibility as an arrow from the quiver of God. It is both pitiful and dreadful. No wonder if all Heaven stands amazed at the infatuation of sinners. The exquisite sensibilities of Jesus are ten thousand times more, pained by your neglect of His grace and abuse of His mercies, than yours can be any contempt and ingratitude from a fellow-being. How can you shun and mistreat a friend like Jesus, whose love and generosity for you were so overpowering, that He plunged Himself into a bottomless ocean of sorrow, sustaining the fiery billows of the Divine law, bearing the full measure of Divine wrath, suffering the sinner's hell and exhausting the sinner's curse? On the Cross He bled out His soul for you—yes, for you—smitten of God, assailed of the Devil, derided and mocked and mangled by those He came to redeem from sin and snatch from Hell. All this wickedness you are acting over again in every sin you commit, in every exaltation of self over the claims of creation and redemption. Pause but "for the space of half an hour," and give God an opportunity to hold the mirror of truth fairly before your gaze. Do not hide yourself in the crowd—do not lose your individuality in the race. Think of all that God has done and suffered and achieved, and bring yourself in such relation to it as if it had all been done for you only. Both in redemption and judgment God deals with the *individual*. Give all that the Bible says of righteousness, holiness, sin, wrath, and hell, an honest, undiverted self-concentration, and you will fall at the feet of the Holy One "as one dead." Yours is a desperate and losing battle, for you are warring against Omnipotence. At no distant day the bow-armed, sword-mouthed, righteousness-crowned Rider of the White Horse will go "forth conquering and to conquer." His conquest will be glorious, and your defeat lamentable and eternal. Rev. 6:2. Forestall the dread apocalypse, and welcome Him as a Deliverer, before He falls upon you as "a man of war."



Turn while you have the power of choice, before you will be wrenched by the Almighty arm to face an angry God and an endless doom. Tear yourself away from the tempter's snare, even if you come off with but one eye, one hand and foot, lacerated, bleeding, maimed, rather than have body and soul given as fuel for the flames of Tophet forever and forever. Rather have the lightnings of God scorch you into a cinder, and His thunders blast you into a mass of deformity, in the sphere where you can be remodeled and re beautified, than go on in sin till death hurls you into the furnace of Divine indignation, a hideous, smoking, smouldering ember of ungodliness through endless ages.

Wonderful must be the love of God, and paramount His claims, or their rejection would not be followed by such dire consequences. But *God's love is more a love of principle than of persons.* It is at this point that sinners commit their fatal blunder. They still cherish a faint hope for themselves despite their adherence to wrong-doing. All the attributes of Jehovah thunder forth an emphatic, Heaven-earth-hell shaking NO. God is no respecter of persons. The purple-clad, sumptuously-faring glutton goes to hell, while the famished, tattered, ulcer covered, dog-licked Lazarus is escorted by a celestial livery into the mansions and fellowship of the Everlasting God. "Be not deceived: God is not mocked." Now you are "wagging your head" at the Crucified; but as certainly as He hangs there for your guilt, "bruised for your iniquities," so certainly also will His agony pierce your soul, and that flame of Divine wrath "dry up your moisture," either in deep repentance in time, or hopeless despair in Hell. O what a bleak, barren, empty world the sinner lives in. But it still has a horizon of hope, although it may be too low and dim for your eye to discern. But oh, the world of horror to which it is the vestibule! You have gone far in the downward way, and your feet may stand on the crumbling edge of the lake of fire. Yours is no common sin, and yours will be no common fate. Your hell will be deep and doleful according to your guilt. Equity demands such a judgment. You have given satan and sin the preference against the most powerful appeals and effecting entreaties. You have forced your way hellward through the heart-broken prayers, and heart-wrung tears of a godly father, and a God-pleasing, God pleading mother. You are wading down to endless burning through the tears and blood of the only begotten, well-beloved Son of God! Can you review the past,

ponder the present, and contemplate the future, and not "exceedingly fear and quake?" God means what He says, and His nature necessitates what He means. Hell is not a Divine caprice. Damnation is no love-forgetting, mercy-scorning impulse of omnipotent passion. God sheathes His sword of justice in the souls of the wicked with the tear of mercy on His cheek, and the blood of love on His hand and hilt. Damnation is Mercy giving the "right hand of fellowship" to Righteousness; even as salvation is Righteousness kissing Mercy. Facing Holiness, with Mercy in the train, "it is a fearful thing to fall into the hands of the living God." Confronting Love, with Holiness as a rear-guard, it is a blessed thing to have the Almighty, Immutable, Righteous God for our Judge. O, compel not the All-Pure and All-Pitiful to turn all His sacrifices and compassions and tender mercies into an ever-flaming, ever-crashing bolt of vengeance, and into a stream of unquenchable fire. Can you inflict another wound in a heart that throbs with measureless tenderness, and that drained its last drop of blood to rescue you from eternal anguish? Can you any longer trample on feelings so holy and Divinely sensitive? Will you still frown away the All-Beautiful, and consecrate your heart and life anew to the service of the Devil? The tears of Jesus are not all in crystal drops, but many, most, lie unwept in the depths of His Infinite Heart. Such tears He carries in the censor of His Divine-Human nature for you. O relent, repent, turn, flee to the bosom that yearns for your deliverance, and be saved. Should death overtake you in your unregenerate state, you will acknowledge that all I have written is but a feeble representation of the reality. I am only seconding the appeal of Almighty God. What I am urging with my pen, God has been urging for years through His Word and by His Spirit. It is not your purpose to die as you are. Then why live as you do? Why continue in alienation from God another day, not knowing the hour of your summons before the awful tribunal of Eternity? Lay aside forever the gew-gaws of fashion, dismiss your concern for the toilet in which you are to appear at the national centennial, and get ready for God's Millennium, and for the glorious, ever-brightening exhibition of the Wonders of His Eternity. AMEN AND AMEN.

Union Deposit, Pa.

—Do not choose your friend by his looks; handsome shoes often pinch the feet.

For The PRIMITIVE CHRISTIAN.

### The Poor.

BY Z. ANNON.

"For ye have the poor with you always, and whosoever ye will ye may do them good: but me ye have not always." Mark 14: 7.

We learn that it is a good thing, to administer to the wants of the poor, and that from a Bible standpoint. "And whosoever we will we may do them good." But here is where all the troubles comes in, we are not willing. We too soon forget that it is said in divine writ, "The Lord loveth a cheerful giver." And it is the rule of the church to keep her poor saints. And we all agreed before God and witnesses that we would hear the church. Matthew 18th chapter. And so many begin to complain, and say, "I am too poor myself," and at the same time are worth from five hundred to five thousand dollars. Now brethren, why are so many of us so slow to give to the poor? Do we not know that God has given us all that we have, and that "we are not our own, for we are bought with a price." "And whosoever ye will ye may do them good." Sometimes we begin to think if I give this two dollar bill to this poor member, it is gone. Oh brother, don't forget that it is lent to the Lord.

"He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he (the Lord) pay him again." Prov. 19: 17. Here we see that is only loaned to the Lord, and we are laying up treasures in heaven, where moth doth not corrupt, nor thieves do not break through nor steal.

My heart has been filled with sorrow, when I have heard brethren say, "I will not help to keep the poor members, there is a way provided for them by the county, and we pay our taxes, and we have a right to make use of the money." So say I, if the Annual Council says so, and provided the members are kept among us, and not taken to the poor house. But brethren, we agreed to hear the church, and let us be careful to pay our vows. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6: 10. "To obey is better than to sacrifice, and to hearken than the fat of rams." But the reason why we are so negligent in this matter, is because we are not interested enough in our salvation, and those that are around us. Again the Bible says, "He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also

bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye always having all sufficiency in all things may be abundant to every good work." 2 Cor. 9: 6, 7, 8.

Would we not be glad to know that the Lord loves us? And he declares that he loves a cheerful giver. And if we own him (not by word only) but by works and actions in this life, he will own us in the life to come. But as already hinted at, it is said, "I am poor myself." Brethren, let me say something right here, and that is this: Each district should have a treasury, and upon the first day of the week, give as the Lord has prospered. And if only the money that is spent for tobacco, was put in the treasury, how many glad hearts could be made with said means. Brethren, when money is spent for tobacco, how freely it goes. But oftentimes when we call for help for the poor saints, how slow it comes. And oftentimes we begin to look for the smallest piece, that we may give it. Don't be afraid dear brethren, Jesus Christ has said, "But seek ye the kingdom of God first, and all these things shall be added unto you," speaking of the necessities of life. Again, if each member was to put two cents a week into the above named treasury, there would always be money in the treasury when needed, and then there would be no gathering required when it is wanted. This is an important subject. Will not some able brethren give us an article upon it. May God help us to do his will, for he say, "Not every one that says unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matth. 7: 21.

Thornton, West Va.

For the PRIMITIVE CHRISTIAN.

"Always With Us."

BY LANDON WEST.

What a cheering thought that the Christian treads not a lonely way! What an extended, but always present hope he has! What a happy assurance he has that others shall share with him the struggles and sorrows of life! "Behold, I am with you always," comes like the glory of the noonday sun upon our pathway of gloom and sadness.

The more thought we give to the great workings of All-Wise Providence, the more we admire the power and wisdom and love to be seen in them all. And so we much admire the great provision made for

the comforting of the saints. How natural that the child of God should be comforted by the Divine Presence!

The natural man seeks company but always that which is suitable to his own disposition, and is miserable if he finds himself alone or in the wrong company. There is no punishment so great, as that of entire loneliness, or to be in company where there is no blending of spirits. We once visited the dying bed of a neighbor who had buried all his children and then his wife. He was without disease, save that of mental anguish, but was the most distressed sufferer we ever saw, and died soon after of a broken heart. He was in the full sense *alone* and he felt it.

In the world we have our associations, and it may for the time seem pleasant, but our Master bids us leave it, or bring it with us and come and follow him. To obey, is to live, to disobey is to die. This change of condition makes a great change in our association. The things we once hated, we now love, and the things we once loved we now hate, and we pass from death unto life. Our Christian course may seem lonely and cheerless to those who walk not in it; but how gross their mistake! We have the best of company: the good, the pure and the happy for companions, angels for our ministering spirits, the Holy Spirit as our light and guide, and *Jesus for our captain*. Such people, with such hopes, such company and such a leader, how can they be lonely, and what is it they shall not gain? Can it be anything less than that rest which remaineth for the people of God. "All hail the power of Jesus name." Read Hymn 389.

For the PRIMITIVE CHRISTIAN.

Centennial.

BY D. E. BRUBAKER.

In No. 7, of present Vol., of *Primitive Christian*, E. Smith of Pawnee city, Nebraska, asks for some brother to give light on the subject of attending the Centennial. There are many older and wiser minds among the many contributors to these columns. But as I have as yet, not seen a response to the important request, I therefore will drop a few thoughts which may help some brother or sister to make up their mind, as to going or not going to the Centennial.

There is, under all circumstances, in which the Christian may be placed, *safe ground to occupy*. The proper way is not to ask oneself, will other members be there? And if so, therefore it will do no harm for me

to be there too. Of all the unsafe rules by which Christian conduct is guided, this is the most *unsafe*, and it is to be shunned. If we have a longing curiosity to see this great modern gigantic exhibition, let us first determine what is the principal object of the grand display? Secondly, ask the Scripture, whether, the word and spirit of God, extends the privilege to Christians to join hands with the world in supporting such institutions by our presence, and by our admission fees. Again, when we undertake to perform any act, which leads us into doubt, we generally can find the *safe ground*, by asking ourselves, can I look up to the great God and ask his blessings upon it? Therefore let us imagine ourselves on the way to the great Centennial, hurled along by the powerful iron horse on his steel track, at almost lightning speed; we begin to think about the dangers of travel, about our loved ones at home, and we will then offer up a word of prayer for protection. In consistency it would have to run somewhat like this: "O Lord, remember and keep safely thy servant; and especially remember the loved ones I have left at home, for I am now on my way to the Centennial." Again, let us search the Scriptures, and see where we find the following quotation: "The day following, Jesus and his disciples made preparation and went up to Philadelphia to see the Centennial, it being highly necessary for them in their *holy calling* to see the great curiosities of the world." But although we find no such teaching in our *guide book* of Christian deportment, we find something like this, "But Jesus himself went apart into a desert place to pray." Brethren, let us also while the world is enjoying her "*vanity fair*" "draw apart" and ask God to keep us *humble*, and in the "*narrow path*." From the Scripture, I am led to believe that the *greatest curiosity* at the great coming Centennial will be a truly humble follower of Jesus.

Iowa Center, Iowa.

Oh, that we might in our families and in our churches try the force of kindness. You can never drive men, women or children into the kingdom of God. A March northeaster will bring out more honeysuckles than fretfulness and scolding will ever bring out Christian grace. I wish that in all our religious work we might be saturated with the spirit of kindness. Missing that, we miss a great deal of usefulness. There is no need of coming out before men and thundering to them the law unless at the same time you preach to them the gospel.—*Talmage*.



## A CALL BY THE SAVIOR.

Come, sinner, meditate within,  
And think upon your present state,  
How many are your pains and sins  
When ye are absent from free grace?

Come, sinner, pause awhile and think  
How much you injure all your joys  
While you are subject to your sins,  
And when you disobey my laws.

Remember, sinner, you are dead  
To all the bliss and peacefulness  
Which I do shed upon the head  
Of all my saints who in me feast.

I died on earth for blood man,  
And with my bloody laws I sealed;  
But now I live on high and can  
Your sins forgive—but ye must seek.

I knew your state by nature well,  
And had compassion on your race;  
I died, I rose and conquered hell,  
And will impart free grace, free grace.

My laws are firm and just and true,  
They bid you to repent and seek,  
And all my counsels to pursue,  
And worship at your Savior's feet.

My eternal Father calls to you,—  
Awakens all your conscious years,  
And I do plead a dying view,  
Repent and I will dry your tears.

If you will disregard my call,  
And thus neglect a glorious crown,  
You know 't is written in my law,  
Eternity will give you frowns.

But if you will my counsel take,  
And seek for joy and peace and rest,  
Live long for your Savior's sake,—  
I'll bring you home to all my blest.

(The above was written by my father, Jacob Miller, March 7th, 1856, and given to his oldest sister, Mrs. Carpenter. At her death I got it, as it was the only copy I knew I could get in his own handwriting.—EMMA A. MILLER.)

For the PRIMITIVE CHRISTIAN.

• The Beatitudes of the Mount.  
No. 7.

BY JOHN CALVIN BRIGHT.

"Blessed are the peacemakers: for they shall be called the children of God." *Matth.* 5. 9.

We are reminded of a thought introduced in number three. And as this is the last of the trait-describing, fruit-producing beatitudes, we reproduce it here and enlarge upon it. That thought is this: that each beatitude seems to be an outgrowth of the preceding. That is, each succeeding one, rises higher and higher in precious truths and sublime and glorious blessings.

In the first we have a class in spiritual poverty. In the second, mourning caused by this spiritual want, and a consolation promised. Meekness ensues, and blessings accumulate. And such characters "hunger and thirst after righteousness." And being "filled with the fruits of righteousness," they are "merciful even as our Father in

heaven is merciful." And having "washed their robes and made them white in the blood of the Lamb," they are "pure in heart" and worthy of the appellation—"peacemakers."

But I would not have you understand that one who has reached the acme of the Beatitudes, loses any of the virtues of the preceding ones. O no! He is only more and more imbued with their holy principles, filled with their divine fruits, and nerved to duty by their sanctifying influences. Hence the peacemaker is still the same meek character, hungering and thirsting after righteousness, growing in grace and in the knowledge of our Lord Jesus Christ. Or the same humble individual, mourning his waywardness and sinfulness, exclaiming in unison with the apostle Paul, "O wretched man that I am: who shall deliver me from the body of this death."

The whole vegetable world is comprised in two classes: Exogens and Endogens. The first class encreases its stem by additions from without. The second, from within. But the Beatitudes of the Mount increase, within-out, and without-in. We cannot reach their core, or limit their extent. This divine cluster of precious truths sprang from the "True Vine," and consequently, it produces an inexhaustible supply of perennial fruit. And none can see its ineffable beauties, or drink of its deep pleasure, or partake of its blessed delights, but those "whose lives are hid with Christ in God." And the whole world may be challenged to produce anything that will compare with the blessed climax, with which the Master introduced the incomparable and immortal sermon on the Mount. So much as we pass along.

*Blessed are the peacemakers.* Peacemaker, one who labors to promote peace and union, and assists in reconciling differences, and pacifying those at variance. It signifies to bind or connect what has been sundered or broken. A peacemaker is a public benefactor, a philanthropist one who is willing to lay down his life for his brethren. He will mediate, negotiate, and arbitrate—spend and be spent to secure harmony, tranquility and peace.

God is the great peacemaker. In the Scriptures He is frequently called the "God of peace." Man broke his law, raised the puny arm of rebellion, and with his whole progeny, became "by nature the children of wrath." Yet Deity followed him through various dispensations, and into the very mountains of sin and folly with the olive branch of peace and reconciliation. Glimmerings of peace were seen far down the stream of time, when God in cursing our

fore parents declared that the seed of the woman would destroy the power of the devil, and rescue fallen humanity from the snares of old Diabolus. And by the transforming power of His sublime principles of peace make them "new creatures in Christ Jesus," "heirs of God and joint heirs with Jesus Christ."

And when the time was fulfilled and humanity was ripe for salvation "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life"—might find "peace in believing." The Father is called the "God of peace," as we have noticed already. The Son the "Prince of peace," and Paul in the introduction of the thirteen letters that bear his name desires that "Peace from God the Father and the Lord Jesus Christ" might be with the various churches and brethren to which his epistles were directed. And the gospel is termed the "Gospel of peace," and when the angel announced the Birth of Christ to Bethlehem's shepherds, the angelic choir unfurled the banners of salvation, chanting its inscription, "Glory to God in the highest, on earth peace, good will to men."

Christ came and preached peace. And if we are "justified by faith we have peace with God through our Lord Jesus Christ." We should therefore "lead a quiet and peaceable life," "live peaceably with all men." "Follow peace and holiness, without which no man shall see the Lord." "Be at peace among ourselves." And seek that peaceable wisdom that cometh from above. Then will we experience, that "The peace of God passeth all understanding." Then we have the Spirit of Christ and are peacemakers in deed and truth, for the fruits of the Spirit is peace, &c. *Gal.* 5: 22.

The weapons of peacemakers "are not carnal, but mighty through God" in demolishing the strongholds of the Devil. "The breastplate of righteousness," "The shield of faith," "The sword of the spirit," and "The helmet of salvation," are the implements of war and subjugation, with which the followers of the Prince of peace "fight the good fight of faith." With these they go forth "conquering and to conquer."

On the memorable night of Christ's betrayal and apprehension, two swords were enough for him to enforce the doctrine of peace and non-resistance. When Peter smote the servant of the high priest, Christ, "as one having authority," commanded him, "Put up again thy sword into his place: for they that take the sword shall perish with the sword." And it is still in its sheath and presumptuous and arrogant is

the character who will unsheathe it, without authority from the Head of the church. The world has the other sword and she uses it only *too well!* Millions of treasure and myriads of slain have done homage to it. Untold wealth and rivers of blood have been wasted to satisfy the freaks of ambitious, ungodly, and designing men. But the church of the living God in obedience to the behest of the Master, "Resist not evil," "But overcome evil with good," has beaten its swords into plowshares, its spears into pruning hooks, and all its instruments of war into implements of peace.

Here we refer to the fact that while the various popular sects of Christendom were engaged in prosecuting the late civil war, the Brethren stood aloof. The Roman Catholic, the Episcopalian, the Presbyterian, the Congregationalist, the Unitarian, the Universalist, the German Reformed, the Lutheran, the Methodist, the United Brethren, the Campbellite, the Free Mason, the Odd Fellow of the north thrust their swords into the very vitals of their brethren in the south. And their southern brethren returned the compliments, lacerating, deforming, mutilating their brethren, who were "made after the similitude of God." Thus while the various isms and schisms of Christendom, and oath bound societies of the world were committing murder—wholesale, reciprocal, continuous murder—the church of the Brethren were smoking the pipe of peace—praying for peace. "Who hath ears to hear let him hear."

A peacemaker may be compared to a mighty river. A warrior, to a foaming cataract. The former flows through the heart of the continent, spreading its benign influences on all sides. Its fertile valley feeds millions of people, cities spring up and flourish on its bank, manufactories are driven by its mighty power, and commerce decks her sails on its deep waters. But destruction and havoc mark the course of the latter. The awful thundering roar, the mad rush of the waters, and their appalling descent, feed no industries, nor promote any comfort. All that get in its ruinous power are destroyed. Even so light, life, and happiness, prosperity, love, union, and peace follow the footsteps of the peacemaker. And desolation, sorrow and despair the way of the warrior.

A peacemaker has a lock to his mouth, a bridle on his tongue. His speech is with "grace seasoned with salt." His words are like "apples of gold in pictures of silver."

"The law of kindness is on his tongue, And kindness in his actions runs."

He has a sympathizing and cheerful word for the tattered and ragged orphan, and disconsolate widow, as well as for those in better circumstances. He is "a living epistle" of philanthropy and benevolence "known and read of all men." But why go any further with this. The twelfth chapter of Romans is a graphic description of a peacemaker. No uninspired pen can approach it. I refer the reader to it and proceed to notice the second clause of our text.

*For they shall be called the children of God.* And they are worthy of the title. God is the "God of peace," Christ the "Prince of peace," the gospel is the "Gospel of peace," the fruit of the Spirit is peace &c., and the peacemaker is the promoter of peace. Surely it is a suitable and appropriate appellation. Christ is the only begotten Son of God. Peacemakers are His adopted children, and with Christ shall inherit all things. And no matter how they are designated here, or what manner of infamy are heaped upon them, they will be owned as God's children, when Christ shall sit in judgment, and shall be "kings and priests unto God" when "Time shall be no longer."

Here the question arises, Whose children are they that foment divisions in the church, state, neighborhood, and family? Who cause divisions contrary to Christ, and privily bring in "damnable heresies?" Who seek to change time and seasons, and "remove the ancient landmarks which our fathers have set?" Who are not satisfied with the "old paths," but with worldly wisdom devise one to suit their own notion? Who are contentious and "sow discord among brethren?" Are they children of God the Father of peace, and lover of concord? Are they followers of Christ the Prince of peace, and the sacrifice and mediator of it? Are they led by the Holy Spirit, who is the nourisher and bond of peace? Are they "lively stones" in the church of the Most High, which is the kingdom and family of peace—"the pillar and ground of truth?" "I speak as unto wise men, judge ye what I say."

Dayton, Ohio.

For the PRIMITIVE CHRISTIAN.

#### A Necessary Explanation.

BY S. W. HOOVER.

In the following article I wish to give the transactions as they occurred at a meeting of elders and others at or near Covington, Ohio, in October last, and at the same time correct our brother John R. Denlinger, in No. 10, Vol. 1, of the *Primitive*

*Christian*, who it seems is laboring to produce the impression, both at home and abroad, that our brother S. Kinsey, editor and proprietor of the *Vindicator*, took upon himself the privilege and responsibility to publish as his own private views, that at our next Annual Meeting, no medicines, books, pamphlets, eandies, &c., &c., be brought upon the ground and offered for sale, and that to persons are to be brought there by brethren as reporters. That the meeting would be for *Brethren only*, and that no seat be reserved at the table, for such reporters.

The facts are that brother Kinsey published the proceedings and deliberations of that meeting, as they there transpired, and not his own views only.

All the churches, or nearly so in southern Ohio, were counseled in order to ascertain if they were willing or not, to take the Annual Meeting for 1876, to be held somewhere in the state, and willing also to assist in supplying the means necessary to hold it.

After the churches were counseled, a meeting was appointed in the Covington district, at which it transpired that some of the elders present, were not willing to take the Annual Meeting, nor assist in furnishing the needed means for it, if it was to be conducted the same as it had been of late. But upon conditions, that the above named objectionable things be prevented, they would be ready and willing to do their part.

They wished to hold an Annual Meeting that the brethren might be able to conduct free from these evils, so common of late years, and by the permission and indulgence of which a great portion of the brotherhood has become offended. Upon this then, a brother was called upon to write out a provision, which was done, and then read to the meeting and passed, as nearly, or quite, the unanimous conclusion of all present. The reporter was named among other objections of that provision, as brother Denlinger very well knows.

At the meeting at Covington, certain brethren were appointed to attend a meeting for the state near Lima. At which time it was ascertained that there existed a desire throughout the state to take the Annual Meeting again this year. Thereupon brethren were appointed to look out a suitable place, and to locate it. At this meeting also these objectionable features, as above noticed, were again made mention of, and as all know the decision was, and is, that they are a hindrance to the peace and quietude, that should otherwise characterize our conference.

I am indeed grieved to see that



our brother has gone to so much pains to create a wrong impression among the readers of the *Primitive Christian*, and to cast odium upon brother Kinsey, and why if he was not satisfied with the proceedings of these preparatory meetings did he not say so, and thus avoid an effort to cast blame where it does not belong.

I entertain many kind feelings toward our brother, and with all due regard, for his views, and the truth as it is in Jesus. I am desirous that we be careful to discriminate correctly between the doings of an individual, and those of the church.

Dayton, Ohio.

For the Primitive Christian.

### Prayer.

BY HENRY P. BRINKWORTH.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4 : 30.

Having read in our periodicals the two subjects entitled, *a call to prayer*:—from the pens of brethren Longanecker and M. Hady, and being deeply impressed with the truths contained in those articles, I have been constrained to add a word of encouragement to all who have felt it their duty and privilege while reading those lines, to exercise in prayer whenever called upon to do so, thereby fulfilling the law of Christ when here on earth, who has told us, to "take up our cross, and follow him." Yes, he has set us the example; and can we refuse conscientiously, to thank him when called upon in public. I think if we do so we "quench the Spirit. 1 Thess. 5 : 19. We "grieve the Holy Spirit of God; and we cause to run afresh the bleeding wounds of our dear and blessed Redeemer." Dear reader, whoever you may be, think on these things, think seriously; remember your Savior in the garden of Gethsemane. Reflect on his prayer for his followers, in the 17th chapter of St. John's Gospel, and then ask yourself the question: Am I *daily* bearing the cross for Christ! Or am I ashamed to own his cross, or blush to speak his name. Methinks the very angels blush when they see man, redeemed man, unwilling to take upon himself the yoke, or bear the burden; when Christ has assured us, "His yoke is easy, and his burden is light." Can we expect to receive the crown, or to hear the welcome plaudit, "good and faithful servant," if we will persistently disobey and set aside God's most Holy Law? Oh! dear brethren and sisters! let us be in earnest in our Master's cause, and if we have heretofore neglected

what we now see to be an imperative duty, let us not put it off; "God's Spirit will not always strive with man." Oh! let us be up and doing, the night of death is at hand, and we are lying idle; we may rest assured that,

Satan finds some mischief still,  
For idle hands to do.

May we be all encouraged to do our duty, and may God enable us to do so, by the outpouring of his Holy Spirit. May we be very careful that we "grieve not the Holy Spirit, whereby we are sealed unto the day of redemption," thereby incurring the displeasure of our Heavenly Father. May we be enabled by his Spirit to obey; Yes, willingly. And we shall be abundantly blessed in this world, and in the world to come, is my prayer. Amen.

Jewell Centre, Kan.

For the Primitive Christian.

### Imputed Righteousness.

BY J. S. FLORY.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5 : 21.

In a previous article we treated at some length upon the first part of the above text. We will now consider the latter clause, "that we might be made the righteousness of God in him. Christ was made to be sin for us, that is, the sin of the world was imputed to him, that through him it might be atoned for, so we might escape its imputation. For we learn that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Thus by the vicarious sacrifice made by Christ, we escape the curse. The sin of the world was imputed to him, instead of to us; and by the efficacy of his blood was taken away that there be no hindrance to prevent us from coming to God. Christ having been "made to be sin for us," now we are "made the righteousness of God in him. Oh, what an inestimable favor!" "Made the righteousness of God;" not only righteous, but the "righteousness of God," and that, too, in Christ. And this righteousness is imputed to us. Oh, what love! Free grace, free grace! the very essence of salvation. We have nothing to do to merit salvation. That is impossible. It would be placing a low estimate on the merits of Christ, to presume that we must work righteousness on our part before God will impute his righteousness to us. The apostle Paul gives us to understand that in the gospel "is the righteousness of God revealed

from faith to faith, as it is written, The just shall live by faith." Yea, the Gospel "is the power of God unto salvation to everyone that believeth." Faith first, faith last, and faith all the time, is necessary, and that too a living faith in Christ, that we might be "made the righteousness of God in him." The gospel is the glass in which we behold Christ in all his beauty. It is there he is manifest to our believing eyes—we see him the meek and lowly One. All the divine characteristics of his life stand forth in bold relief. The breathings of his Holy Spirit have sanctified those holy pages, and we must believe on him as the Scriptures testify of him. An unbiased faith in Christ leads to acceptance of him. To accept of Christ is to accept of the Cross and his teachings above all else. Unreserved obedience is the ultimate result of faith—true faith in Christ. By all our acts of obedience we only give evidence of our love to God. In fact, obedience is the legitimate offspring of faith and love—nothing more; for our hopes of salvation are based on the free grace of God. Having such faith—such love as prompts to obedience, we may know of a surety that it is "God that worketh in us to will and to do." The strait path of duty is not shunned; and yet, after walking therein, we are counted "unprofitable servants." Yet the promise is eternal life; yea, the righteousness of God.

It is difficult to comprehend the real meaning of the "righteousness of God." To be righteous is to be clothed with righteousness; but to be made righteous is to be righteous throughout, solid, complete, essentially so in every respect; and that is what is meant by being "made the righteousness of God in Christ." Having thus the promise of being so "transformed," oh, what folly to be content with a "righteous" shell—a mere profession—while the kernel—the heart—is full of all unrighteousness; having the form of godliness but denying the power thereof! Formal worship, or formal Christianity, may look very well to a proud world; but it is an abomination to God. He would have the power of godliness centered in the heart, and at work there. There is indeed power in genuine faith and obedience. The might and power of godliness is in the gospel; he that would deny that, denies "the power" indeed. What folly also to claim righteousness in the kernel—heart—while through the shell—profession—oozes the very essence of "dead men's bones!" Creeds and isms full of all subtlety and cunningness,

that if it were possible the elect might be deceived.

God's imputed righteousness in its nature is peaceable, pure and holy, and in its office sanctifies the heart, "purifies" the soul in obeying the truth," manifests itself throughout the whole "tabernacle" even to the cleansing of the "outside the platter;" that is, the points of righteousness will be manifest not only in the inner man, but the outer also must needs be sanctified, being as it is, the temple of the Holy Ghost. Shame on the professor who would adorn the temple as Satan would adorn his subjects, in the abominations that the world esteem; or would be found mingling with the world in their carnal feasts and abominable adulteries with the Queen of Babylon. The righteousness of God in Christ separates the subjects from the world, makes them "strangers" seeking a better country; and in their wanderings in the wilderness, God is their God, Jesus their captain and counsellor. Oh, the great work God has accomplished through Christ! Sinners taken from the miry clay of fallen humarity and placed in Christ's stead to be made like him. While sinners, our place is where Judas stood; but grace lifts us up to walk in heavenly places in Christ Jesus. Christ has gone to bask in the smiles of heavenly glory robed in the rich robe of righteousness, and our privilege is *the same*. Oh! shall we forfeit our crown of glory prepared for all the faithful? Christ wore the crown of thorns, our due, that we might wear his crown of glory with him in heaven.

Oh, what a friend! What a Savior! Come ye, humble souls, who have tasted of God's righteousness, let us on the wings of faith mount up until we can stand where Christ stands at the right hand of exalted majesty, and sit with him who has overcome; for the promise is to all who overcome that they shall sit on thorns with him. He was disrobed of all royalty, and took our nakedness upon himself on the Cross, that we might wear the royal robes of the King of kings and Lord of lords.

And ye, poor sinners, come, oh, come, and see what Jesus has done for you. He was "made sin" for you that the righteousness of God might be yours through him. Yes, *you*. He came not to call the righteous, but sinners—sinners like you—who are far from God. Sin has dug the yawning gulf between you and your God. Daily it grows wider and wider. Soon, *very soon*, it may be the rising tide from *below* will meet you, and that, too, while you are prepared. Trust no

longer to stand upon the trembling precipice. Flee, oh, flee to the arms of bleeding mercy! Christ has bridged the way across the gulf of sin. *Faith* is thy passport; Come in the name of all you hold dear; come and Christ will save.

*Greeley Colo.*

#### An Uncleanly Habit.

That very many excellent people are in the habit of tobacco-using cannot be denied. To assert that the habit is in itself sinful would be to go beyond "the law and the testimony." To declare that the habit indicates in any degree a lower spiritual standard than does abstinence from it would be eminently uncharitable. To insist that in no case is the use of tobacco promotive of sound health would only open for discussion a question in which doctors disagree. Yet this habit is one which should not pass unchallenged, as desirable for boys and youths to cultivate. It is certainly fair to consider it in all its bearings, even at a risk of disturbing the equanimity of some who have been addicted to it almost from childhood.

Waiving then the question of the morality or propriety of tobacco-using, the fact stands out unmistakable that it is an uncleanly habit. Even if it could be shown that the use of tobacco tended to the health and well being to the user, the objection would still remain, that the habit renders a person offensive to very many with whom he is brought into close association. Mr. Moody has suggested, with his accustomed force and pertinency, that the only text in the Bible which can fairly be quoted in favor of the use of tobacco is in Revelation 22: 11, "He which is filthy, let him be filthy still."

Most tobacco users are in the habit of spitting on the floor, wherever they happen to be, in office, sitting-room, street car, or railway carriage. Gentlemen of otherwise scrupulous neatness—those who are fastidious in dress and speech and manners—often grow uncleanly in this particular as they continue in the use of tobacco; possibly because of the stupefying, deadening influence of the narcotic, which renders them less sensitive to the demands of propriety while indulging in its use. A gentleman's smoking ear, for an example, on the best conducted railway in the United States, will not compare favorably for cleanliness with a first class stable. An extra price would be gladly paid, by ladies, or by gentlemen who do not use tobacco, for seats in a railway carriage which no tobacco user had recently occupied.

When indeed, as in the case of some who smoke but do not chew tobacco, a tobacco user refrains carefully from spitting offensively, he cannot relieve himself of the essential filth of a smoke-filled person.

While the best tobacco is burning, its fumes are by no means unpleasant to all who do not themselves smoke; but to no one is the stench of the residuum of burned tobacco more than tolerable; to many it is utterly intolerable. The breath, the hair and beard, and the clothing of an inveterate smoker are uniformly offensive to those whose senses are not benumbed or perverted by the use of tobacco, or by constant intimacy with those befouled by such use. To this rule there are no exceptions. Elegant gentlemen, those who smoke the best cigars, would many of them be surprised to learn how disagreeable their presence becomes in houses they enter as guests, or in rooms or cars where they take seats. Many a lady opens her parlor windows and doors to ventilate the room after a gentleman smoker has called. Many a sleeping car passenger is nauseated by the stench of the blankets which have enwrapped first class tobacco users on a former occasion in that berth. Many a young man has gone away disgusted, from a call on his smoking pastor, for a conference as to the great question of salvation, because of the unsavory odors about the person and in the room of the cigar-loving minister. This is not a mere supposition. The very names could be given in enough of cases to put at rest all questions on this point if that were deemed desirable.

Of course not all tobacco users understand this. Very many of them would abandon the habit if they realized their offensiveness from its indulgence. Hence there is a reason for calling attention to it. A Sunday school teacher who is in the habit of smoking has in that habit no slight barrier between himself and such of his scholars as are not tobacco users. If indeed the use of tobacco gives great comfort to those who are addicted to it, and there is no objection to it on the score of morals, and it tends to health and prolonged life, the man who secures health and comfort at such a cost, is to be counted much as would be an otherwise very lovely person who is afflicted with a foul putrid cancer. The best one can do in his society is to hold one's breath—and pity the poor fellow.—*The Sunday School Times.*

—Love all, trust a few, and wrong no one.

—There is music in all things if men had ears.



## For The Young.

### A Wound Well Healed.

"Mamma, if you please, I'll not wear this dress to school any more," said Jenny Bliss, beginning to unbutton the pretty garment in the making of which her mother had taken so much pains.

"Why, what's the matter with the dress?" demanded the lady; "I'm sure there are not many of your schoolmates have better."

"No, indeed," said Jenny. "But, dear mamma, that's just the trouble. The girls were all admiring it, at recess, when Rebecca Dale spoke up and said that she might have a pretty dress if my papa would pay her papa what he owes him; and I'd rather," she continued, as she hung up the new dress and took down an old one, "wear the shabbiest clothes in the world than wear nice things and be insulted."

Mrs. Bliss made no reply. Jenny was but twelve years old, yet she spoke decidedly, and the mother had lately begun to perceive that her children were no longer babies. That her husband owed some debts she knew; but it was only in the way of business, in which she had no interference, and so long as she did not waste his money, or tease him for more than he could afford to give her, she thought that her duty was done. But here was a pinch that hurt. It had always been her ambition to see her family looking nice, and now those debts, that had hitherto sat so easy, were obtruding their ugly presence to mar that pleasure. As these thoughts flitted through the good woman's mind, tears rushed to her eyes, which Jenny seeing, came to her side and kissed her.

"Now, mamma," she said, "don't you worry. I'm not unhappy about it. But, you know it is a little tantalizing, it papa owes Mr. Dale money, that Rebecca should see me dressed up while she can't. So we'll just fix over my old frocks, and I'll feel comfortable in them until papa pays up his debts.

Still Mrs. Bliss did not speak, but now it was surprise that kept her silent. Here was the child that such a short time ago she had rocked in her arms, soothing her in trouble, and arranging her own course in a family difficulty. At last a bright thought struck her and she asked: "Jenny do you know where Rebecca Dale lives?"

Jenny replied that she did.

"Well," said the mother, "go round there and ask her to come and spend the evening with you. You can study your lessons together; and if

the child needs clothes she shall have them."

Jenny was delighted to go; and both Rebecca and her mother were surprised at the invitation, as the Blesses had always held their heads a little high. But the evening was spent pleasantly. When Mr. Bliss came home his wife had a little gentle talk with him; and the next day she further surprised Mrs. Dale by calling on her, and offering to give her so much a week until the debt between their husbands should be liquidated.

After that there was much economy in the Bliss household, but it was not half as unpleasant as you would suppose. Indeed, it became an amusement when mother and daughter planned cheerfully together how less could be made to do as well as more; and they were happy in feeling that they were working in the cause of honesty. When Jenny again wore the pretty dress that had been the innocent cause of this movement, Mrs. Dale and Rebecca had both new ones, and there was strong neighborly affection between the two families.—*Christian Advocate.*

### To Our Young Women.

Young women of to-day! the solemn duty, the glorious privilege, rests with you to redeem the young men of our country in your companionship from dreadful danger, and save yourselves from sharing its heaviest part. You hold the heart strings of our young manhood. You can wield a power greater, perhaps than fathers' teachings or mothers' tears. Oh! use it for God; use it for purity and temperance. Demand reform—of the guilty, already sinning, immediate repentance and abstinence; those in danger, warn so that they may know that you are watching to see if they love sin more than you.

Don't trust your heart's affections with a man who is at any moment likely to yield to the lowest temptation and surrender his manhood. Don't trust your tender love with a man who cannot control even his grosser appetites and passions, but will risk his own health and your happiness for the idle gratification of a vicious propensity. Don't associate with a young man who drinks. These are the negatives. The positives are: go to work actively to save; dissuade young men from doubtful courses which may lead them to sin; kindly and tenderly reach forth and save the falling. Perhaps they are even now waiting for the token of loving anxiety or the word of tender rebuke that tells them that some one cares for their

souls. Perhaps they are even now ashamed of their evil ways, and only need the power of some beloved voice to win them back to purity and peace. There is greater power, if wisely used, in the soft entreaty of love to turn the scale of resolution, than in the taunts and sneers of profligate companions. It is a power delicate but mighty like the sunshine; use it for God and temperance; chide and rebuke in love; as well as entreat and persuade. Induce your female friends to do likewise, and help them, and you can soon form a social sentiment and power against intemperance which will crush the demon in a year. Make the social atmosphere of your homes so pure that drunkenness will be ashamed to enter there. Oh! there is a service which will make life glorious, dignify womanhood, and glorify God.

Dare you do it?

Ask God's blessing and guidance, and begin to-day, and in His mighty power go forth conquering and to conquer.—*Sel.*

If you would keep a book, and every day put down the things that pester you, and see what becomes of them, it would be a benefit to you. You allow a thing to pester you, just as you allow a fly to settle on you and plague you; and you loose your temper (or rather get it; for when men are surcharged with temper they are said to have lost it); and you justify yourselves for being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance before breakfast, and put it down in a little book, and follow it up, and follow it out, and ascertain what becomes of it, you would see what a fool you were in the matter.

A LITTLE boy was born blind. At last an operation was performed—the light was let in slowly. When, one day, his mother led him out of doors and uncovered his eyes, and for the first time he saw the sky and earth, "Oh, mother!" he cried, "why didn't you tell me it was so beautiful?" She burst into tears, and said, "I tried to tell you, dear, but you could not understand me." So it is when we try to tell what is in the Bible. Unless the spiritual sight is opened, we cannot understand.

MANY men, without being hypocrites at heart, surround themselves with an atmosphere of insincerity in the intercourse of life which destroys to that extent their faith in the reality of others. Let us not pretend to more than we have and are. Those who have homes should especially seek to keep them free from everything that is false.

## The Primitive Christian.

MEYERSDALE, PA., MAR. 28, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THOUGHTS ON THE REPORTING QUESTION.

From what we saw and experienced at our last Annual Meeting of the question of a full report, and from the manifestation of the feeling of the brethren upon the subject since that meeting, we presume it will come up at our next A. M. for consideration, and it will probably be the first question to be considered by the meeting. It therefore becomes the duty of the brethren to give the matter a calm and candid consideration, that they may be prepared to give an expression of their minds upon the subject at the proper time.

Whether or not there is really the importance attached to a full report, or even to any report at all, that a number of the brethren thinks there is, is not the question now to be considered. The subject of a report of the proceedings of our A.

M., has been so looked at by a large number of our brethren, as to lead them to think that a report, and also what is understood to be a full report of the public proceedings of our Annual Council, is edifying and profitable, and therefore desirable, and such a report is asked for, and the question is, can the A. M., with propriety and safety, grant such a report, if it should appear that a majority of the brethren desires it?

A very common objection to such a report as is asked for, is this: There is no Scripture for such a report. And those desiring such a report may with the utmost propriety reply to such as make this objection, "If there is no Scripture for a report, there is also none against it, so we are in this respect both alike." But this answer does not seem to meet the case, since those who ask for a report do not base their claim upon any Scripture bearing directly upon the subject. It is well known by the reflecting among our brethren that we do not claim to have a "thus saith the Lord," or a direct command, or example from the Scriptures, for everything we do in conducting the worship of the Lord, and the affairs of the church. The divine Founder of the Christian church never designed to give a direct precept touching every case of duty that was to arise to the end of time, or in whatever locality or country where Christianity would be introduced.

Then as there is nothing in the Scriptures bearing directly upon the subject of a report, we must examine it under other aspects than those of direct Scripture precept or example. The church unquestionably has some discretionary power to regulate its affairs and business as will best promote its purity, unity and efficiency. This power it has always exercised. It has exercised it in adopting the practice of an Annual Council to settle questions that are considered of importance to the general membership. We find no direct law for, nor example of an Annual Council in the gospel. The council of which we have an account in the 15th chapter of the Acts of the Apostles, was not an Annual Council. It was a council called for a special purpose, and we have no reason to believe it was continued every year.—It was held A. D. 53. The history of the church is continued in the Acts until A. D. 62. We have no account within those ten years of another council similar to the one of which we have an account in the 15th chapter. And it is doubtful whether that council was a general one. It seems to have been composed of delegates from the church at Antioch, the church at Jerusalem, and the Apostles. It does not appear that there was a general representation of all the churches in that council. It is said that the first general or Ecumenical council was the Council of

Nice, in A. D. 325, called by the emperor Constantine to suppress Arianism.

It was not for some time after the reorganization of the church by our ancient brethren that a general council was held. In the account that brother Henry Kurtz has given us of the origin of the A. M. in the Brethren's Encyclopedia, it is stated that the first council meeting held by the Brethren was the council meeting before their first lovefeast; that they had no general council meeting but the one before the lovefeast for a number of years; that it was not until thirty or forty years after the arrival of the Brethren in America that they commenced holding what is called an Annual Meeting; and that the Annual Council was held when the multiplication of the churches and the increase of business required it, and not simply because the apostolic church had a council somewhat similar. That is, the church recognized in itself discretionary power to appoint such council meetings as it judged conducive to its peace and prosperity, and first appointed the council meeting before the lovefeast, and when occasion required it, it appointed the general annual council.

With the same propriety can the church admit of a full report, should it appear that such a report will be to the edification of its members. Now it appears that a large number of the brethren are edified in reading a full report of the proceedings of our Annual Council, and ask for such a report. They desire to know the reasons, especially in some cases, which lead the brethren to adopt the decisions at the A. M. which they do, feeling that it is more satisfactory to have the reasons for the decisions than to have the decisions without any information showing the reasons for them, especially to those to whom the correctness of the decisions sometimes does not seem so plain. The arguments used in obtaining such decisions may reconcile brethren to them, that otherwise might not be so well satisfied. In this age of the church, it cannot wonder that its members should want to know sometimes the grounds and reasons for the orders and rules which they are to observe. To ask the members of the church to submit to rules the propriety of which they cannot at first perceive, simply because they are decisions of A. M., may not always be the most judicious way to pursue. We are commanded to be always ready to give an answer to every man that asketh a reason of our hope. 1 Peter iii. 15. So it may often be well to be able to give the reason of our order as adopted by our A. M. If some friendly alien should ask some of our brethren for the reason of some order he has noticed among us, it would hardly be satisfactory to him to simply say, "Our A. M. has so decided." It would be more satisfactory if



he could show the propriety or utility of the order.

Looking, then, at the subject of a report in the conciliatory and charitable spirit of the gospel, and there being no apparent evil likely to grow out of it, might not the church with safety grant a report if it appears that a large number of the brethren want it? It is said that the request for a report causes strife and trouble, since many of the brethren think it best to have no report. But it should produce no strife or unkind feelings among us. If it is made to appear that a large number of the brethren desire a report, while comparatively but few are opposed to it, it would seem that it should be granted. On the other hand, should there be but a small number of the brotherhood that desires a report, and should it be thought best not to grant it, the decision of the meeting should be cheerfully acquiesced in. There should be no strife. There are things in our congregations about which the members differ, but that difference does not necessarily lead to strife.

It is also said that this reporting question is something new, and some doubt the propriety of admitting it for this reason. But can we consistently object to it on this ground after we have admitted so many new things in connection with our A. M., such as printing the minutes, which for many years was not done, authorizing the churches to send delegates, which was not formerly done, and the erection of a tent, which was not done until within the last few years? And has not the church from the beginning acted on the principle that it has some discretionary power to adapt its labors in some respects to the circumstances by which it is surrounded, both in respect to the promotion of its own edification and also in its efforts to convert sinners? It surely has.

In regard to the names of the speakers being given in the report, we shall say but little. It has been ascertained that a report without the names of the speakers is not at all satisfactory. And we hope that if a report is published, the names of the speakers will likewise be published. We know of no good reason why they should not be. We are all responsible for what we speak on such occasions, and our speech should "be always with grace seasoned with salt," (Col. iv. 6.) whether our speech and name be reported and printed or not.

We have felt like offering some remarks on the Reporting Question, and have offered the foregoing. We do sincerely hope and pray that the subject may be disposed of at the proper time, in the spirit of "brotherly kindness."

### ENCOURAGEMENT TO HUMBLE SERVICE.

"She hath done what she could." Mark 14: 8.

Such is the eulogy pronounced by our Lord upon the woman that poured "an alabaster box of ointment of spikenard, very precious upon him in the house of Simon the leper in Bethany. The Saviour knowing the real character of all service that was rendered to him, and perceiving so much imperfection connected with all, he praised but few. He surely found more to condemn than to praise. But he was by no means wanting in a disposition to put a proper value upon every act that was prompted by a right motive, and that was in harmony with the great principles of truth. For the scales of truth which he held in his hand, and with which he weighed the actions of men, and with which all human actions will be weighed in the day of judgment, were so nicely and correctly balanced, that the real weight of all character could be correctly ascertained.

"She hath done what she could"—she did her best. Was not this written for our encouragement as well as for Mary's honor? We think it was. Our Divine Master knows the limitation of our opportunities and our ability. And when we have done what we can, we have reached that limitation, and stand approved before our Master. The work that Mary did, was not a great work in itself. Neither was it great in the estimation of the Pharisees who spoke derisively of it, and said, "Why was this waste of the ointment made." But it was great in the sight of our Lord. And it would be well or us all to notice the different judgment passed on the same action by the Pharisees and our Lord. They pronounced Mary's service "waste," while he declared it "a good work." "Let God be true, but every man a liar." What men may ridicule, God may accept; and what men may value and boast of, God may reject.

Let us do what we can, and though it may not be much, it will be enough to commend us to our Lord's gracious approval. And if we have not even an "alabaster box of spikenard" to break and to offer to the Lord, we all may have a broken heart and a contrite spirit, and this is the sacrifice which God will not despise."

### A CORRECTION.

We are sorry there was a mistake made in the obituary of OLIVE ELIZA ROYER, which was published in our issue of March 14th. Brother M. Workwan informs us of the mistake, and we willingly correct it. The age of the little girl was 10 years and 2 days, instead of 19 years and 2 days.

### THE BRETHREN'S MESSENGER.

The German paper started by brother L. A. Plate, but since purchased by brother J. T. Meyers, is changed from a monthly to a semi-monthly journal, and it is published in both the English and the German language. It is an eight-page paper, and four pages are printed in English and four in German. The patronage for a paper exclusively German seems not to have been sufficient to sustain it. We had fears it would be so, but as there seemed to be a number of brethren who wanted a German paper, the attempt to publish one was made, and we are sorry it did not obtain a supporting patronage. It seems, that the German readers in our fraternity are not sufficient to sustain a German paper. And whether there are English readers enough to support the number of English periodicals we are getting among us, time will show. We wish the "Messenger" success. The price is one dollar a year.

Address, J. T. MEYERS,  
Germantown, Pa.

### THE INFORMER.

This is the title of a new paper published in Elgin, Ills. It professes to be devoted to Religion, Health, Temperance, Peace, Agriculture, and whatever is promotive of both the temporal and spiritual welfare of its readers. Its editorial corps consists of a number of able men, prominent in their respective fields of labor. Amasa Lord is the publisher and managing editor. The first number contains a variety of interesting articles upon subjects comprised within the various departments of the paper. It is a small eight-page paper, published monthly, at 65 cents per year. Address, AMASA LORD, Publisher of "The Informer," Elgin, Ills.

### THE MONTREAL WITNESS.

This is a daily paper published in Montreal, Canada. It is a bold advocate of civil and religious liberty. Its influence which is considerable, owing to its large circulation, has always been on the side of Sabbath observance, temperance and religion. And though the Roman Catholic influence which surrounds it is great, it sustains the principles of Protestantism. Its influence for good is appreciated by many in the community in which it is published, and a large and enthusiastic meeting was held in the city of Montreal on the 27th of February, for the purpose of giving some testimonial in favor of the *Witness*. The following resolution was passed unanimously: "Resolved, That the testimonial shall assume the form of a commodious and substantial building, to be used as the offices of the *Montreal Witness*, and to become the property of

Mr. John Dougal and Mr. John Redpath Dougal." It was proposed to put up a building worth \$100,000. It is a gratification to the philanthropist to see that the journalism of a moral tendency is appreciated. The *New York Daily Witness*, another journal of a high moral character, has called our attention to the *Montreal Witness*, by a marked article, and we therefore notice it as we have done.

**Cleanings and Gittings.**

We are sorry to learn from a letter from brother Isaac Killhefer of Ashland Co., O., dated March 18th, that Elder D. M. Wither of the church in Ashland is very low with throat or lung disease, and that he nor his friends have much hope of his recovery.

BROTHER J. R. Replogle, of LaPlace, Ills., in a letter of March 17th, says:—"Isaac Bilhimer is here holding meetings. We commenced in our new meeting-house. And although the weather was bad, we sometimes had large crowds. A few have come out on the Lord's side. Three were baptized to day, and more talk of coming. Our meetings are still going on, and will continue over Sunday. Many good impressions have been made by brother Bilhimer. I hope the good Lord will give the increase to the preached word."

A BROTHER from Wabash, Ind., writing March 17th, says: "I am a reader of your most valuable paper, and am well pleased with its contents, and my desire is that all who wish to have it may have the privilege of reading it. So I enclose fifty cents to be added to the poor fund. We have at present nearly as much snow as at any time this winter."

Bro. Landon West, of Sinking Springs, Ohio, appends the following striking remarks to an article he sends us, though they were not intended as a part of the article to which they were attached:

"Parents, if you want your hearts softened, talk to your little children about the resurrection of the dead. Their earnest queries after the truth will kindle flames which are well-nigh expired."

A SISTER says: "In your useful paper we see several articles on sending tracts and books to the poor. We believe it is right to send them. I suggest that we save our religious papers and send them to others to read after we have read them. Would not this be making good use of our papers? True, some may say, 'They can send their old papers to us.' Well, if they are old, is not the Bible an old book, and we love to read it? I would think it a good present to those who are not able to take the paper and are far from preaching. Oh, how interesting to peruse a package of religious reading! Then let us save our papers. There are some who would be thankful for them and the good reading they contain. Enclosed you will please find 25 cents for the poor fund."

We like the feeling that prompted the above suggestion; it is a commendable

feeling. The sister thought of the wants and desires of others and seems to have been exercised to know how these wants and desires might be met, and thought of the idea she suggests. And where brethren do not preserve their papers but permit them to be torn up and wasted, rather than have them thus disposed of, they had much better, after they have read them themselves, give or send them to others, as their usefulness in this way could be greatly increased, and other readers be edified. But we have recommended and we do still recommend to subscribers to preserve their papers and have them bound. We feel assured if many would see what a handsome volume the numbers in a year make when neatly bound, they would preserve their papers and have them bound. In this way they may be useful for future reference, and be read with interest and profit by those who may come after us.

We think that those who properly appreciate a volume of PRIMITIVE CHRISTIAN, would rather pay for an extra copy to lend or give away, than to spare their own, if they could afford to do so. But when means are wanting to procure an extra copy for the use of others, and when we have reason to think the paper would be read with interest, perhaps the spirit of self-denial would require us to let ours be used, but it might be used and returned, and still be kept for binding.

FROM data found in the *Scientific American*, and taken by that journal from the *New York Times*, the conclusion arrived at is, that wages are at this time over 33 per cent. less than they were in 1872 in the city of New York. In 1872 there was a strike among the workmen of New York city, and 61,050 men joined the strike. What was demanded by the men who made the strike was, that their wages should continue the same, and the length of time they worked be eight hours instead of ten. Had they obtained their object, which they did not, they would have received what would have been equivalent to 20 per cent. more wages. But now, instead of getting what they then wanted, they are getting 33 per cent. less than what they then received. So great is the decline in wages.

According to the same authority, there is a great decline in property as well as wages in New York city. It is said that in 1869 real property would sell for fully one fourth more than it will at this time, and that rents have declined in the same proportion. This decline is probably general throughout the country.

Bro. John E. Metzger, writing from Edna Mills, Ind., March 7th, says: "I have one subscriber more to send you.—I will also send you some church news. I live in what is called the Middle Fork

church, Clinton county, Ind. We had a series of meetings the latter part of October and the first part of November.—Brethren Daniel Neher, of Ills., and Stephen Bashore, of Mo., and J. Calvert of the northern part of this State, were with us and preached with power, and there were some twenty-eight baptized, more than have been baptized here for years.—We hope and pray the good work may go on."

Bro. M. Myers of Madison Co., Iowa, in a letter dated March 6th, alludes to the state of health in his neighborhood, and says that the measles with some other diseases were prevailing. He also says, "The largest fall of snow we had this winter fell last week but it is all gone." His letter contains the following:

"I feel to say I am well pleased with the PRIMITIVE CHRISTIAN. It makes its weekly visits containing much that is both interesting and instructing. I was particularly led to reflect and meditate upon the question of brother E. K. Beuchly in No. 8 page 117, in regard to the manner in which Brethren should direct their communications one to another,—that it should be done in Brotherly kindness and Christian forbearance." Cannot we all say amen to this? Then see with what meekness and humility, as if he felt the power and spirit of the most High, deep in the inner man, he goes on to say, "Such are my feelings, and with the assisting grace of God shall try and do so. God grant that the same spirit may be manifested by all our brethren. All speaking the same thing and being of one mind, that the God of Peace and consolation may be with us in all our deliberations and consultations for the good of one another, for the good of the church, for the good of those who are inquiring the way of the Lord more perfectly, and for the good of the many millions who have never heard the truth in that primitive simplicity which characterized it when delivered by our Lord, and confirmed unto us by them that heard him. 'Who when she was reviled, reviled not again.' So may we manifest the same humble spirit of our Redeemer, and though we may be evilly spoken of falsely, let us bear it patiently, that we 'may be the children of our Father in heaven,' and approbated as 'well done good and faithful servant; enter into the joys of thy Lord.'"

**POOR FUND.**

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whosoever ye will ye may do them good."—MARK XIV. 7.

**Contributions.**

Acknowledged in No. 12,	\$54 70
Levi Hoffer,	36
John M. Snyder,	10
Mary Bowman,	25
A Sister,	50
S. B. Beekly,	50
Jacob Swinger,	20
Beaver Creek congregation, Va.,	50
No. 10.—M. Workman,	2 00
Sister in Ladoga, Ind.,	25
D. & B. W.,	50
Total,	\$59 86



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## The Devil, the Fiery Abyss, and Immortality.

That the devil is a mighty Samson, brother J. C. Peck is ready to acknowledge; but his abode and work and associates perplex him. They need not perplex any body who reads the Bible intelligently.

I am asked to answer three questions having reference to the intermediate state. One would have been sufficient, and one answer covers the whole ground. I am requested to point out "what part of the Bible I get my information from?" I reply, *From the whole Bible.*

If all the literature on soul-sleeping and annihilation and kindred heresies, were converted into an Ephesian bon-fire, and the memory of them burned out of the soul, and nothing were known but Jesus Christ and him crucified, and nothing studied but the Bible and what legitimately relates thereto, and grows therefrom, such questions would never be asked.

Let us call Jesus Christ and the Apostle Peter to the witness stand. "In the mouth of two or three witnesses shall every word be established."

"I AM TORMENTED IN THIS FLAME." This was spoken by one who was out of the body, who had "fared sumptuously every day," and who had still "five brethren in his fathers house," to whom he earnestly entreated that a messenger might be sent to "testify unto them, lest they also come into this place of torment." Sit down, Jesus: your testimony is to direct and unambiguous to admit of cross-examination.

Simon Peter, what has the Holy Ghost given thee to say in this case?

"God spared not the angels that sinned, BUT CAST THEM DOWN TO HELL, and delivered them into chains of darkness, to be reserved unto judgment." A judgment in form yet to come, does not disprove a judgment in fact already past. A reservation unto judgment, and a finality of decision still future, leave the testimony of these two unimpeachable witnesses intact.

"May the peace of God, which passeth all understanding, keep your heart and mind through Jesus Christ." The study and spiritual apprehension of this passage will prove an effectual antidote to the errors involved in your questions.—The peace of God, the conditions of this peace, even to himself; the keeping of the heart and mind through Jesus Christ, constitute a periscope of the entire economy of grace, leaving no room for the fatal misconceptions which possess the popular mind, and which are infecting the church to an alarming degree. May this divine keeping of heart and mind be ours.

C. H. BALSAGUI.

Union Deposit, Pa.

## Plumcreek Normal School.

Brethren Editors:

Please say in the PRIMITIVE CHRISTIAN for us that we desire the attention of your readers to the fact that we are endowing this school. (See No. 3, PRIMITIVE CHRISTIAN.)

The season of quiet has been improved. We feel encouraged. We see success

crowning our labors. Let each one who desires a school established among us, send in postal card or letter, as we wish to know all the friends of education.—Should any feel they could not now subscribe, still write us. The church membership is liberal—it has its millions, and we ask for only \$25,000 to endow. Shall it not be subscribed speedily? It should. A good brother writes to us: "Can you carry out the 'appeal' in school?" Yes, we believe we can; for it is very reasonable. The holders of scholarships need not fear that they will be imposed upon, for they have one year to pay if they desire, and then pay only as per the articles of the "Appeal."

The school ought to go on under the endowment next term. And should the work go on a short time as well as it has, it will be completed.

Brethren, let us finish this work as soon as we can, as there is more work to do in the good cause. For other particulars ask agents, or write to

LEWIS KIMMEL.

Elderton, Pa.

## A Letter.

The following letter was written to me shortly before I joined the church of the Brethren, by a brother in the flesh. I wrote to him concerning the death of an old sister, and quoted part of the beautiful poem,

"Death is a melancholy call," etc.

In reply he wrote the following letter to me, and as it prompted me to an action of duty, believing it might do the same in the case of others that are standing in the same way that I was, I send it for publication.

DAVID D. SELL.

Dear Brother David:

I received your letter and read it with care. You quoted a few lines from that beautiful poem,

"Death is a melancholy call—  
A solemn warning to us all."

And now I wish to say a few words in reference to this.

In a former letter you said that you were almost persuaded to become a Christian. Paul's words, "I know that thou believest," will apply to you. Then, as you are illuminated with that light which "lighteth every man that cometh into the world"—made sensible of your condition, why tarry? why delay? why stand in jeopardy every hour? It is very evident that God's spirit is moving upon your heart, inviting you to be good, just so that you may be everlastingly happy. There also is a danger of growing old in sin, and hardened by our crimes. Watts says: "When divine revelation shines and blazes in the face of men with glorious evidence, and they wink their eyes against it, the god of this world is suffered to blind them even in the most obvious, common, and sensible things. The great God of heaven, for this cause, sends them strong delusions that they should believe a lie. 2 Thess. ii. 10, 11." Probably you may think you cannot hold out. Ask yourself how long you will be able to hold out in your present situation. Do you fear the yoke that you must take upon you? It is not a galling yoke, if we take it right on us. The Savior said, "It is easy," he has gone through every

class of our wilderness school. He will fit the yoke to the shoulder, and the shoulder to the yoke. He will temper the winds to the shorn lamb. Death truly is "a solemn warning to us all." But did you ever consider now far it reaches. You know when death is in the neighborhood executing his mission, we feel very solemn. We cannot avoid the feeling even when we look upon the lifeless form of an enemy, much more when it is a friend. Every ungrateful or unkind act or word to them will come thronging back to the memory in the shape of a warning to be more affectionate in the discharge of our duties to the living. A still more solemn warning is that it teaches us that we, too, must die. Scripture teaches that it is appointed unto all men once to die and after that the judgment. So, the solemn warning is the judgment, that great day at the end of the world and of time, when Christ shall sit as judge over all the universe, and when every individual of the human race will be judged and recompensed according to his works, whether they be good or evil. The time of its coming and duration are known only to God. It will break upon the world suddenly, and with a glorious and awful majesty. It will witness a perfect vindication of all the ways of God. The revelation of his justice, appalling but unstained, will fill the universe with approving wonder; but the revelation of his yet more amazing goodness will crown him with unutterable glory. The redeemed especially will then receive his reward, and he be glorified in his saints, who shall be raised from the dead in his likeness. He will divide all mankind into two classes; all the righteous will be in one, and all the wicked in the other. All that patiently believed in Christ while they lived, in the one, and all that died impatient and unbelieving, in the other. And this judgment and separation will be eternal.

Thus death around us brings vividly to our minds that we, too, must die; and as we know not when, it is a solemn warning to us all. Again what is a warning worth unless we improve it. It will do us but little good when the pale messenger brings the summons to us that we must depart, and we struggle in the agony unprepared, and remember that we were often warned; it will only aggravate our case. On the other hand, if we heed the warning and prepare for the issue,

"In the Valley of Death we can triumphantly cry,

If this be called dying 't is pleasant to die!"

The Christian's death-bed is like the deep, calm repose of a summer evening's sky when all nature is hushed to rest; the departing soul, like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere.

Leave not the making of your peace with God to a dying hour. It will be a hard thing to smooth the death pillow if peace be left unsought till then.

JAMES A. SELL.

## Reflections on my "Treatise on Trine Immersion."

Since the above "Treatise" has been printed, and having read it very carefully, I have come to the conclusion that some might not get the ideas intended to be conveyed. In consequence of printing being very expensive, I was compelled to write briefly—perhaps too briefly—but the sub-

stance is there. The intelligent reader will receive the ideas,

The first point I want to notice is, the Preface. I have there stated the object to be to prove from the New Testament Scriptures and the established rules and principles of the English language that baptism by trine immersion is the only valid baptism, or Christian baptism.—This is true. It is the object of the "Treatise" within itself. But there is one chief object that has given rise to the publication of this tract, which is merely hinted at in this preface. It is this: The abuse of the Holy Scriptures, also of those rules and principles of language, which so called ministers of the gospel make use of in trying to prove out their unscriptural and unwarranted notions, which they call "Doctrines of the Bible," pretending to be honest. Transforming themselves into "angels of light," they induce their hearers to receive their perversions as the unadulterated Word. Therefore, the object is to dispossess those ministers of their elaborate and nice illustrations and expositions—to show them that they have no right to them—according to consistency.

Here is where the world is now drifting—too much of what "our preacher" says is gospel. Nearly all the ministers of the popular denominations are educated, or, are somewhat under the influence of education. This fact is known to their charges of course. They are looked up to as being almost God. Whatever the preacher says is gospel. Whatever construction he puts on the Scriptures must be consistent, because, they say, "Our preacher is an educated man—he knows what he is talking about, although I did not understand his constructions which he put on those passages to-day; but he understands them. He is right. I will pin myself to him. He will be my 'Moses' or my 'Christ.' I shall be safe."

O, what perversions of the word of God do we behold at the present day! Is there no remedy for it? It seems there is none. All that we can say is: "Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves." Ye shall know them by their fruits. Do men gather grapes from thorns or figs from thistles? Matt. vi. 15, 16. For thorns to bring forth grapes or thistles to bring forth figs, would be a perversion of nature. So it is with the false prophets. "From the abundance of the heart the mouth speaketh," regardless of the outward appearance. No minister need say that the Scriptures are of such great antiquity that they have become obsolete. Neither need they say that King James' or Luther's translation is so imperfect that there must be some other system of rules and principles, besides those now in use, by which to ascertain the meaning of the Scriptures. It is not the case. We therefore wish to hold them to those rules and principles which those very ministers are using in their common conversation. What a grand inconsistency they have to labor under! making use of those rules and principles in common conversation which the best speakers and writers make use of and acknowledge, but no sooner do they come to the Bible than they must have, what? not a system, neither a regular set of rules and principles, but a promiscuous mass of anything and everything that will clog the mind of the earnest truth-seeker, stop the ears of him who is long-

ing to hear the oracles of God, and blindfold his eyes, to get him into a condition that he is able to discern truth from falsehood.

Secondly: Knowing that my pamphlet might fall into the hands of some who do not understand those rules and principles, I have tried to make it complete within itself, defining nearly all those terms which I thought some might not understand. If any can—and no doubt some can—point out where improvements could be made, I would like to have some private correspondence with them.

LEWIS W. TEETER.

Hagerstown, Ind.

### A Letter from Kentucky.

BREMEN, Kentucky, }  
March 4, Y876. }

Dear Brothers and Sisters:—

I promised to let you hear from us through the *Pilgrim* and PRIMITIVE CHRISTIAN. I will again comply with my promise. I have not written as often as I wished. But the duties of missionary work, preaching almost every night and day, trying to instruct from house to house, leaves but little time to write for our papers.

We left Henderson county on the 25th of January. By railroad and wagon I arrived near Bremen that evening about dark. Next evening commenced meeting, continued every night and Sunday, except a few nights that were too rainy, up to the 23rd of February. I preached at different points and places as openings presented themselves. Since the 23rd I have not been able to do much preaching, as I have taken a severe cold, which has settled on my lungs. I more than ever see and feel the importance of two ministering brethren traveling together and helping to do the work. There was once a church here, but their candlestick has been removed, and it seems hard to light the ashes when once the candle is burned out. We can count fourteen of the old members yet living. Some have gone to one church, some to another, and some have become so cold and dead that they don't care and have become a dead weight on the wheels. So it becomes necessary to dismiss twelve from the obligations they were under to the brotherhood. I believe that good can be done here and a church started; but we cannot build a substantial house out of decayed material, yet if the brethren could have ministers here good could be done, judging from the interest that seems to be manifesting itself. Many are reading and searching to see whether these things are so. Two were baptized on Sunday, the 20th of February. There may be more yet, but we expect to leave soon and go farther south.

It may be of some interest to the general brotherhood to know why the church ran down so. From what information I can gather there were several causes combined. First, in the first settling of this country they took but little interest in education; many did not even learn to read. In the next place, they allowed the young members to follow the fashions, so when the old members were gone the order was gone. Pride came in and the true spirit of the Lord went out. Right there they switched off and took the broad road and down they went, "spewed out," twice dead, plucked up by the roots.

Brethren and sisters, beware, lest by

following the same course we shipwreck. The same rocks are not far ahead of many of our little barks, and some are pleading, "O let the young do as they please." Brethren, if you let the devil have the young, sure he will soon have the flock. "Feed my lambs." Let us do all what we can to guard them from the snares of the wicked one. Inch by inch is he gaining on us, and yet we slumber at our post.—Remember Jesus said, "What I say unto one, I say unto all, watch." More when convenient. Our love to all.

JAMES R. GISH.

### Delegates to the Annual Meeting.

As our last Annual Meeting has decided that it is the duty of the delegates representing the different districts of the brotherhood in our Annual Councils to represent the sentiments of their districts, if I understand this decision, it defines the duty of a delegate in disposing of all questions and business that may come before the Annual Meeting, either from his own district, or from any other district in the brotherhood.

And if this view of the matter is correct, then I conclude that the desire of brethren was and is, that the mind or sentiment of the general brotherhood be represented, as far as possible, in our General Council.

Now, it is not likely that the delegates generally will be able to represent the sentiment of their districts upon every subject or matter that comes before the Annual Meeting, as there will be questions to be decided, upon which many of the districts have never expressed an opinion or sentiment, and therefore the sentiment cannot be represented. Now, then, if it is the duty of the delegate to represent the sentiment of his district, is it not also the duty of the district to give its sentiment? And upon the subject of representation, we would naturally conclude that it is the duty of the home delegates, who represent the different churches at district meetings, to represent the sentiment of the church from which they were sent; but unless the church expresses a sentiment, the delegate will be unprepared to represent its sentiment.

Now, we do not expect the churches generally to take such steps that their delegates could represent their sentiment upon every subject that comes up. But I do think that when it is generally known that a question is to come up before the District or Annual Meeting, the several churches and districts should consider the matter, and instruct their delegates accordingly. For instance, the reporting question was before the Annual Meeting last year, but for want of unanimity it was deferred till next Annual Meeting. Now, would it not be well for the churches all to take this matter into consideration, as well as all other matters that we know will come before the Annual Meeting. I do not mean that the churches should vote upon these things, but simply talk or consult about them, and then the delegate can represent the sentiment, whatever it may be. Thus the general sentiment of the brotherhood would be represented both in District and Annual Meeting. And I have thought in this way we might expedite business, and, perhaps, get along with more unanimity.

I submit these thoughts to the brethren.



ren and sisters, and if I have taken a wrong view of this matter, then I hope to be corrected, as I have tried to write for the good of us all, for the strengthening of the walls of Zion, that we might labor together in the good cause, being knit in the strongest ties of gospel love and affection. PAREWELL.

DANIEL B. ARNOLD.

Burlington, W. Va.

BONSACKS, Va., March 15, 1876.

Brother James:

We have been enjoying a pleasant and we think a mutually profitable season among our very dear brethren and sisters and kind old friends in this part of Virginia.

We do not know exactly yet what time we will leave for the West, but if home affairs and the interests of our little church at home suit, we may stay East until the A. M.

A recent letter from our much beloved brother and pastor, Christian Harader, informed me that nine additions have recently been made to our little number by baptism, four in our neighborhood, and five some 18 or 20 miles away. A letter some time back from brother J. T. Mason, one of our deacons, informed me of one baptism, so that the little flock at Nesho has grown from about 17 to 22 since we left home, while a number have been added to the other arm. So you see that the cause there moves not so much by the force of my humble efforts, but that the truth once well planted will produce fruit.

Affectionately,

J. W. STEIN.

In Response.

Brother C. H. Balsbaugh:

In PRIMITIVE CHRISTIAN, page 164, you say, "When saints like Moses Miller, John G. Glock, William Hartzler, George and Cyrus Bucher, and other Peters of the church," etc. Had this come in an unguarded hour, it would no doubt have made me feel proud to be thus praised side by side with the dear brethren who have spent the greater part of a lifetime for the cause of Jesus, while I am just over the threshold; but as I had just recovered from a blow (received on account of my writings) which knocked me quite under the bench, it seemed to me I look rather awkward when brother Balsbaugh comes along and lifts me on the table. I doubt whether using personalities is safe. God judges us, and though one calls me saint and another sinner, I am still what I am, in his sight. I therefore only ask for the present, if worthy, to be called

Your brother,

CYRUS BUCHER.

Terrible Railroad Disaster.

Brother Quinter:

Below we give you a brief notice of a disaster which occurred recently in our midst. On Monday night of the 6th inst. and mixed train, consisting of twenty freight cars heavily loaded with stock a produce, and two passenger cars, containing a number of passengers, while passing over the Valley Branch of the B. & O. R. R., broke through the bridge at Narrow Passage, precipitating the whole train in a chasm over one hundred feet deep. Eleven persons were instantly killed, seven severely wounded. The passengers were mostly asleep when the disaster occurred. The freight cars were

mostly loaded with cattle, sheep, and hogs, which were nearly all killed or crippled. The whole wreck settled in a body, composed of dead and dying men and beasts. The cars were broken to atoms. The whole wreck piled up to a height of about thirty feet. The scene was witnessed by a gentleman standing near by.

How rending must have been the scene, how terrible the disaster! How important it is to heed the injunction of Christ "watch and pray."

Yours fraternally

S. F. SANGER

Bridgewater, Va., March 1st.

Editor Primitive Christian:

Please allow a word of explanation. In No. 11 there is a letter from our old brother Geo. Keever of White Co., Ind., in which occurs an expression not quite right. The brother after stating that he lives among the New Dunkards says, "They, (the New Dunkards) have their communion meetings on the second Sabbath of February. Bro. McClure will be with us on that day and preach for them at 11 A. M." The expression "preach for them," is what I take exception to. I have no idea at all that brother Keever meant what he really says, but others may be led to think there was an affiliation between these New Dunkards and myself, and it is to prevent such an impression, that I write. The real truth is I had no personal knowledge, and but little oral knowledge, of this sect prior to my visit to White Co., which occurred in answer to an invitation from the Brethren of the Monticello District. When I arrived at that place the Brethren put me in the New Dunkard meeting-house in Idaville on Wednesday evening and left me there day and evening until Saturday forenoon, when in consequence of the New Dunkard communion I was moved to Burnettsville. In regard to the kind of doctrine I preached while there, the Brethren at that place may tell all who want to know. I will only say that, upon personal acquaintance with the sect referred to, I was not persuaded to apostatize in their favor, although I formed acquaintance with several of their members, who inspired me with a considerable degree of respect and interest.

Now, while I am writing, I desire to call the attention of the Brethren to an editorial that appears in the Feb. number of the *Vindicator*. In that editorial it is asserted that the practice of a number of the different Districts of Church, in having the supper on the table at the time of feet washing is "unauthorized by the gospel of the A. M." The editor of the *Vindicator* does not vouchsafe a single passage of Scripture in support of the negative of this question; but makes this sweeping assertion entirely upon the strength of what he calls the "old order." He also says that this "innovation" upon the "old order" was carried by some brethren, from Pennsylvania over into Virginia.

Now, if my information is correct, it was brother D. P. Saylor who "carried" this "innovation" into Boetourt Co., Va., and I may be pardoned for being a little slow to believe that Bro. Saylor, or such as he, would "carry" doctrines entirely unauthorized by Scripture into any arm of the church. How is it brethren?

Fraternally,

MARTIN J. McCLURE.

## Announcements.

### DISTRICT MEETINGS.

The District Meeting of the eastern district of Pennsylvania will be held with the brethren at "Mingo," near Roger's Ford, Pa., on the 18th day of May. Delegates to meet on the previous day at 4 o'clock P. M., at said meeting-house.

ELD. HENRY CASSEL,

Cor. Sec'y.

Roger's Ford, Pa.

(Pilgrim please copy)

Dear brethren and sisters of Northern Ill., I feel it my duty to say to you, one and all,—feel deeply interested in our coming District Meeting, which will be held; the Lord willing, on Monday, the 15th day of May, with our dear brethren at West Branch, Ogle Co. Matters of more than an ordinary character will be presented for consideration, in connection with the missionary cause. Be present, therefore, if you can; if not, be found in your closet invoking the blessing of God upon those who may assemble, so that all may may be done to the honor of God and the good of his church.

ENOCH EBY.

## MARRIAGES.

By E. C. Glenn, Oct. 4th, 1875, brother B. F. MILLER and sister JULIA A. MURPHY, daughter of brother R. N. Murphy.

By the undersigned, Feb. 27th, 1876, at the residence of the bride's parents, Mr. CONRAD GNAGNY, of Summit, and Miss MARY HANDWORK, of Elk Lick, Somerset county, Pa.

JOEL GNAGNY.

## OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Departed this life in the Norristown church, Montgomery county, Pa., Jan. 30th, 1876, of consumption, our beloved sister, ELIZABETH PRICE. She suffered intensely, but without a murmur. She was resigned to the will of her heavenly Father, and we believe our loss is her eternal gain. She was conveyed to the Green Tree burying-ground. The occasion was improved by brethren John Gotwals and Jacob Gotwals, from 2 Cor. v. 1; also from Rev. xiv. 13.

(Pilgrim please copy.)

Also in the same church, Feb. 13th, sister RACHEL DAY, in the 76th year of her age. Disease, cancer of the breast, which she bore with Christian resignation. She was truly a mother in Israel, and loved by all who knew her. She was a very consistent member of the church of Brethren for 40 years. We are assured that our loss is her eternal gain. The funeral occasion was improved by brother John Gotwals from Job. xiv. 14 (later clause).

WM. N. CLEMMER.

[Pilgrim please copy.]

At Bard, Bedford county, Pa., March 3, 1876, Mrs. ANNA ELDER, daughter of brother Andrew and sister Hannah Miller, deceased, aged about 34 years. Disease, consumption.

She was left an orphan when a young girl; afterward she married James Elder of this county, and moved to northern Illinois, where she lived some time and then buried her kind husband and one of her children. Two years ago she came East with her two little girls, and was here only several months when her only sister here died. Last summer her youngest little daughter was suddenly taken from her.—She leaves one little girl without father or mother, brother or sister. However, she is well cared for. Truly, she has drunk of the cup of sorrow. With all this affliction it seems strange that she did not long ago seek for comfort and consolation in Christ, who is our refuge in every

trial. During the last conversation I had with her, which was last summer, I learned that she had a desire to unite with our church. She had then just returned from her sister's, near Berlin, where she had attended the lovefeast and the Brethren's meeting regularly, and told me she enjoyed herself so much. Having a weak mind, and easily influenced by surrounding circumstances, she put this matter off, thinking that her end was not so near, like all persons with this disease. She spoke of being baptized, to a minister who visited her, but was told to wait till spring; that she was too weak to go into the cold water now. However, she seemed willing to die, and her spirit has gone to him who gave it, and who doeth all things well. Funeral preached by Michael Miller, of the Christian church, from the words, "And the last enemy that shall be destroyed is death. When she was placed in the grave by the side of her little daughter, her parents at the other side, and next to them my father and a little brother, and farther on a long row of friends, I wondered who next would be placed in the row.

E. A. MILLER.

Near Nevada, Vernon county, Mo., on the 2nd of March, 1876, of pluro pneumonia, sister LYDIA COLYER, consort of brother Jonathan Cleyer (deceased), and daughter of brother David and Elizabeth Miller, who lived and died near Goshen, Elkhart county, Ind., aged 57 years, 6 months and 20 days. She has left a sorrowing husband and seven grown and married children to mourn their loss, though not without a living hope. Sister Lydia was one of our most consistent members and mothers in Israel. Her walk and conversation truly adorned her profession in Christ Jesus, and spoke louder than words can. She was loved by all who knew her, and we truly feel that we have sufficient cause to believe that our loss will be her eternal gain. Funeral services by the writer, from Rev. xxii. 14, selected by the bereaved husband. J. D. YODER.

In Frederick county, Md., Feb. 17th, 1876, ELIZABETH FROUZ, aged 64 years, 9 months and 7 days.

Feb. 27th, 1876, near Bristol, Elkhart Co., Ind., LAURA MAY, daughter of friends John and Sarah Cleppinger, aged 8 years and 8 days. Disease, dropsy. Funeral services by brother Gabriel Frame, from St. John xi. 25.

Also, in Elkhart congregation, Ind., March 8th, 1876, JENNIE, infant daughter of Samuel and Elizabeth Miller, aged 18 months, less one day. Funeral services by Elder John Kniesly, from Matt. xviii. 5.

J. C. LEHMAN.

In New Enterprise, Pa., March 9th, of consumption, JOHN S. BEAR, aged 69 years and 22 days. He was a member of the Seventh Day Baptist church, and the husband of sister Polly Bear. Funeral services by D. C. Long and Jacob Miller. Text, Isaiah xxxviii 1-4, to a large congregation. NOAH B. BLOUGH.

In the Beazer congregation, Elkhart county, Ind., April 4th, 1875, sister CLEMENTINE CRULL, aged 54 years, 11 months and 16 days. She was not able to walk for some years. She endured much suffering, but she bore it all patiently, and often expressed a desire to depart and be at rest. Funeral services by Elder C. Winger. M. FRAME.

**A Few Words to Feeble and Delicate Women.**

By R. V. PIERCE, M. D., of the World's Dispensary, Buffalo, N. Y., Author of 'The People's Common-Sense Medical Adviser,' etc., etc.

Knowing that you are subject to a great amount of suffering, that delicacy on your part has a strong tendency to prolong it, and the longer it is neglected the more you have to endure and the more difficult of cure your case becomes, I, as a physician, who am daily consulted by scores of your sex, desire to say to you, that I am constantly meeting with those who have been treated for their ailments for months

without being benefited in the least, until they have become perfectly discouraged and have almost made up their mind never to take another dose of medicine, or be tortured by any further treatment. They had rather die and have their sufferings ended, than to live and suffer as they have. They say they are worn out by suffering, and are only made worse by treatment. Of anything more discouraging we certainly cannot conceive, and were there no more successful mode of treating such difficulties than that, the principles of which teach the reducing and depleting of the vital forces of the system, when the indications dictate a treatment directly the reverse of the one adopted for them, their case would be deplorable indeed. But, lady sufferers, there is a better and far more successful plan of treatment for you; one more in harmony with the laws and requirements of your system. A harsh, irritating, caustic treatment and strong medicines will never cure you. If you would use rational means, such as common sense should dictate to every intelligent lady, take such medicines as embody the very best invigorating tonics and nervines, compounded with special reference to your delicate system. Such a happy combination you will find in my Favorite Prescription, which has received the highest praise from thousands of your sex. Those languid, tiresome sensations, causing you to be scarcely able to be on your feet or ascend a flight of stairs; that continual drain that is sapping from your system all your former elasticity, and driving the bloom from your cheeks; that continual strain upon your vital forces that renders you irritable and fretful,—may all be overcome and subdued by a persevering use of that marvelous remedy. Irregularities and obstructions to the proper working of your system are relieved by this mild and safe means, while periodical pains, the existence of which is a sure indication of the existence of serious disease which should not be neglected, readily yield to it, and if its use be kept up for a reasonable length of time, the special cause of these pains is permanently removed.—Further light on these subjects may be obtained from 'The People's Common Sense Medical Adviser,' in which I have devoted a large space to the consideration of all forms of diseases peculiar to your sex. This work will be sent (postpaid) to any address on receipt of \$1.50. My Favorite Prescription is sold by druggists.

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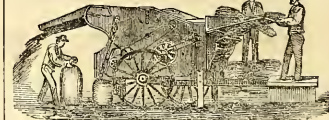
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# Primitive Christian.

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VOL. I.

MEYERSDALE, PA., TUESDAY APRIL 4, 1876.

No. 14.

## MOTHER.

When she undid her hair at night,  
About the time of lying down,  
She came and knelt; I was so small  
There in my bed, her curls did fall  
All over me, bright golden brown.  
I fell asleep amid her prayers,  
Her fair young face (far off it seems),  
Her girlish voice, her kisses sweet,  
The patter of her busy feet  
Possed with me into charming dreams.  
And when I woke at merry morn,  
Through her gold hair I saw the sun  
Flame strong, shine glad, and glorify  
The great, good world. Oh ne'er can I  
Forget the words, "My darling one!"  
Ah! checkered years since then have crept  
Past her sad me, and we have known  
Some sorrow and much tempered joy;  
Far into manhood stands her boy,  
And her hair snow white is grown.  
The world has changed by slow degrees;  
And as old days recede, alas!  
So much of trouble have the new.  
Those rare, far joys grow dim seen through  
Sad times as through a darkened glass.  
But just this morning when I woke  
How lovingly my lips were kissed!  
How chaste and clear the sunlight shone  
On mother's hair, like gold-dust thrown  
Athwart thin clouds of silver mist!  
—Selected.

For the PRIMITIVE CHRISTIAN.

## Seeing with the Eyes Shut.

BY J. S. FLORY.

Quite recently I was reading of a little girl, who, speaking of the imagination, said, "I can see anything I want to see, when I shut my eyes and think." I was most forcibly struck with the quaint remark. I read it and reread it, and then fell to musing over the reality of the remark.

How many people these days, like the little girl, shut their eyes, go to thinking, and see anything they want to see; that is, anything to suit their fancy or imagination. Take the religious world, for instance, and this seeing with the eyes shut, is the key that unlocks the mystery of so many different spirits. Let anyone shut his eyes to the truths of the gospel, and by his imagination picture out a way to heaven "on flowery beds of ease," and how readily they see it is all right—just to their suiting. The idea of shutting the eyes so as to see anything desirable is, that the

light of day may not hinder the eye of the mind from seeing the things we want to see. So it is in spiritual matters; if the adversary can get us to turn from the illuminating rays of the gospel, that they shine not into the mind, it is an easy matter to see salvation in diversified pictures as held up by the creeds of men.

With our natural eyes open, we can only see the realities of nature in the universe; but the moment we shut our eyes and think,—let imagination have free scope, we are off in fairy lands, beholding the ever changing and livid beauties painted by the pen of imagery. By the power of the will, glorious worlds seem to roll before us, and we people them with creatures of our imagination. In our wakeful dreams, we become lost to all the real objects around us; we seem to be walking through the pleasant bowers of other spheres; mingling with the busy throng; drinking at the sparkling fountains that gush from the cool and shady glees. The more and more we think, the more we seem to be carried higher and higher, to glorified realms of ethereal bliss. But alas! when we open our eyes, those pictures vanish, and we are conscious of the fact; all is vanity, and our lot is in a world of toil and trouble, sin and sorrow. Thus the mind that turns from the realities of God's written word, is carried by the imagination of the heart—which is wicked to the religious fancies, most congenial to the carnal mind, or proud heart, and soon visionary scenes flit across the pathway, the soul becomes entranced, and seems to live in a new world.

The cross of Christ is ignored, the commands of God trampled under foot, and in the hasty flight to reach the banqueting halls of peace and pleasure, the ordinances of the church are thrown over, and Christ crucified is driven out of the temple, and the place He should reign and rule in, is turned into a den of thieves, that Moloch may be crowned king of kings, and Mammon worshipped as God. Loud anthems are sung in honor to heart felt experience. Erroneous convictions rivet the heart to its idols. The glories of the imagination outshine the lamp of life burning in the "narrow way;" the sun of righteousness is eclipsed by the veil self conceit, and

thus the soul is lulled to sleep and dreams of heaven, while the heart is a slave to lust and the world. But alas! the day cometh when the sober, solemn truths of God's word will loom up before the mind, and the thunders of Mount Sinai penetrate through the soul that has long been at ease upon its dreary bed.

Awake, thou that sleepest! and hear the voice of the Son of God! hear now the voice of real truth—truth unmasked, untrammelled by the fancies of science or imagination. Heed no longer the visions of thought, or the things you see with eyes closed. Open wide your eyes and heart, that light and joy may fill the soul to the brim. Blessed is the soul that trusts and looks to the realities of Jesus crucified, and as he is held up to views in the gospel, and is willing to be led by that light that is the light of the world.

There are those who have once made a good profession of faith, but owing to the fascinating influences of the world, seem to have gotten sleepy, and with half closed eyes try to serve God and the world at the same time. While listening to the syren song of the mockingbird—the voice that mocketh at God's truths—they see things just as they want to see them. With eyes closed to the good and consistent principles of the church, they see by the force of imagination all manner of faults. The enchanting lull a-by of self hath put them to sleep in the cradle of carnal security, and they scorn to walk the narrow way or conform to the adapting principles of the gospel. They would rather stir up strife than make concessions favorable to peace, or a harmonious union in the body.

How natural and common for those who have been overtaken in a fault, to close their eyes to their own faults, and see great faults in others, just as they want to see them, in order that they may justify themselves. With closed eyes, self-justification can picture out in glowing colors, wonderful things, so that the result often is a falling away from the love of God; they become cast-aways, and with eyes closed to the horrors of apostasy, plunge headlong into the surging stream of popular religion, or world worship. Or perchance, like the swine returning to her wallowing in the mire, they feast at the table of sin and iniquity,



with a relish that puts to shame incarnate fiends. Where else can be found such abominations, as the manifestations of those who once were so very precise and professedly scrupulous while members of the church, now that they have, like dead branches, been cut off from the body, at once lock arms with the world and dance to the music of devils? Truly, the pent up flood of hypocrisy, when it finds vent, comes with terrible rottenness.

In contemplating the dangers of passing through this life with eyes closed, to the beauties of redeeming love—of following the illusions of the imagination, science or self-will, oh! let us be aroused, and with steadfast view, look to the sun of righteousness and the heavenly constellations of God's moral universe. A thousand times better shut our eyes to the wisdom and vanity of the world, than to the blessed truths of the Bible. Better become "fools!" and be saved in Eternity, than to be *wise in the world*, and at last go down to Hell.

\*\*\*  
For the PRIMITIVE CHRISTIAN.  
**Christ's Heroes.**

"Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. iii. 12.

Our text is a part of the address to the church at Philadelphia.

"Him that overcometh," or has come off victorious. Victory implies previous conflict. The moment we become Christians, that moment we become soldiers. As soon as we enlist under the banner of Jesus Christ, and the heart becomes the seat of his grace and his Spirit, that moment we have arrayed against us all the powers of earth and hell. The Prince of darkness has vowed eternal enmity to Christ, and to the glorious principles that govern his kingdom. He therefore ever has, and ever will wage an unrelenting warfare against him, and against all those who join his standard. Christ could crush this arch foe at once, with his omnipotent power, but he chooses not to do this. He wills that every one who would share his glory, shall first share his contests with the power of evil. He wills that each saint shall be victor, that we shall come up through great tribulation.

Our glorious Leader has made ample provisions for this war, his arsenal is well stored with all the armor that the Christian warrior needs, and in view of the terrible conflict that awaits him, he is exhorted to take unto him the whole armor of God, that he may be able to withstand in the evil day, and hav-

ing done all, to stand. That he may be strengthened, and prepared for the awful onset of the foe, he is advised to gird his loins with the girdle of truth, place over his heart the breastplate of righteousness, have his feet shod with the preparation of the gospel of peace, his head incased in the helmet of salvation, and the broad shield of faith spread out before him, and having for his offensive weapon the sword of the Spirit, which is the word of God. Thus equipped, and protected by the armor of God he need not fear the furious charges of the embattled hosts of hell. No arrow from the enemy's quiver can pierce his shield of faith, and no power can bear him down if he is strengthened with the girdle of truth.

If only all who enlist in this service would strengthen themselves with the girdle of truth, there would be fewer deserters, and fewer wounded and taken captive by the enemy. Alas! so many have such a mixture of truth and error in their creed that it produces in them a vacillating state of mind. They are wholly void of firmness. They hold the shield of faith with a trembling nervous hand, and when the enemy charges down upon them, they have no strength to stand before the furious onset, and either forsake their colors, or are trampled beneath the iron hoofs of their assailants, and are then led captive by Satan at his will. A successful soldier must not be effeminate he must brave dangers, and inure himself to hardships. The life of a soldier in active service is a life of exposure, deprivation and great physical exertion. He must make rapid marches over rough and miry roads, he must ford swollen streams, and when he seeks a few hours repose he can only wrap himself in his cloak and throw himself upon the cold damp ground. He can only stay the cravings of hunger with a dry crust from his knapsack. He must be constantly on the alert, ever ready to meet the enemy at any place, or under any circumstances. These qualities of courage and patient endurance are not less necessary to the Christian hero. Therefore Paul exhorts his son Timothy to endure hardness as a good soldier of Jesus Christ, for says he, "No man that warreth entangleth himself with the affairs of this life; that he may please him that hath chosen him to be a soldier." The full and complete consecration of himself to his calling is another important requisite in a good soldier. The apostle says he doth not entangle himself with the affairs of this life. This abstraction is equally necessary in the Christian soldier. Our

great Captain has told us that we cannot serve two masters, that if we engage in his service we must do so with all our might, with all the powers that we are in possession of. Implicit confidence in the leader, and obedience to his commands, are also requisites to success. The most successful chieftains have been those who have secured the most confidence in their troops. The wonderful success of Napoleon as a warrior was greatly owing to this fact. His troops reposed the utmost confidence in him. It mattered not where he would lead they would follow, what he would command they would do, or at least make the utmost effort to do. They were frequently ignorant of his designs, but they would follow not knowing or caring where he was leading them. When he fitted out his expedition to Egypt, very few of the forty six thousand men who accompanied him on that expedition had any idea of his whereabouts, but they enthusiastically followed his standard, not caring where they would go if only he would lead them.

The whole responsibility of a campaign falls upon the commander-in-chief. He plans and arranges everything. The under officers and privates have only to obey his orders. If the campaign proves successful, to him the honor accrues; if unsuccessful, he must bear the blame. Sometimes the least failure on the part of an under officer in carrying out some plan of his chief is accompanied with the most disastrous results. The failure on the part of Admiral Brueys in obeying the emphatic orders of Napoleon to remove the ships, immediately after landing the army, from the Bay of Aboukir, into the harbor of Alexandria, resulted in the entire destruction of the French naval force, a disaster which proved fatal to Bonaparte's eastern expedition. The failure on the part of Marshal Ney promptly to execute Napoleon's orders to advance and take possession of Quatre Bras resulted in the sanguinary conflict at Waterloo.

If such complete obedience is important to success in carnal warfare, and the least lack of obedience will frequently result most disastrously, how all important is it, that the commands of our glorious Leader be fully carried out. He has laid out all the plans, and arranged the whole campaign. He sees the end from the beginning. He knows just what combination of means is necessary to produce certain effects. If his plans are fully carried out, if his orders are promptly obeyed, victory must, and will be the result. Not one mistake can he make. He

is fully competent for the responsible position which he occupies. But as it is his to plan, and to command, it is ours to carry out those plans, to promptly and fully obey. We might want to regard some of his injunctions as not of such vital importance, or we may at times permit a feeling of despondency, or even of murmuring to arise in our hearts, because of the heavy burdens he lays upon us, or the restrictions he imposes. Could we but see the importance of all these, could we but see the glorious results which they are designed to produce, our despondency would be changed into joy, our murmuring into thanksgiving.

Again what prodigious exploit a soldier will often make if the eye of his commander is upon him. He will brave every danger to gain his approval. But do the soldiers of the cross remember that the eye of their chief is always upon them? To the soldiers of Smyrna, he issued this proclamation. "I know thy works, and tribulation, and poverty, (but thou art rich)." Should not this knowledge that we are fighting under the eye of Jesus, nerve us to the utmost exertion? Should it not prompt us to faithfulness? How sweet to hear Jesus saying, "I know thy works." Not one act that we do however humble, but Jesus sees it. He knows every sacrifice that we make for him. Much that we do may escape the notice of the world, but Jesus marks it all. Despondent Christian take courage, thy sphere of action may be circumscribed, but do what you can in your circumstances, and though thy name may never be published abroad, yet Jesus knows thy works, he takes cognizance of thee in thy lowly lot, he saw thee ministering at the bedside of affliction, he witnessed thy vigils at the couch of suffering, he heard thee speak that word of cheer to that oppressed soul, he sees that sweet tear of sympathy which glistened in thine eye, at the recital of every tale of woe. Ah he sees thy modesty, thy humility, and meekness, how like an angel of kindness thou art every where.

But he not only knows our works but our tribulation also. But how does he know our tribulations? He knows it inasmuch as he permits or directly sends it for high, holy, wise, and beneficent purposes. He not only knows our tribulation, but he knows also the necessity of it. In every affliction there is "a need be." Whatever be the affliction, its nature, weight, bitterness, or poignancy, there is a necessity in it, without this particular affliction we could not be made perfect. Every sorrow, every trial, every disappointment, every bereavement, is an

essential link in that chain which lifts us from our ruin, and elevates us to that exalted position which it is promised the victor shall occupy. Afflicted saint dost thou realize this? then dry thy tears, cease thy repinings; the least change in thy life programme would result most disastrously to thee. So perfect is the plan of salvation, so wisely is every thing arranged, that it will not admit of the least change. Then afflicted brother and sister, accept of thy lot in life just as it comes to thee, take thy cup and drink its contents no matter how bitter it may be. Christ requires a passive obedience, no less than an active, a full acquiescence in all his dealings with thee. A spirit of murmuring is no less offensive, than actual disobedience.

"And I knew thy poverty." It is perhaps the very climax of human misery, to be both afflicted and poor either one of these calamities would seem to be enough to bear. But Christ in his wisdom sees fit to press every bitter ingredient into the cup of some of his saints. Whatever may be his motive it is comforting to know that He does it, and that He cannot err. It consolet us to know that the hand that smiles is the hand of love, for says he, "As many as I love I rebuke and chasten."

My dear brother, it was Christ, thy precious Savior, who overthrew all thy plans which thou didst make to accumulate wealth. It was he, who permitted the besom of destruction to pass over thy property and sweep it all away. It was he who deprived thee of thy property and of thy health. But thou now standest forth as a beautiful monument of his grace. The scattering fires which have passed over thee, have only brought out the divine image, which was engraven on thy soul in more perfect relieve. Christ is peculiarly polishing some stones which he designs to occupy some prominent place in his glorious temple. Hast thou been called to pass through a peculiar painful ordeal? Take this as a particular mark of his favor. A glorious niche awaits thee in that celestial temple.

We will now make a few remarks upon the glorious promises which are contained in our text, and then we will close. Him that overcometh, who nobly triumphs over all the ills, sorrows, afflictions, and temptations of life. "Him will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write up-

on him my new name." But what is meant by the promise, I will make him a pillar in the temple of my God? In the 22 verse of the 21 chapter of the Apocalypse, the Seer of Patmos tells us he saw no temple in heaven, for the Lord God Almighty, and the Lamb are the temple of it." How then can this promise be ever realized in the believer's experience? There will be no temple in heaven in the sense of a material temple; all places there will be equally holy; God and the Lamb will be equally present everywhere. When our Lord therefore says, "I will make him a pillar" etc, he means that he will raise him to the greatest honor and dignity. The word pillar both in the Hebrew and Greek languages seems to be the root of a word expressive of great power and dignity. For instance the word *Basileus* the Greek word for king is derived from *basis* a foundation or pillar, and *laos* the people. Pillars were used as supports in a temple or palaces, and they were also used as monuments on which were written inscriptions commemorative of great events or illustrious worth. Now, says our Lord, "I will make the victor a pillar in the temple of my God, he shall be a monument of my grace, he shall have inscribed upon him the means by which he was elevated, so that all who behold him in that glorious state may read in him the grace that selected him, and the glory that crowned him." This new vision of our Savior's love and mercy will call forth a reverberating peal of thanksgiving from the blood-washed throng, "Unto him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God." The echoing sound will touch a sympathetic cord in every redeemed soul, and oh the ever-increasing and ravishing experiences of his grace, what imagination can conceive!

"He shall no more go out." All the pillars and monuments that have been, or that will be erected to commemorate human greatness, or human worth will pass away, will crumble into dust. But those pillars which Christ is polishing and erecting, as monuments of his grace, will never crumble to decay. When millions upon millions of ages shall have passed away, they will only shine more beautifully in the ever unfolding light of God's eternal love. I will write upon him the name of my God. The sculptor engraves his own name upon the beautiful statue which his genius and skill have created. It is thus made to celebrate, not its own praise, but the praise of him who formed and erected it. So Christ shall inscribe upon these monuments of his love the name of the great Triune God, the name of that glorious Being to whom all praise belongs. Then will we know more fully than we now know that this salvation is not of merit, but of grace. Everything there, will celebrate his praise, will magnify his love. The joy of the redeemed will consist in a more expanding view of that transcending love which purchased his redemption. **MATTIE A. LEAR.**



## PATIENCE.

There have been times when I longed to lay  
This mask of mortality by;  
Times—Lord forgive!—when life seemed so  
dark,  
It would have been sweet to die.

Times when the torturing hand of despair  
Lay heavily on my breast;  
And the breath of my eager, agonized prayer,  
Was for rest—a heavenly rest.

And little dreamed I as that cry went up,  
From a soul so weary with strife,  
How much it needed the discipline  
Of a stern, self-denying life.

I stood mid the foam of the midnight sea,  
Like Peter, distracted with fears,  
And saw not the beacon that lit the waves,  
For my eyes were blinded with tears.

But, struggling in darkness, weary and faint,  
"Lord, help me!" I earnestly cried;  
He heard, and the meek-eyed angel he sent  
Thenceforward has walked by my side.

And now though the billows of life are rough,  
And crested with crosses and care,  
There's light on the waves, and I lean on  
Him,

Who has given me patience to bear.  
—Selected.

FOR THE PRIMITIVE CHRISTIAN.

## Trine Immersion.

BY C. H. BALSBAUGH.

To Brother N. C. Workman, of Iowa.

Yours of the 7th inst. has just reached me, and finds me very feeble. I am sorry to say that my sufferings and debility forbid any additional labor, either mental or physical.

Last fall I prepared an article of considerable length on Trine Immersion, which was published in the *Companion*. By referring to it you may gain the necessary instruction as to the doctrine of the Trinity, and the corresponding trinity of actions in Baptism. Single Immersion is a modal denial of the Trinity of God. In all the writings and discussions of unitarian baptists, the conception of God dwindles down more and more to correspond with the point in controversy. The God of the Bible is a most troublesome Being for single immersionists to deal with. To fit Him into their contracted mold requires better arguments than their ingenuity can devise. It is as easy to measure the Heavens with a yard-stick, or wrap the universe in a blanket, as to represent the Divine Trinity by single immersion. Bread alone, or wine alone, is not a more defective representation of the body and blood of Jesus, than one immersion of the Three Persons in the Godhead. Single immersion is as worthless on the instrumental side of salvation, as one personality would be on the fountal side. "One dip"—as the editor of the *Evangel-*

ist has it—represents no God of which the Gospel makes any mention. If there was neither Father, Son, nor Holy Ghost, but simply God without interior relationship, it would require no less than "one dip" to be baptized in His name. To have a revelation of Tri-Personality without a corresponding multiplication of actions beyond what would be necessary if there were no Trinity, is not the way of God. The idea is absurd, and the importance of the subject makes it fatal.

One Lord, One faith, One "dip," is a very easy argument in support of single action; and no less easy to pervert the oracles of the Holy One. When baptism is spoken of as an ordinance, to substitute "dip" is a "deceitful handling of the word of God." It is every whit as irreverent and Heaven-daring as when one God is spoken of in relation to the work of redemption, to substitute Person for God. To baptize in the name of the Father cannot be done without a dip, or baptism is not baptism. If nothing less than one dip can be baptism in either name, I would like to know how the other two names are to be disposed of so as to meet the requirements of the Divinely-authorized baptismal formula. To fill out the trinity of the commission with one action is as impossible as to write the Three Names with one stroke of the pen. Consistency requires single immersionists to fall back on the socinian heresy and square their doctrine of God with their doctrine of baptism.

Pray and read and study and labor to convert as many as you can from "the error of their ways." Christianity is better than Campbellism.

## Bible Wines.

The following article on the subject of Bible Wines was sent for publication by brother Isaac Secrist, Home, Indiana Co., Pa. It is from the pen of E. D. Fitts, and was originally published in the *Congregationalist*. This question, it will be remembered was discussed at our last A. M., and it is not to be supposed that it is all over; and hence we give room for such articles as throw light upon the subject. The more we think of it, the more importance we attach to the subject, and the more are we convinced that the Scriptures nowhere authorize the use of fermented wine. B.

The question whether our Saviour sanctioned the use of fermented or intoxicating wine, by making it miraculously at the marriage at Cana,

and used it at the institution of the supper, is a most vital one to our churches, as affecting their duty in regard to the use of it, and on the right solution of it depends the weal or woe, the salvation or perdition, of many of their members. For it is a fearful fact that there are members of our churches who cannot put the intoxicating cup to their lips, but at their imminent peril.

They have been reclaimed from the misery and degradation of intemperance, through the mercy of God, and gathered into the church, and shall the church to which they have fled for refuge, by carelessly or ignorantly putting again the intoxicating cup to their lips, be the means of their betrayal and ruin? God forbid! yet such cases have not been rare.

I wish to refer to two points, (1) It is clear that the Bible speaks of two kinds of wine, the one a blessing, the other a curse; the one to be received with gratitude and joy (Isa. lxxv : 8; Prov. iii: 10), the other to be shunned as the bite of the serpent and the sting of the adder (Prov. xxiii: 59—35); and (2) that our Saviour did not violate these solemn prohibitions of his own word at the marriage at Cana; and that at the institution of the supper he could not use fermented wine, as everything fermented was put away from their houses at the feast of the passover.

I. I will cite a few of the great mass of authorities which go to show that unfermented wine was a common and nutritious beverage in Bible times and Bible lands, and that its preparation and use continues to the present day! and as peculiarly pertinent to this first point of inquiry, they show that this unfermented wine was universally esteemed the best.

Rev. B. Parsons says: "I have unfermented wine in my possession which is now sixteen months old, which I have made according to the receipt of Collumella—a receipt written about the time that our Lord lived in Judea." (*Anti-Bacchus*, p. 82).

Genesius says: "That the honey sent by Jacob to Joseph (Gen. xliii: 11) was wine boiled down to the consistency of syrup." If this were so, it must have been boiled before fermentation, as it is impossible to thicken fermented wine by boiling.

Dr. Smith (*Bib. Dic.*, art. Wine) says: "It may at once be conceded, that the Hebrew terms translated wine, refer occasionally to an unfermented liquor."

Dr. Adam Clark says: "The Hebrew, Greek and Latin words which are rendered wine, mean simply the expressed juice of the grape."

Prof. Stuart says: "Facts show that the ancients not only preserved wine unfermented, but regarded it as of higher flavor, and finer quality, than fermented wine."

Pres. Nott says: "That un-intoxicating wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary." (Bib. Tem., p. 50).

Polybius, Pliny, Aristotle, Plutarch, Cato, and other ancient writers, give similar testimony. Calmet says:

"The ancients had the secret of preserving wine sweet throughout the year."

Dr. Eli Smith (Bib. Sac., Vol. 3, p. 234) says: "The juice of the grape is boiled down before fermentation."

Smith's Bib. Dic., article on Wine, says: "A certain amount of juice exuded from the ripe fruit, from its own pressure, before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos*, or sweet wine noticed in Acts ii: 13." . . . . "Sometimes it was preserved in its unfermented state, and drank as *must*."

Bagster (Com. Bible) remarks on Gen. xi: 11: "From this we find that wine anciently was the mere expressed juice of the grape without fermentation."

Bishop Lowth (Notes on Isa., chap. v.) remarks: "Wine from the vine, means a wine similar to that drunk by Pharaoh, and was unfermented, for it was only the fresh juice pressed from the grape, and was called *vinos ampelinos*."

Rev. Henry Homes, Missionary to Constantinople (Bib. Sac., May, 48), describes the process of boiling the fresh grape juice to preserve it, and adds: "It ordinarily has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians."

Capt. Treat, traveling in Italy and Sicily in 1845, wrote: "When on the south coast of Italy last Christmas, I inquired particularly about the wines in common use, and found that those esteemed the *best* were sweet and un-intoxicating. The boiled juice of the grape is in common use in Sicily. . . . From inquiries I found that unfermented wines were esteemed the most. It was drunk, mixed with water."

Prof. Stuart says: "We have seen that these substances were employed by the Hebrews, in two different states, the one was a fermented state, the other an unfermented one. Is there any serious difficulty now, in acquiring the Scripture of contradiction in respect to this subject? I

do not find any. I can only say that to me it seems plain—so plain that no wayfaring man need to mistake it."

I have thus from many writers of different ages and countries proved that unfermented wine has been in use from very ancient times, and I might from the same authorities prove, were it necessary, that there was a wine which cursed mankind, demoralized their characters, and brought desolation, woe and death to all who indulged in its use.

2. There was, then, in Bible times and lands, a wine which was a *mock-er*, and there was a wine which was a blessing, and there is abundant proof that this unfermented wine was esteemed the *best*; and having settled this point, I might rest the case without argument, and assume that the Bible approves of the *best*, and that our Saviour, at least on such a joyous occasion as a marriage feast, would furnish the guests with the same, and so the master of the feast declared it to be.

Pres. Nott says: "That the wine declared by the master of the feast to be 'good wine,' was good wine in the sense that Pliny, Collumella, or Theophrastus, would have used the term 'good' when applied to wine! good because nutritious and un-intoxicating, wine which, though it would refresh and cheer, would not derange, demoralize or intoxicate." (Bib. Tem. p. 53.)

Barnes, commenting on the passage, says: "As wine was a common beverage among the people, he drank it; it was the pure juice of the grape, and for anything that can be proved, it was without fermentation."

Rev. Wm. M. Thayer (Corn, Wine and Oil, Tem. p. 56) says: "Did Christ make such a beverage as Almighty God declared to be a 'mock-er' and said we must *not look upon*! The supposition creates such a conflict between God the Father and Christ, as mortals cannot settle."

We need be in no doubt as to the character of the wine which the unerring pen of inspiration describes as a "mock-er," as "the cup of astonishment and desolation," as the "wine cup of his fury," as the "poison of dragons, and the cruel venom of asps,"—and the experience of the entire race, from the shameful fall of Noah and the more shameful and disgraceful conduct of Lot, "who erred through wine," down through all the generations of men, to the wine-drinkers of the present day, most abundantly justify the truth of the description given of it in the Scriptures. It is the prolific source of crime, misery, degradation and ruin to everyone who indulges in

the use of it. And yet Rev. Thos. Laurie, D. D., of Providence, R. I., stoutly maintains that "Christ made use of this mocker and deceiver, in the institution of the supper, and that the ordinance cannot be properly observed without it." This, to my mind, is little short of blasphemy.

II. What, then, *did* Christ make use of at the institution of the supper? 1. He made use of that which he has designated in terms so plain and unmistakable that no honest mind need to err. We have his language recorded there several times, and in each case he uses the same words, "fruit of the vine," as though he would guard against any mistake. But fermented wine is in no strict and proper sense "the fruit of the vine," it has passed through a chemical change and become alcoholic, and therefore deleterious. The constituents of the fruit of the vine are almost entirely gluten and sugar, which are highly nutritious; but after passing the vinous fermentation these constituents are changed into an alcoholic, intoxicating and poisonous liquid, and it is no more the fruit of the vine than is vinegar, which is the product of the third stage of fermentation, or than the product of the fourth stage, when the whole becomes a mass of rottenness and putrefaction. Every chemist knows that the whole process of fermentation, is a process of decay and putrefaction; therefore, after passing through these chemical changes, it is no more the "fruit of the vine."

We have seen from the testimonies which have been quoted that this nutritious unfermented wine, this *tirosh*, which was everywhere esteemed the *best*, was grape juice boiled down to the consistency of syrup for preservation, and when used for drink, was diluted with water; and in the following quotations we have good proof, though incidental, that this was the kind spoken of.

Smith (Bib. Dic., article Wine) says: "The wine was mixed with warm water on these occasions, as implied in the notice of the warming kettle (Pesuch. 7, sec. 13). Hence in the early Christian church it was usual to mix the sacramental wine with water, a custom as old, at all events, as Justin Martyr's time" (Apol. i: 65).

Donovans (Domestic Economy, pg. 24) says: "Many of the wines described by the ancients seem to have been rather the *stock* from which wine was to be made, than the wine itself. They were often so *thick* as to require solution in hot water, and filtration before they were fit for drinking, as ap-



pears from the statements of Pliny and Aristotle."

2. Fermented wine was excluded from the Jewish passover; and would Christ violate this prohibition in the institution of that ordinance which took its place? Rabbi Manasseh Ben Israel says: "Here at this feast-passover every confection ought to be so pure as not to admit of any ferment or anything that may fermentate." M. M. Noah, a leading Jew of New York, states, "that the use of wine prepared from steeped raisins in order to avoid fermented wine, was general among American Jews at the passover."

Gesenius says, that "The prohibition of leaven at the passover, applied to the wine as well as to the bread."

Dr. Cunningham, the learned Hebraist, says: "What is now chiefly used by the Jews at the passover for wine, is a drink made of an infusion of raisins in water . . . No Jew with whom I have conversed, of whatever class or nation, ever used any other kind."

Horne (Intro. to Scrip.) says: "The modern Jews are forbidden to drink any fermented liquor at the Passover. . . . It is not known when the Jewish custom began, but it is very ancient, and is now almost universal."

Prof. Stuart (Bib. Sac, Vol. I.) says: "I cannot doubt that *khamatz* (any fermented substance) in its widest sense was excluded from the Jewish passover, when the Lord's supper was first instituted. . . . That this custom is very ancient, that is now almost universal, and that it has been so from the time whereof the memory of man runneth not to the contrary, I take to be facts that cannot fully be controverted."

3. The unfermented fruit of the vine, not only answers the description given it by the Saviour, but it far more truly symbolizes the blood which he shed for the sins of men; it is called (Gen. xlix: 11) the blood of grapes; (Deut. xxxii: 14) the pure blood of the grape. It is used also to symbolize the blessings of the gospel.

From all these facts, arguments and considerations, I think all Christians are warranted in maintaining, most earnestly, that Christ, did not make, use, or sanction the use of intoxicating drinks.—*The Congregationalist*.

HAPPY is he who grows old with Christ as his portion, for he is ever renewing his youth. He lives like Moses upon the mount in full view of the promised land.

Write it on your heart, that every day is the best day in the year.

For the PRIMITIVE CHRISTIAN.

### Discussion—Miller and Walker.

#### THE LORD'S SUPPER.

*Proposition 5. The teaching and practice of the Disciples on the subject of the Lord's Supper are strictly scriptural. Walker affirms.*

*Proposition 6. The teaching and practice of the German Baptists on the subject of the Lord's Supper are strictly scriptural. Miller affirms.*

#### EDITORS PRIMITIVE CHRISTIAN:

*Esteemed Brethren:*—By your permission I will give your readers a brief synopsis of the discussion on the subject of the Lord's Supper. Walker, as you notice was in the affirmative on the 5th proposition, and I wish to notice the arguments he presented to sustain or rather affirm the teaching and practice of his church scriptural—*strictly scriptural*. I must, however, again say that I find it difficult to give a synopsis of his arguments, as he did not number them; neither did he call the attention of the audience to them in a manner that enabled me to get the points in the arguments as clearly as I would have desired. I have thought, while engaged in trying to get the points, that in his arguments the points must have been so sharp that I could not see them, or else they had none. The former would argue that I was too dull to see the points; this I do not like to acknowledge. The latter argues that he presented arguments without points: this I do not like to say of a man who engages in a work as energetically as Mr. Walker did. Let the fault be where it may, I am obliged to proceed, as best I can.

1. He started out on the fifth proposition, by saying that the original term for supper as used by Paul (1 Cor. 11.) did not really mean an evening meal; and that it was scriptural to eat not to satisfy hunger.

2. He based an argument on the object for which the disciples assembled, (Acts 20) viz: to break bread; and called up Paul's language to the Hebrew brethren, "not forsaking the assembling of themselves together, as the manner of some is," to prove that they were to come together to break bread on the first day of the week.

3. The bread and cup are the only food belonging to the Lord, imperatively commanded by Him; and in 1 Cor. 10, where Paul speaks of the Lord's cup and table, the cup is the Lord's cup, and the bread beautifully denotes the Lord's table.

4. The bread and cup constitute a great spiritual feast, and are to be used in their beautiful, lawful sense.

In examining elder Walker's argu-

ments, brother Miller found three distinct points of difference, between his teaching and that of the brethren.

1. Elder Walker says, that the communion is the Lord's Supper. We say it is not.

2. He says it is to be observed only on the first day of the week. We teach that it may be observed on other days of the week, as well as on the first.

3. He teaches that it may be observed at any hour of the day. We teach that it can be eaten only in the evening. With reference to the first, brother Miller proved to him (1 Cor. 10: 16) that the bread and cup constituted the *communion*, and not the Lord's Supper—that supper, (Deipnon) was a specific term applied to an evening meal; and was the principal meal of the Hebrews. In looking at the second point of difference, brother Miller argued, that the coming together was more particularly on the *first day of the week*, and not the breaking of bread, and hence Paul's admonition to his brethren, "not forsaking the assembling of themselves together, as the manner of some is,"—That if Paul meant the breaking of bread, he would have said, "not forsaking the breaking of bread, &c.," instead of "not forsaking the assembling, &c." That if they came together on the first day of the week according to the Jewish time, (whose day commenced at sunset,) they assembled after sunset, and so broke bread in the night, which is contrary to Walker's practice. If they assembled next morning, or after the night of the first day was past, they remained together until after sunset; for they did not break bread until after night, (Acts 20: 11.) and that will put it into the second day of the week, which would again be contrary to elder Walker's practice. Therefore, Acts 20: 11, will not do to prove his teaching and practice scriptural; but proves that in either case they broke bread in the evening, and therefore proves the teaching and practice of the Brethren (which is to break bread in the evening,) strictly scriptural. Other topics came up in the discussion of the fifth proposition, but I shall not notice more here, but will give you some of the arguments brought forward by brother Miller in affirming the sixth proposition.

We affirm, 1st, that the Scriptures teach that the Lord's Supper is a meal taken in the evening, and not the communion.

2. That the Lord's Supper with its attendants may be observed on other days beside the first day of the week.

1st argument. We begin with Je-

sus, because his example and practice is eternal safety. If we inquire how he gave the communion to the church, we find that he gave it in connection with a meal, (Luke 22) which several inspired writers tell us, he commanded them to make ready or prepare. We know it is conceded by many that this meal eaten by the Savior and his disciples, in connection with which he gave them the bread and cup, was the Jews' passover; but we find Luke, John and Paul speaking of it as a supper—calling it a supper, and Paul says he delivered that which he also received of the Lord.

2. If it were the passover, it alone would not prevent it from being an institution under the Christian dispensation; for we find "*bapto*" under the Jewish law, and the unleavened bread used for the communion. They therefore were brought over, and the passover cannot be rejected simply because it existed under the Jewish law; but

3. It was not the passover; in proof of which we call up Mark (15: 42), Luke (23: 54), and John (18: 28, and 19: 31). From these Scriptures we learn that the time to eat the passover had not yet come, the next morning following the evening on which Jesus ate a supper with his disciples, and gave them the communion. The time to eat the passover was as strictly specified in the law, as the manner of preparing it, and eating it. The Savior did not eat it at the proper time, nor in the specified manner; therefore the supper he ate with his disciples, when he washed their feet, and delivered to them the communion, was not the Jews' passover.

4. My opponent calls the communion the Lord's Supper. I do not. There is a supper, but it is not the communion. The Scriptures speak of a Lord's table, and a Lord's Supper. On inquiring when and where the Lord had a table and a supper, we find that he had a table and a supper in Jerusalem, in a large upper room, where he had commanded his disciples to prepare, and where he and his disciples gathered around the table and he ate a supper with them, and gave them the communion.

5. Apostolic churches had a feast—a feast of charity in the church, and that feast was a meal. Feast (*agape*) is a generic term, and may denote a meal taken at any time of the day. If it be asked what kind of a feast they had in the church, we answer, such a feast as Jesus instituted in the church in connection with the communion, in Jerusalem, when he had a table around which he and his disciples gathered in the evening and ate supper. This feast

being instituted by the Lord, in the evening, is very properly called the Lord's Supper. (*Deipnon*.)

6. The literal meaning of the word supper (*deipnon*) forbids us to call the bread and wine a supper. If we cut down the word supper to mean a wafer of bread and a sip of wine, we must allow pedo-baptists the same privilege of cutting down "*bapto*" to mean a few drops of water, and acknowledge it baptism. To this my opponent will not consent any more than I will; yet this is his logic when he cuts down supper to mean a little bread and wine. He must allow them the same privilege in baptism, that he asks in cutting down the supper. I say his logic is wrong—is not scriptural. I am here to defend the teaching of my brethren on this subject, which is to call things by their right names, in the Bible as well as out of it—baptism, immersion—supper, an evening meal. Therefore the teaching of the Brethren is scriptural—*strictly scriptural*.

I must close the present communication, other arguments were introduced which I cannot notice here. Elder Walker of course made an effort to overturn brother Miller's arguments, but I think he failed to do so in the minds of many in that large audience which gave undivided attention to the discussion of this subject.

J. G. R.

FOR THE PRIMITIVE CHRISTIAN.

#### Love--Its Effects.

BY JOHN BENNETT.

There are many true Christian principles, or graces, that every one who belongs to the church of God should be in possession of; but I think that true Christian love is greater than and above all others. Jesus says: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." John 15: 34, 35. Before that we had the ten commandments in the law, and in them we were commanded, to love the Lord our God with all our heart, mind, and strength; and to love our neighbors as ourselves. But Christ gave us another, which he calls "a new commandment;" that we love one another, even as he loved us. Again he says: "If ye love me, keep my commandments." (John 14: 15) And again: "This is my commandment, that ye love one another, as I have loved you." (John 15: 12.) Surely we will all acknowledge that this is a command; and, hence, must be observed by the followers of Christ.

Now "Its Effects." If we love our brethren and sisters, as we ought to love them, and as we are commanded to love them, we will speak to them as to those we love; and in talking about them, we will speak as of those we love, and let no harsh tones be heard.

Now, brethren, if the above be true in regard to our conversation, is it not equally true with regard to writing articles for publication in our papers? It certainly is. We sometimes see articles in our papers that cause us to feel bad; because the writers in speaking of other brethren, use such harsh language—such as does not (to us) seem to manifest the love that we should have one for another. We ought to remember our Savior's commands, and our own baptismal vow, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Surely we ought not to publish his fault in the paper where hundreds of our brethren, and many of those of the world see it. Would it not be much better, brethren, for us all, if we would write more "conciliatories," and not so many "vindictories." I believe we would feel better to yield ourselves, and "be subject one to another"—to "leave off contention before it be meddled with." Now, brethren, what I have said is not intended as a censure to any one. I deem the subject an important one, and well worthy our serious consideration. If I am wrong in anything, I am willing to be corrected.

Elbinsville, Pa.

#### The Endless Rest.

There are no weary heads or weary hearts on the other side of Jordan. The rest of heaven will be the sweeter for the toils of earth. The value of eternal rest will be enhanced by the troubles of time. Jesus now allows us to rest upon his bosom. He will soon bring us to rest in his Father's house. His rest will be glorious. A rest from sin; a rest from suffering; a rest from sorrow—the very rest that Jesus himself enjoys. We shall rest, not only with him but like him. Thanks be unto God for the rest we now enjoy. Ten thousand thanks to God for the rest we shall enjoy with Christ! Weared one, look away from the cause of thy present suffering, and remember there is rest remaining for thee. A while and thou shalt enter into rest.

—The habit of virtue cannot be formed in a closet. Habits are formed by acts of reason in a persevering struggle through temptation.



## For The Young.

### Child's Morning Prayer.

Now I study, work, and play,  
Keep me, Lord, from wrong to-day;  
Let me be thy loving child,  
Faithful, truthful, kind, and mild.

"I have laid me down, and slept,  
By my God in safety kept:  
Now to Him my heart I'll raise,  
In a morning hymn of praise:  
Lord, for Jesus' sake, I pray,  
Bless and keep me all this day."

### Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a perennial fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and make her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request; but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah! but it is the mother-heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and, oh! how proud she is of her son.

Even the father, occupied and absorbed as he may be, is not wholly indifferent to these filial expressions of devoted love. He may pretend to care very little for them, but having faith in their sincerity, it

would give him serious pains were they entirely withheld. Fathers need their sons quite as much as the sons need their fathers; but in how many deplorable instances do they fail to find in them a staff for their declining years!

Begin early to cultivate a habit of thoughtfulness and consideration for others, especially for those whom you are commanded to honor. Can you begrudge a few extra steps for the mother who never stopped to number those you demanded during your helpless infancy? Have you the heart to slight her requests or treat her remarks with indifference, when you cannot begin to measure the patient devotion with which she bore with your peculiarities? Anticipate her wants, invite her confidence, be prompt to offer assistance, express your affection as you did when a child, that the mother may never grieve in secret for her son she has lost.—*Rural New Yorker.*

### The Old Cap.

"Toss it in the air!" said one. "Hurrah! there it goes! Catch it, and have it up again!" said a well-dressed boy, with a smart new cap on his head.

There were so many boys that I could not at first see what they were playing so merrily with. At last the wind blew toward me a little cloth cap, not made, to be sure, in the fashion, but it was done very neatly, and was good enough to be worn by any boy of sense. A little boy ran after the cap, and tried to get it from the rest of the boys. His head was bare; so I thought that the cap must be his.

"Oh, Charles," said he, "give me my cap! it will be all dirty."

But the rash and cruel Charles only kicked it up in the air again, and cried, "Hurrah for the Dutchman's cap!"

This stroke of wit, as they all seemed to think it, caused a loud laugh, and they went on with their cruel sport. The little owner of the cap could scarcely keep from tears; and the boys, having had sport enough, at last gave him his cap.

For boys or girls to plague or make sport of their comrades because they are poorly-dressed, is very sinful. It was no more to the credit of Charles that he was well-dressed, and had a nice cap, than it was to the discredit of the little boy that he had poorer clothes, and a cheaper hat, made by his mother's hands. Boys and girls deserve our love and regard, not by reason of the clothes they wear, but because of their own qualities as boys and girls. May we all learn thus to regard each other.—*Young Pilgrim.*

### Not to be Trusted.

A young man desired a certain situation in the city, which he seemed in a fair way to obtain. He was agreeable in his manners, and the firm were pleased with him. He was highly recommended by friends of the different partners and it was thought he would soon rise to the position of partner himself.

Meanwhile, the firm desired a friend who lived in the same town with the young man, to privately take a note of the manner in which he spent his evenings, and report them.

The answer came in due time. The young man spent several evenings in the week in a billiard saloon, and on Sunday drove out with a span of hired horses in company with two or three "fast young men." He did not hear from the firm. They did not need his services. He was not the sort of a young man wanted in honest business. Even men who have no religious principles themselves know how to value it in others. They feel safe in trusting a clerk who is punctual at church and Sunday-school, who is interested in the doings of the "Young Men's Christian Associations," rather than in the last new star at the theatre.

"When I see a clerk of mine driving for pleasure on Sunday," said a man engaged in a large business, "I dismiss him on Monday." He had learned by experience that he did not belong to the trusty class.

Straws tell the direction of the wind, and things you little dream of do more than letters of recommendation to influence the opinion of others from you. They are taking notes of your words and ways even when you think yourself most unobserved.

If you would have the name of being honest and upright, there is but one way to win it. Be what you wish to seem. A man may wear a mask successfully for a time, but a slight thing may loosen it and expose to view his true face. Besides, men of business have remarkably sharp eyes, which pierce right through masks. It is not worth a boy's while to try and wear one to deceive them.

THE whole truth earnestly preached cannot fail to make an immediate impression. It is said of Dr. Payson that he never got up on a Monday morning, that he did not know of some poor awakened souls that he must visit as soon as possible, and endeavor to persuade them to come to Christ without delay.

## The Primitive Christian.

MEYERSDALE, PA., APRIL 4, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied, with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE LOVEFEAST AMONG THE BAPTISTS.

Dr. Hague, an eminent Baptist minister of this country, is traveling in Europe. His letters are published in the *Examiner and Chronicle* of New York. One of his letters is written from Berlin in Prussia. There is a Baptist church here of some four hundred members. He spent a Sabbath with his brethren in Berlin, and describes his interview with the church. In addition to the ordinary service of the Sabbath, the communion was taken and baptism was administered. In reference to the baptism, Dr. Hague remarks, "The candidates came forth from a side-room, robed in white; and we may safely say, perhaps, that the ordinance of baptism was never administered in presence of an assembly more attentive, or more responsive to the words spoken and to the spirit of the service." In reference

to the communion, or rather to the close of it, he has the following: "Having returned to the table, the pastor administered the ordinance as we have usually witnessed it at home, except that it was terminated by all rising, and joining hands, as they united in a closing song." This exercise seems somewhat similar to an order the Brethren observe at their communion. We join hands, and in addition to the joining of our hands, we give each other the salutation of the holy kiss, or kiss of charity, the kiss being necessary to complete the form of Christian salutation. We join hands before the communion, while our Baptist brethren in Berlin did it after the communion.

But it was the doctor's remarks on the *Lovefeast* of his brethren in Berlin, that more particularly arrested our attention in reading his letter. Under the head of "The Love Feast" he says:

"In addition to the privilege of participating in the sacramental communion with the Baptist church in Berlin, I had the happiness of being present with them on another Sunday evening at the really primitive church festival known, of old, as the Agape or Love feast. The celebration of the birth-day of the younger pastor furnished the special occasion. Of this feast the chief women were the administrators, and every part of the building, chapel, reception-room and kitchen, was occupied. It might be safely said that no two men in Berlin were happier that evening than the two ministers, father and son, amid this family gathering, moving about much of the time in all parts of the room, conversing with all as opportunity offered, with perfect freedom. Here was an example, certainly, of successful collegueship; no scope for chafing rivalry. Every countenance was lighted up with the expression of enjoyment.— In thought we were transported to the scenes of the first century, reminded constantly of the impressions which the reunions of the early churches made on many a passing heathen observer, calling forth the exclamation that has been so long historical, and repeated so often during the intervening ages, 'Behold how these Christians love one another!'"

There surely was a "primitive church festival known of old as the Agape or Love Feast," as the doctor declares. This church festival is plainly alluded to by the Apostle Jude, in the 12th verse of his epistle, where in speaking of "ungodly men" who had crept in unawares among the brethren, he says: "These are spots in your feasts of charity." This Love Feast was observed by the primitive Christians with much interest and profit. Waddington, in his history of the church says: "The celebration of the sacrament of the eucharist was originally accompanied by meetings which somewhat partook of a hospitable, or at least of a charitable character, and were called Agape or Feasts of Love. . . . Undoubtedly, those assemblies acted not only as excitements to ardent piety, but also as bonds of strict religious union and mutu-

al devotion, during the dark days of terror and persecution. It was probably on those occasions, more than any other, that the sufferers rallied their scattered ranks, and encouraged each other by one solemn act of brotherly communion, to constancy in one faith and association in the same afflictions." (p. 27). These *Love Feasts* are precious seasons indeed, to disciples of Jesus, when they meet as the children of God, and are bound together in that "sweetest, dearest tie, that binds our glowing hearts in one." This festival of the apostolical and primitive church, our own fraternity observes with edification and profit. The Love Feast at Berlin seems to have had a happy effect upon the Doctor's mind. He says, "In thought we were transported to the scenes of the first century, reminded constantly of the impressions which the reunions of the early churches made on many a passing heathen observer, calling forth the exclamation which has so long been historical, and repeated so often during the intervening ages, 'Behold, how these Christians love one another.'" And if the *Love Feast*, and the other practices of primitive church were still observed in the true spirit of gospel obedience, an observing world would still say, "Behold how these Christians love one another." But with the loss of much of the faith and practice of the primitive church, much also of its love, which was the admiration of the world, has been lost.

As Dr. Hague enjoyed himself so well with his Baptist brethren in Berlin, "at the really primitive church festival, known of old, as the Agape or Love Feast," he should, we think, recommend to, and endeavor to introduce this "primitive church festival" among his Baptist brethren at home in America, that they might have the advantages of its hallowed associations and benefits.

### THE FOLLY OF PROCRASTINATION.

There is a large class of people in the world who want to go to heaven, and who are ready to acknowledge, according to the teaching of the Scriptures, "without holiness" or some preparation, they cannot reach the position they desire in another world. But with their desires for heaven they are very reluctant to leave the world. And hence the preparation for heaven is put off till the latest hour in life. They want to enjoy the world as long as they possibly can, and hence live with the world and as it lives, until they come near to the gates of death. How unwise, how ungrateful, how deluded are such! They do not understand or appreciate their danger. Should death overtake them in their ungodly and disobedient and ungodly course, heaven is lost, and they will have to regret their folly in



deferring their return to God so long.—They are ungrateful to their heavenly Benefactor, in giving their lives to the service of Satan, and only when they can serve him no longer, do they give themselves to God. Surely the God that preserved and redeemed them, and to whom they look for comfort in death and joy forever in heaven, should not be treated thus. They "treat no other friend so ill." But they are greatly deluded. Death may come upon them suddenly; and they may have no time to prepare to meet God.—Their habitual postponement of their religious duties may grieve the Spirit of God and so harden their hearts that they may throw obstacles in the way of their return, which may render that return difficult, and wanting perhaps in faith and energy in their diseased and enfeebled condition, they may die in despair. They are also deluded in imagining that they are more happy in the enjoyments of the pleasures of the world, than they would be if they were to come to Christ and take his yoke upon them. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

"Then what my thoughts design to do,  
My hands, with all your might pursue;  
Since no device nor work is found,  
Nor faith nor hope, beneath the ground."

The principles upon which we publish the PRIMITIVE CHRISTIAN, will require us to stop sending the paper to subscribers at the close of the term for which they have subscribed, unless we are informed that they want the paper continued.

We therefore hope those of our subscribers whose term will close within the year will continue their subscriptions, and renew them in good time. We solicit a continuance of their patronage. If any fail to get the paper up to the time for which they have subscribed, they will please inform us.

#### VISIT TO PHILADELPHIA AND GERMANTOWN.

On the morning of March 16th, about half an hour after midnight, in company with brother U. M. Beachly, M. D., and his little daughters Gracie and Annie, we left Meyersdale to spend some time in the city of Brotherly Love. We reached the city safely about 2 o'clock, p. m., and found most of our brethren and friends enjoying good health, though a few were reported as being sick. It is not our purpose to make a lengthy report of our visit, and hence will proceed to notice what may, perhaps, be most interesting to the brotherhood in general.

Our readers will remember that, some weeks ago, a number of brethren in the city of Philadelphia, prompted by a feel-

ing of the necessity of a Publishing House among us, extended an invitation to all feeling an interest in such an establishment and desiring to assist in making it a success, to meet with them on the 16th of March, for the purpose of organization. Accordingly, at 3 o'clock, p. m., we resorted to the Brethren's meeting-house, on Marshall street, where we found a number of brethren, from different parts. The meeting was duly opened by singing, and the reading of a part of the 12th chapter of Romans, and prayer by Elder Isaac Price, of Schuylkill, Pa. The meeting was organized by electing the proper officers, and then proceeded to business.

The chairman, brother J. P. Hetric, of Philadelphia, stated the object of the meeting. Addresses were delivered by J. P. Hetric, Elder I. Price, Elder J. K. Riner, Jacob Spanogle, Elder Lewis Kimmel, and others, and a number of letters were read from brethren not present, and there was a remarkable unanimity of sentiment, all agreeing that we have need of such an establishment, and that the time has come for us to organize and work by all suitable means, to establish a publishing house under the control of brethren, at as early a day as possible.

A permanent organization was then effected by electing Jesse P. Hetric, Philadelphia, Pa., President; J. W. Beer, Meyersdale, Pa., Secretary; U. M. Beachly, Meyersdale, Pa., Corresponding Secretary; and Jacob Spanogle, of Philadelphia, Pa., Treasurer.

The following brethren were appointed as a finance committee: J. T. Meyers, Germantown, Pa., U. M. Beachly, Meyersdale, Pa., and I. G. Harley, 1414 N. 13th st., Philadelphia, Pa.

J. P. Hetric, J. W. Beer, L. Kimmel, (Elderton, Pa.), J. T. Meyers, and U. M. Beachly were appointed a committee to communicate with the church at large to enlist as many as possible to unite in this work.

This is about all that was done in relation to a publishing house. No place was agreed upon, and no definite plans adopted. All who feel an interest in the establishment of such a house, for the purpose of supplying our members and Sabbath schools with wholesome literature, are invited to correspond with Dr. U. M. Beachly, Meyersdale, Somerset Co., Pa. The names and addresses of those who express themselves as favorable to the enterprise will be entered and they will be kept posted in the progress of the work. Any suggestions that the friends of the enterprise might feel to offer, will be gladly received.

We were pleased to meet with brother Kimmel, from Elderton, Armstrong Co., Pa. The unexpected meeting with one with whom we in former years enjoyed many pleasant and profitable seasons,

brought forward many pleasant reminiscences. He was in the city to manifest his interest in a publishing house, and also to work for the Plumcreek Normal School, of which he is the principal and founder. He feels very much encouraged in his efforts, and is quite sanguine that the \$23,000 endowment, which he is working for, can and will be raised. We wish him abundant success, as we feel that he deserves it.

It was also our privilege to meet with brother Simon Kelso, who has spent the greater part of the last year in the city of New York. His object was to meet with the brethren and to look for a situation in Philadelphia. After a few days' prospecting, he went to New York to make his arrangements to leave that city and return to Philadelphia, which he has now done. Brother Kelso was a few years ago called to the ministry, but for some cause he has not exercised in his office and calling. We are glad to learn from him that he feels his responsibility, and hope he will at once go to work earnestly. There is a great field open before him, and, no doubt, his earnest efforts would result in great good.

We met our aged and well-beloved elders, I. Price and J. K. Riner, and formed a little farther acquaintance with them. They have been faithful and effective workers, and are yet quite active in their age. We had but little opportunity to be in their company, but the little was enjoyed and left a desire for more.

We spent ten days in Philadelphia and Germantown, during which time we were permitted to attend a number of meetings in both places. It was our privilege to meet with a number of members in their families, where we were kindly and hospitably entertained. We were sorry that we could not visit more of the members in both churches. They seem to have their troubles, in common with others, but we feel hopeful for their future.

The church at Germantown, it is well-known, is the mother church in this country, and hence is more than 150 years old. The meeting-house in which they now worship is 130 years old. It has lately been repaired, and now presents quite a neat appearance. It is small when compared with some of the massive structures of other denominations. Still, it seems to be sufficiently large to accommodate the present congregation. When we go into the Brethren's graveyard near by, and look at the graves of our departed brethren and sisters who organized the first church of the Brethren in America, and when we think of their self-sacrificing spirits and their arduous labors, and then consider the fact that until within a few years even the house which they built stood as they left it, and that the once flourishing congregation has dwindled

down to the comparatively small number of about 50 members—we say, when we take all these things into consideration, we spontaneously beseech God to revive his work there. May the few who yet remain be earnest and united in their efforts to revive the work. Brother J. T. Meyers has been laboring very acceptably in this congregation for the last few years; but since he is engaged in publishing the *Messenger* he has more labor than he can possibly perform. We may be allowed to suggest to the members at Germantown, that their most effective and, perhaps, the only successful way for them to succeed now is to labor much from house to house; visiting, talking with, and praying for, not only members and their children, but others who may be interested in their welfare. A great field is open, and, with God's blessing, a great work may be accomplished; but it cannot be accomplished without great labor and sacrifice.

We arrived at home safely on the evening of the 27th ult., and were thankful to find our families in ordinary health. With many thanks to our brethren, sisters, and friends for their kindness and liberality, and to God for his protection and guidance, we will close abruptly. B.

Gleanings and Gittings.

REPORT OF FUNDS.

DANISH FUND.

David Gouchour	\$ 25
Geo. W. Fields,	75
J. M. Miller,	60
Emanuel Gresso,	15
Joseph Ashenfelter,	20
Mary C. Miller,	25
Hannah Weller,	50
P. Ellenberger,	25
Mark Minser,	13
Esther J. Martin,	10
Jacob Hoover,	40
Sister A., Dayton, O.	10
Susan Rodes,	1.00
Jacob Fyock,	30
Two brethren,	75
E. S. Fahnestock,	25
Emma A. Miller,	25
Beaver Creek congregation,	4.00
S. D., Logansport, Ind.	1.00
Sarah Leslie,	35
Total	11.58
Acknowledged in No. 4,	293.47

Grand total

\$305.05

STEIN FUND.

John E. Gnagey,	\$ 55
David Gouchour,	25
Geo. W. Fields,	75
Daniel Miller,	10
J. Quinter Ringer,	10
John D. Wimer,	25
Hannah Weller,	50
Mark Minser,	12
Esther Martin,	10
Jacob Fyock,	20
Jacob Conner,	20
Catharine Sheller,	1.00
Brother in Bremen, O.	50
Sarah K. Kline,	75

Mary A. Lemcn,	10
Mary Bowman,	25
Anna Stoner,	25
Beaver Creek, Va.	50
Henry Bars	25
S. D., Logansport, Ind.	1.00
Mary Bare	25
From a Sister,	20
E. Konigsmacher,	50
Libbie J. Leslie,	50
C. Meyers,	1.00
Total	10.47
Acknowledged in No. 4,	101.06
Grand total	\$111.53

BY MAIL OR EXPRESS.

For the information of such as order hymn books from us, we say, that sometimes it is cheaper to have books sent by mail, and at others it is cheaper to have them sent by express. This depends on the number of books and on the distance they are to be sent. For instance, one dozen Morocco Hymn books, sent by mail to any part of the United States, will cost \$11.00. Sent by express, at Pittsburgh Pa., or Cumberland Md., they would cost about \$10.25; but at Waterloo, Iowa, they would cost more by express than by mail. But three dozen would be cheaper at Waterloo, by express than by mail. Postage is the same throughout the United States, but express companies charge for every change of line. Those who order books would do well to ascertain which would be the cheaper, and then order accordingly. B.

FROM NORWAY.—Brother M. M. Eshelman writes:

"By recent intelligence from Norway, Europe, we learn that four hundred and fifty persons withdrew from the State (Lutheran) church, and have determined to follow "the word of truth," and it alone. They teach in many respects the doctrine of the Brethren, rigidly maintaining the doctrine of non-conformity to the world. These facts, together with the name of the place, will at once be communicated to our beloved brother Christian Hope, who, no doubt, will visit them. That the Lord (who alone can) will open the way for the spread of his holy word among the people of Europe, we have never doubted. That the good work already begun may be carried forward to the honor and glory of God, let us all humbly pray."

We are requested to state that Hetric and Masters, whose advertisement will be found on the last page of this issue, have dissolved partnership. Brother Hetric withdraws and friend Masters continues in the business. We are glad that brother Hetric is now free from the cares and perplexities of business; and that there is a prospect that in the future he can devote his time to his pastoral duties. He is expected to do a great deal of labor in the church, and we believe he is fully competent for the work; but it is important that the members stand by him and afford him the encouragement and help

which he needs. Friend Masters is fully competent to carry on the commission business; and we trust he may have the patronage of which he is worthy. B.

Bro. J. A. Studebaker of Greenfield, Kansas, writing on the 19th of March says:

"The snow is about six inches deep on the level. We have had some cold weather for the past few days. The peach crop is all killed. We have a fine prospect for a wheat crop. Before the present cold weather, farmers had commenced sowing oats. We have commenced a series of meetings, and expect to conduct them by our home speakers. Our prayer is that some precious souls may become willing to take upon them (the cross of Christ, and follow him in all his appointed ways. There has been a great deal of preaching of the faith alone doctrine, done at the same place."

Bro. Martin Neher, of La Place, Ills., writing on the 21st of March says:

"We had fifteen meetings in succession, commencing on Saturday evening before the second Sunday of the present month, and held two meetings each day except one. We had good meetings, and three additions. Elder Isaac Billhimer did the principle preaching. Many more are counting the cost.

Bro. Samuel Murray of Majenica, Ind., writing March 23rd, says:

"We have had very bad weather here for a couple of weeks. The roads are almost impassable. There have been several small snows, and there is snow on the ground at this time. The ground is frozen so hard that it will bear up teams, but the snow is now getting soft. There is some sickness, and it is generally lung fever. Nelson Bennet will be buried this afternoon, and sister Bennet is down with lung fever."

Bro. E. Brumbaugh, of New Baltimore, O., writing March 22nd says:

"If we will have a full report of our next Annual Meeting I think I can obtain more subscribers for the PRIMITIVE CHRISTIAN as the brethren here would be pleased with a full report. When we held counsel here in regard to assisting in supporting the next Annual Meeting the question of a full report was raised, and I think there was no dissenting voice to a full report. We had a very mild winter so far and on Monday last the heaviest snow of the season fell, which I think is about 10 or 12 inches deep and to day we have excellent sleighing with the thermometer indicating 8° above zero at sun rise and at this writing it has raised to 28° at 10 a. m."

BROTHER Landon West, Sinking Springs, Ohio, Mar. 24th, says:

"We had thought winter was gone, but it has returned again. On the 20th inst. the snow fell without intermission for 17 hours, and to the depth of nine inches on a level. As a result sleds and sleighs are in great demand, for the last few days. The mercury stood 2° below zero on the morning of the 22nd inst. and we fear that the peaches are injured, if not all killed. The snow is going off now very fast. The prospect for wheat, in some fields, is quite favorable; in others it is not good. Death has been quite common, and especially among the aged."



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

BONSAKCS, Va., March 16, 1876.

Editors *Primitive Christian* :

In the order of God's providence the winter is past, and the benignant influence of the genial rays of the sun, and the refreshing showers are causing vegetation to put forth and spread the green mantle of spring over the fields. But owing to the extreme mildness of the winter the peach-bloom came out in advance of time, and thus exposed to the recent frost the crop of peaches is mainly destroyed.

The health of our community is only moderate—quite a number of cases of pneumonia and a good many deaths.

We have for the past several weeks enjoyed quite a feast of good things from the ministerial labors of brother Stejn, who has been preaching in this and adjoining counties during this period; he is surely an able and active worker for Jesus. Though so lately inducted into the science of true evangelical and primitive Christianity he is certainly and purely orthodox in his views, and eminently qualified to impress and maintain the truth, not wanting in ability, independence nor courage to declare the truth and expose error, and while his method is not so much calculated to excite the passions and hurry *unconverted* persons into the church, he meets the wants of intelligence, sobers the mind and convinces the judgment, and thereby forms in the soul the true principles of our blessed Christianity. He has put a number of his old Baptist friends to thinking seriously upon the baptismal question, as well as obedience in general. May the Lord comfort and sustain him.

Yours fraternally,

B. F. MOOMAW.

### To Brother Christian Hope.

Grace, peace, love, and comfort be multiplied to you and yours, by God, our Father, and his "beloved Son, our Redeemer.

Since your departure, I have often meditated over our hours of prayer togetherness, and the seasons of Bible study and heavenly conversation. Nor have I forgotten the weeping and exhortations. The midnight joys and talks of the Great Crucified—the stream that issued from Calvary—the I lessness of the meek and the reward of the lowly, are still as fresh to my mind as when we were side by side and dwelt upon them. May you always have the grace to manifest that patience under trial and affliction as when we knelt side by side in praise to him who has called us from darkness to eternal light.

I write you to comfort you in your severe trials. I know you felt, before starting, that you would have to endure much. You will find mountains within and without. Have faith; and if it is no larger than a mustard seed the mountains will disappear. While you will have ignorance, superstition, and priest craft, to combat in Denmark, you will be called upon to endure such stripes from those "of us" as see fit to apply them. But I am assured that "none of these things" will move you. What if you shall "five times" receive "forty stripes save one?" You

are no better than he who was "thrice beaten with rods, once stoned, thrice suffered shipwreck." The same God that succored Paul in his perils, will succor you if you live near the Redeemer.

True, it is not at all pleasant after being "set for the defense of the gospel" to have those also who have been baptized into Christ to make your pathway rough by unjust comparisons and criticisms. But then you know man's ways of things that touch eternal salvation are always sure to make the Christian's pathway rough. Jesus' way is easy and smooth; it is only rough when poor man heaps obstructions thereon. Climb over all these, and you will come off "more than conqueror," through him that died for you. The "buffetings" are for your good, if you receive them in all patience. Do not despair, therefore, when the mission to Denmark is tortured. It also must receive its scourgings, that it may be made manifest. But above all things do the work faithfully to which God hath chosen you, that you "may out of occasion from them that desire occasion," and the God of peace will finally give you an inheritance with the called in Christ Jesus our Lord. Be faithful, meek and lowly, always patterning after our blessed Savior. This much I thought good to send you through the medium in which your mission of love and self-denial is being severely criticized. May God help you in every sore trial.

Your brother as ever,

M. M. ESHELMAN.

CRESTON, Iowa.

Brother Quinter:—

I receive both the *PRIMITIVE CHRISTIAN* and *Pilgrim*, which afford me a great deal of news. I truly love to hear from my dear brethren and sisters throughout the brotherhood. Though I am no subscriber to the *PRIMITIVE CHRISTIAN*, brother Lewis takes it and I take the *Pilgrim*, and I think they ought both to be patronized by the brethren in general. I see some write only to one paper. I have heard some say, "Why don't you and such one write for my paper now?" I think one is just as good as the other. I will not hesitate to say that I am so well pleased with both papers that double the amount would not deprive me of either one, though I often see things that I would a little rather not see published; but I make no complaint, for they answer for preaching where preachers are hard to get, as the case seems to be here. I have written several articles recommending this country, and urging brethren to come and make their homes with us here in this part of God's moral vineyard, and am sorry indeed to say that none as yet have appeared. I have received several letters from brethren. I received a letter from Somerset county, Pa., stating that they had eleven preachers, and I thought they could spare us some. I hope they will take an action on it and send us one or more. I am afraid brethren are getting somewhat careless about this matter. Some have written to me to know if there are any here that could be persuaded to join the Brethren. I think of course there are those that would gladly embrace the doctrine.—I know of four or five that speak very favorably of the Brethren. I am almost sure that if we had a minister here and could have regular preaching, we would soon have a church organization. I was

made to rejoice when I heard of the Danish movement, and then I thought, too, that perhaps it would be as well to first preach to those in the United States, for I very frequently hear it said, "Who are the Dunkards? what is their belief?"—What more can they say in Denmark?—The cost will be small in comparison to what it will be to go to Denmark. This western country is full of people who know no more of the Brethren than they do in Denmark. Then why not wake up and scatter out? There are, however, enough to go to Denmark and also to the West.

I hope the church east will act on this all-important question, and not think it doesn't mean all, for I think it means every one who is a minister or teacher.—Just think of it! All other denominations are here, and building up large church-houses. I was told that in less than twelve miles distant there are ten churches built, and more under construction; yet I think our country is spiritually poor. I don't see that it makes better men and women; but rather, it makes them proud and haughty.

I have sent the Real Estate Journal to several brethren and would like to know whether they received it or not, and whether it gave them the desired information. If not, please let me know soon, for I shall be prepared to give you all the information that I can. I am going to do the very best I can to build a church here. I am permanently located and would like to live among my brethren.—My prayer to God is, that he will send laborers into his vineyard.

GEORGE W. KEIM.

BEATRICE, Gage Co., Neb., }  
March 3, 1876. }

Brethren Editors:

By your permission I will write a few lines for the *PRIMITIVE CHRISTIAN*. I left home on the 8th day of Feb. for a visit to the brethren in Gage county, Neb. Found them generally well and seemingly well pleased with their prospects both temporal and spiritual. The brethren in Gage county have meetings regularly every Lord's day and sometimes in the evenings. They are also getting a number of calls for preaching from other parts of this great western country. Their meetings are generally well attended and good order maintained. The friends seem to be very anxious to hear the Brethren preach. Henry Brubaker, a young brother, is the elder in this church.—He is zealous in his calling, earnestly contending for the order of the Brethren and the cause of Christ. Urias Shick is an active minister in the second degree, living in this arm of the church. Wm. Price was also recently ordained as a speaker. The sisters—the wives of the speakers—are also in the order of the church, being quite an example to the flock. We hope others may pattern after them.

The members are blessed with plenty to eat and feed for their stock. Last season was a plenteous one for them. The majority, however, are in limited circumstances, so far as this world's goods is concerned, but they are by no means the less charitable or sociable. One can truly feel at home among them. They live in one of the finest localities in the west.—Timber plenty for present use. Wood and fence posts can be bought for a rea-

sonable price. Timber grows very rapidly here when planted. I have traveled over a good portion of Nebraska and other western States and Territories, and find this by far the best locality I have seen yet, so far as natural advantages are concerned, such as fine building stone, rich soil, and a smooth surface. There is quite a rush of immigration to these parts by Brethren and there is a prospect for a large church here shortly.

Would yet say to brethren and friends who wish to go west, that they will do well to stop and see this part of the country before purchasing elsewhere.

May the good Lord stand by us and enable us to go forward in our every duty, is my wish and my desire.

A. H. HAMM.

Letter to J. S. Mohler, of Missouri, and Reply.

Dear and much respected Brother in the Lord:

I have after so long a time taken my pen in hand to write a few lines to you, as I have thought of writing to some one of the members in your church, hoping by so doing that I would get to hear from them, but opportunity has not presented itself until now. I have often thought of you and the many wholesome instructions you gave us, as well as the many disadvantages, hardships, crosses, &c., that you have to labor under in preaching in that country. It is very hard to speak to a congregation that is not interested in what you are trying to say. I have often thought of the circumstance that you related to me of the first appointment you tried to fill after you were sent to that place; not very long ago it was brought very forcibly to my mind. There was an appointment on the outskirts of the church and another minister promised to go with me or meet me there; so I went, but no help came. I waited just as long as I possibly could, but all in vain. I then mustered up what little courage I had, and thinking that I would do the very best I could, and feeling that if I did that it was all that could be required of me, and also seeing that I had to make a beginning in that direction sometime, "at it I went.

I see in the PRIMITIVE CHRISTIAN that the missionary cause runs pretty high. We in the northern district of Iowa and Minnesota are going to try to have one or two missionaries to preach in the bounds of our own district wherever there is a call for preaching, to be supported by the churches in said district. Now brother John, write and tell me what progress you are making. Excuse my many mistakes and bad writing. I will try to do better.

If you prefer, answer through the PRIMITIVE CHRISTIAN, as I think you could make it interesting to others as well as myself.

ELIHU MOORE.

ANSWER.

My Dear Brother:

I feel under many obligations to you for the sympathy you have manifested toward me in your letter. In your letter you referred to my first experience in the ministry, as related to you by me, and then you relate a little of your first experience in the ministry. Dear brother, you will discover that the life of a minister is a very complex one. Sometimes he feels

encouraged, especially when he feels the help of God in administering the word to large congregations, having good order and giving good attention, with a good many brethren and sisters present, and a brother or two to assist in the ministry.— But sometimes you will feel as if the Lord had left you to your own resources, and speaking goes hard; sometimes your congregation will be small when there is no apparent cause; you wonder why brother or sister so-and-so is not there; you know that they are all well, the roads good, and the weather fair; you conclude that they are not pleased with your preaching.— This will discourage you to some extent. Sometimes the order is not good, or perhaps a brother or sister falls asleep during your discourse. You wonder, again—"What is wrong? I certainly studied my subject well, arranged it in order, and I have prayed God with his good and Holy Spirit to assist me in delivering the word of truth. Yet with all this here are some members whom I cannot interest enough to keep awake." This will try your patience.

Sometimes you have not a single brother or sister in your congregation (or at least this has been my experience), but a house full of people collected from different nations and races, African not excepted, belonging to the Methodists, Baptists, Campbellites, Presbyterians, Lutherans, or United Brethren, and a good many that profess nothing, but are as proud in their hearts as Lucifer,—all of them have come with an itching ear to hear what the "Dunkard preacher" will say, ready to criticize. This will try your courage.

Sometimes you will be left alone to fill an appointment, when the full weight of the ministry will rest with double weight upon you, and you feel a little as Jonah did, "to flee from the presence of the Lord."

Sometimes the weather is very cold and the wind cuts keen enough across the bleak prairie, and you feel that you would much rather stay at home by a warm stove; but it is meeting day and you must go, if the people do not.

Sometimes you will feel as if you are doing no good, and had about as well quit; that the people have become so hardened in sin that it would require some supernatural power to arouse these hardened sinners to a consciousness of their danger. But then we are reminded of the voice of God, to the prophet of old, "What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the swords, and I, even I only, am left, and they seek my life to take it away." But the prophet was doubtless encouraged to return again to his duties when the Lord told him that he had reserved unto him "seven thousand men who had not bowed the knee to Baal."— Thus it may be with us, my dear brother and co-laborer, in the vineyard of the Lord, amidst all our trials, difficulties, disappointments, and discouragements in reference to the hardness of the people. The Lord may yet have a large number of persons who are not willing always to bow the knee to our modern Baal, but will finally come out from "darkness unto light," and take upon them the yoke of Jesus and learn of him.

Were it not for this hope I would at once quit this field of labor, and go where

I thought my labors might be better appreciated, and the labors and trials of the ministry not so great as they are here.

The language of Ezekial is often brought to my mind where he says, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. If they take not warning they shall die in their sins and their blood will be required at their hands; but if thou warn them then, their blood will be required at thy hands," &c.

Now, dear brother, may God give you grace, heavenly wisdom, and moral courage to go forth in life proclaiming the truths of the everlasting gospel and be instrumental in the hands of God in bringing many others into the fold of Jesus, the great Shepherd, who will give unto us eternal life, and lead unto fountains of living water.

The ark of the Lord, I sometimes think, is in the land of the Philistines, so far as this country is concerned, but hope it will soon return. One here, and another there, is gathered into the fold of Jesus. Our congregations are larger than usual, and a good degree of interest is manifested.

J. S. MOHLER.

CROTON, New Jersey, }  
March 15, 1876. }

Dear Brother Quinter:

As church news is desirable I herewith send a report of a series of meetings which was held in our arm of the church, commencing Feb. 29th, and closing March 10th. Our brother J. T. Meyers, of Germantown, was with us and preached eight sermons, and God blessed his efforts.— Seven precious souls were led to inquire the way to Zion's rest, and we trust that there are others who have been awakened and are counting the cost, who will yet give us their hands and the Savior their hearts. Fraternally,

AMOS S. CHAMBERLAIN.

CHICAGO, Ill., March 21, 1876.

Editors Primitive Christian:

Will you in behalf of the sufferers amongst working people in this city—who are mostly German and Scandinavian—allow me space in your columns to inform the farmers of the north west, if they need help, male or female, with or without families, who will do their work faithfully and at low wages, that Chicago is the place to get such help. As an eyewitness to their sufferings since the panic, I am prompted for their benefit to make this known.

Farmers who bring stock to the city and remain several days, can select help for a whole community. Why send missionaries to Germany or Scandinavia when natives of those countries are here by thousands, who are only too anxious to meet you at your firesides; and they are not the scum of European society, either. For additional information address,

Dr. P. FAHRNEY,  
Chicago, Ill.

March 5, 1876.

Dear Brother Quinter:

In the latter part of the year 1875, the brethren and sisters of Mercer county, Ohio, made an appeal through the Brethren's periodicals for some laboring brother to come and live with them and preach



for them the gospel of our Lord and Saviour Jesus Christ. The appeal was not confined to ministers alone, but to brethren and friends also; all are invited to come and locate in this county and help to build up the church here. Land is cheap and good, and water is pure and pretty easily obtained. We expect to have two railroads ere long through our county. Our county seat is on the banks of the largest artificial body of water in the United States. The canal in the west part of the adjoining county is fed by said reservoir, which comprises an area of nearly 17,000 acres.

CORNELIUS DIXON,  
CHRISTIAN BURK.

I can say to the many readers of the PRIMITIVE CHRISTIAN that I have visited the above place and found the brethren and sisters in reasonably good health. The brethren had three appointments which we tried to fill to the best of our ability, by the grace that was given us by God, our heavenly Father. We also took special notice of some of their land, which we consider as good as we have in the greater portions of our timbered country. The timber is good, very tall and straight, and all the water we drank whilst there was good; it is lime-stone water, and limestone is found in abundance and is easily obtained.

Perhaps some persons would like to know the price of land: there are some very desirable 80-acre farms that can be bought for prices varying from \$800 to \$2,000, according to improvements.

The manner and appearance of the members is very similar to that of the Brethren of 25 years ago; and they can easily be distinguished from members of other denominations and outsiders. They are, generally, in good circumstances, pecuniarily. A large field is open for laboring brethren.

The society is very good; the young folks paying the strictest attention to the word of God when preached in its purity and with power. We promised the brethren that if we were spared, we would meet with them again in the near future.

B. F. PAUL.

(Pilgrim please copy)

HUTSONVILLE, Ills., }  
March 12, 1876 }

Dear Brethren Editors:

Wishing to let the brethren—especially ministering brethren—know that there is a small band of brethren in this part of the vineyard, hence this epistle. This arm of the church—Lamotte Prairie church—is situated in Crawford county, Ills., near the line of the Paris and Danville railroad, the nearest station being at Hutsonville. The church was organized in the autumn of 1868, and if I have been correctly informed, the number of members was 9, all having certificates of membership. We now number about 40; five or six were admitted by letter, the rest by baptism. At the time of organization there were four brethren and five sisters, one, namely, Absalom Hyre, being a minister in the second degree.—An election was held at that time, for one minister and deacon; the result was that brother J. P. Horning was selected for a minister, and brother Isaac Horning for a deacon. Since then brother Hyre has been ordained elder, and brother J. P. Horning advanced to the second degree. At our lovefeast in 1873, a choice was

held for one minister and two deacons. The lot fell upon brother Jacob Swinger, for the ministry, and brothers Daniel and Henry Stoner, deacons, yet our ministerial force is not adequate, from the fact, that the field is so large, and our elder has the oversight of a little church in an adjoining county (Lawrence), and twenty five miles south of us. If ministers, while passing to and fro through the country, would give us a call, it would cheer our hearts, help us on our way to Zion, and perhaps induce some sinner to leave the broad way and consent to walk in the narrow one.

H. R. KING.

WALKERTON, St. Joseph Co., Ind., }  
March 20th, 1876. }

Brother Quinter:

I will give a little church news from this arm of the church (Pine Creek).—Monday evening, Feb. 7th, brethren David Ruppel and David Hosteler commenced holding meetings near Davis' Station, in the west part of the district, and continued until Friday evening. Thirteen were added to the church by baptism.—March 12th, Elder Ruppel held meeting there again, and baptized one more.

On Friday, Feb. 18th, brother Jeremiah Gump and David Miller came to us and held meetings in the brick meeting house near North Liberty, evening and morning, until Tuesday night. The meetings were well attended, and good attention was given to the word preached. Good impressions were made at this place. The members were much edified and encouraged, while others were almost ready to join in with the people of God.

On Wednesday evening we met in the new meeting-house, near Tyler City, in the south part of the district, and continued evening and morning until Friday night; meeting again on Sunday. During these meetings at this place 16 were added to the church by baptism. Since that time, one more was added to the number. Among them was an old lady 67 years old. This was truly a season of rejoicing. Parents were made glad to see their children added to the number of believers. Good impressions are made upon the minds of others that will soon follow. Brethren Gump and Appelman were the principal speakers. May the Lord bless their labors of love.

DAVID CLEM.

The different churches composing the Southern District of Indiana are requested to send in at as early a period as is convenient their respective quotas toward defraying the expenses of the delegates to the Annual Meeting.

Also, it is desired that the churches that have done nothing toward defraying the expenses of the brethren appointed by the District Meeting to go on a mission to the brethren in the southern part of the State, would do something as soon as convenient, as the brethren are contemplating another trip shortly, and I find that I have paid out \$8 05 more money than I have received for this mission. Now, dear brethren, this certainly is a good work, and no doubt will be instrumental in bringing many precious souls into the fold of Christ; hence you are requested to be prompt and liberal in what you do in the matter. Send the money to Nettle Creek, Wayne county, Indiana, to

B. F. KOONS,  
Treas. of Southern Dist. Ind.

### Danish Tract Fund.

Brother Quinter:

I send you a list of all the moneys I received since my last report.

Reported in No. 50, 1875,	\$403 33
7, 1876,	20 77
J. H. Moore,	8 30
M. Bolinger,	25
A Brother,	15
Ella Williams,	5 00
Isaac W. Royer (Net-),	10
J. Johnson,	10
Abraham Garber,	10

Total in published reports,	\$440 10
Amount not reported,	1 10

Grand total, \$441 20

The total amount received is \$441 20, which I have paid to M. M. Eshelman. This I believe to be a correct account of the moneys received of the Danish Penny Fund.

ISAAC ROWLAND.

Lanark, Ill., March 20, 1876.

### Notice.

Dear Brother James:

Please announce through the PRIMITIVE CHRISTIAN that we intend, the Lord willing, to hold our communion meeting at the Wadams' Grove meeting-house, Stephenson Co., Ill., on the 30th and 31st of May, commencing at 1 o'clock p. m.

ENOCH EBY.

### Change of Address.

Brother Solomon Bucklew has changed his address from Brandonville, West Va., to Clifton Mills, Preston county, W. Va.

### Announcements.

DISTRICT MEETINGS.

Mr. JOY, Pa., March 18, 1876.

Brother James:

By order of the church in Jacob's Creek congregation, I will announce that the next District Meeting of the Western District of Pennsylvania will be held in the Jacob's Creek congregation on May the 23rd, 1876, in Fayette meeting-house, near Dawson Station. Persons coming from the north, will come to Greensburg on the Pennsylvania railroad, then on the South Western to Scottdale, then on the Mount Pleasant and Broadford road to Broadford, then on Pittsburgh and Connessville road to Dawson Station. Persons coming from the east or west will come on the Pittsburgh and Connessville road to Dawson Station. From there conveyance may be obtained by addressing Samuel Gallatin, Dawson Station, Pa.

J. K. EICHER, Sec. Ch. Meeting,  
Ridge View, West'd Co., Pa.

The District Meeting of Northern Illinois is to be held in the West Branch meeting-house, the Lord willing, on Monday, the 15th day of May next. A full attendance is desired.

JOHN J. EMMERT, Clerk.

### LOVE-FEASTS.

The brethren and sisters composing the Okaw church expect to hold a lovefeast near LaPlace, Platt county, Ill., on Saturday and Sunday, the 27th and 28th of

May. Those coming from the west will come to Deatur, thence to LaPlace; those from the east on the Great Western R. R., can stop off at Bement and take the Ferdinand R. R. to Hamont, thence west to LaPlace. Those coming on the Midland railroad will stop at Lake City, three miles from the place of meeting.—LaPlace is only 1 1/2 mile from the meeting-house.

MARTIN NEHER.  
(Pilgrim please copy.)

At Cherry Grove, Carroll county, Ills., May 25th and 26th.

M. M. ESHELMAN.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Sundry congregation, Ohio, October 28th, 1875, MARGARET SMOUFFER, aged 57 years, 7 months and 3 days. Friend Stouffer has lost a bosom friend, the children a kind mother, and the neighbors a kind and beloved friend. Funeral occasion improved by brother J. A. Cleumant, D. Barton, and the writer.

LEWIS GLASS.

March 3rd, 1876, near Richland, Keokuk Co, Iowa, DANIEL H. WONDERLICH, son of elder Charles and sister Mary Wonderlich, aged 26 years, 3 months and 2 days. Disease, typhoid fever. Friend Daniel was a young man of sterling worth, and the large congregation of weeping and sympathizing friends and neighbors showed the high esteem in which he was held. Occasion improved by the writer from 1 Cor. xv. 22, 23.

JOHN THOMAS.

In the White Rock arm of the church in Jewell county, Kansas, Feb. 22nd, 1876, sister SUSAN, consort of brother Caleb Kinsey, aged 30 years, 3 months and 17 days. Sister Kinsey was an exemplary member for many years. She leaves a sorrowing husband and seven children to mourn the loss of a kind companion and mother. In her Christian example proves to all who knew her that our loss is her eternal gain. Not long before her death she called for the elders of the church and was anointed; she engaged in singing and devotional exercises when apparently she appeared to all around to weak to speak. Funeral occasion improved by brethren Allen Ives, P. B. Porter, and James M. Bailly, from Rev. xiv. 13.

HENRY P. BRINKWORTH.

(Pilgrim and Vindicator please copy.)

In the Sakio congregation, Montgomery Co, Ohio, Feb. 7th, 1876, sister SALLENBERGER, aged 52 years, and 3 months. Sister Sallenberger was confined to her bed about ten weeks. She bore her affliction with patience and Christian fortitude; though she suffered much, she was resigned to the will of the Lord. The writer of this obituary was by her bedside frequently during her sickness, but had her the last farewell nearly two weeks before she died, as he had to go to Kentucky. The church has lost a faithful member. She was the wife of brother John Sallenberger, who is a minister. She had eight children and one grandchild. She leaves a large number of relatives and friends to mourn their loss. Funeral services in the Brethren's meeting-house, conducted by Samuel Garber and Jesse Stinson.

ABRAHAM DIETRICK.

[Pilgrim please copy.]

In the Maumee church, Defiance county, O., GEORGE LESTER SNOG, infant son of David and Martha Shong, aged six months and four days.

D. SNOG.  
(Pilgrim please copy.)

In the Perry church, near Peru Mills, Juniata county, Pa., March 12th, 1876, WILLIE W. VARNER, son of Edward and Nancy Varnor, aged 9 months 1 day. Funeral services by C. Myers, from Isaiah lx. 8.

ISAAC BOOK.

In Lancaster county, Pa., December 25th, 1875, sister AMANDA N. SHIRK, consort of Henry C. Shirk, aged 26 years and 24 days. Fu-

neral services by Samuel Zook and Graybill Meyers, from 2 Cor. iv. 8.

HENRY C. SHIRK.

In the Lost River congregation, Hardy county W. Va., March 11th, 1876, brother WM. LITVINICH, aged 72 years and 19 days. Funeral services by elder S. Whitmer and the writer.

Also, in the same church, March 20th, 1876, brother HENRY MOYER, Sr., aged 69 years and six months. Previous to his death he was anointed with oil in the name of the Lord. Funeral discourse by Eld. S. Whitmer, assisted by the writer, from 2 Tim. iv. 6-8.

LORENZO D. CALDWELL.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Samuel Pfon 2 30 00; H G Mohler 3 29; J M Snyder 10; Geo Witter 2 56; Hannah Varnor 1 60; E. V. Fleury 50; J C Metzger 1 00; Abram Dietrick 1 60; Isaac Kihelner 1 00; C Secrist 10 00; Jas B Light 4 12; B W Dewitt 3 20; Wilson Hutchison 3 60; Geo Leyvan 1 60; J B Shirk 26 35; Abram Younce 7 70; Isaac Van Mater 1 60; S F Sanger 5 00; S E Mohler 2 49; A J Cramer 6 00; John F Hess 1 00; John E Metzger 1 60; D F Miller 4 80; Emanuel Newcomer 3 20; J D Musselman 1 25; A J Williams 80; Jacob Thomas 1 24; Susan B Gitt 5 55; Susan E Youndt 1 25; A R Davis 1 60; Jas A Kidenour 3 60; Jss Filburn 1 69; Mary Bare 60; Abram Caulfman 1 60; Wm N Clemmer 5 00; David Snyder 1 60; Isaac H Bashore 10; Mary Grouse 1 50; Wash Wyland 2 20; John S Ulrey 1 60; D Burket 25; Michael M Bashor 1 75; Isaac Miller 4 80; John Zuck 9 63; Jos L Myers 1 60; J E Danner 7 0; Sylvester Kicker 3 80; J G Parret 1 60; J R Depren 1 50; S Morton 1 85; J B Tawzer 5 65; Mrs E Snowden 50; Daniel Kinsel 50; Alex Myers 2 00; Daniel Kaub 1 60; S R Zug 80; Geo Williams 1 00; Lorenzo D Caldwell 1 60; W J H Banman 1 00; Jacob Hildebrand 1 50; John Wampler 4 25; Margaret Gans 1 23; Peter Brubaker 1 00; Isaac B Cool 6 00.—*March 28th.*

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This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

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VOL. I.

MEYERSDALE, PA., TUESDAY APRIL 11, 1876.

No. 15.

## EVERGREEN MOUNTAINS OF LIFE.

There's a land far away 'mid the stars we are told,  
Where they know not the sorrows of time,  
Where the pure waters flow, thro' the valleys of gold,  
And where life is a treasure sublime.  
'Tis the land of our God—'tis the home of the soul,  
Where the ages of splendor eternally roll,  
Where the way-wearied traveler reaches his goal  
On the evergreen mountains of life.

Here our gaze cannot soar to that beautiful land,  
But our visions have told of its bliss;  
And our souls by the gale from its gardens are fanned  
When we faint in the deserts of this.

And we sometimes have longed for its holy repose,  
When our hearts have been rent with temptations and woes;  
And we've drank from the tide of the river that flows  
From the evergreen mountains of life.

Oh, the stars never tread the blue heavens at night,  
But we think where the ransomed have trod:  
And the day never smiles from his palace of light,  
But we feel the bright smile of our God.

We are traveling home thro' earth's changes and gloom,  
To a region where pleasures unchangingly bloom,  
And our guide is the glory that shines thro' the tomb,  
From the evergreen mountains of life.

—Selected.

For the PRIMITIVE CHRISTIAN.

### Filthy Lucre.

BY C. H. BALSBAUGH.

"And they were astonished out of measure." Mark 10: 26. So was I when informed that brethren are making arrangements to preserve their butter, and take or send it to the Centennial Fair with the expectation of getting an exorbitant price. "Let the dead bury their dead," and let those who are alive "be about their Father's business." If we read the placard of our Lord and Master aright, we will find the plain inscription, HANDS OFF—"TOUCH NOT THE UNCLEAN THING; and I will receive you." No Christ-loving, Cross-honoring brother will send his butter a hundred miles in order to get a dollar a pound, while all around him are the poor, who eat their bread dry for want of means to meet

Centennial prices. "Ye have the poor with you always, and whosoever ye will ye may do them good." Mark 14: 7. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given WILL HE PAY HIM AGAIN." Prov. 19: 17. Who would want a higher percentage of interest on his money, or ask for better security? Instead of raising market prices, and grinding the poor still more, keep your butter for the needy, and while worldings line their pockets and purses with unholly gain, sell what you have at old prices, and thus show "pity to the poor" and put money on interest with the Banker of Eternity. "Blessed are the merciful, for they shall obtain mercy." A pound of butter bestowed to some poverty-stricken fellow-mortal, will count more in the Ledger of God; than a hundred pounds at double price in your account book. No member will carry or send a pound of butter, or any other article, to Philadelphia with such a motive, printed with the sign of the Cross, unless it be the impress of condemnation.

Let us witness for Jesus in this very thing that the millennium of Christ is more to us than the Centennial of America. We can do our country no greater honor and no greater service than by being "the light of the world, and the salt of the earth,"—"a peculiar people zealous of good works." Who will put his butter and eggs in the calendar of Calvary during this Centennial year? God asks, who? and Eternity will answer.

Union Deposit, Pa.

For the Primitive Christian.

### God's Wisdom Unsearchable.

BY S. T. BOSSERMAN.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11: 7.

If there is a time in the life or history of man, in which he studies God or his attributes, it is during prolonged and sore affliction. It is then that he dives deep into the very recesses of his soul to search the divine nature of his Maker. Job was a man stricken with sore afflictions; and while he was thus tried, he did not waver in his faith toward God. He acknowledged the justice of God and his perfect nature.

He said, "If he contend with God, he cannot answer him one of a thousand;" thus showing to us, that, after all his searching and acquaintance with God, he acknowledges his superiority, and that to contend with, or to contradict him, would be vain.

The Psalmist David, who was a man of large Christian experience, of whom it is said that he was "a man after God's own heart," acknowledges the superiority of the perfection of God—acknowledges the great attributes of omnipresence and omniscience, which alone belong to God. He acknowledges the all seeing providence of God, in the words, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

The apostle Paul, in all his wisdom, in all his experience with God in his wonderful works to the children of men, exclaims that God's judgments are unsearchable and his wisdom past finding out. "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" God's wisdom is higher than the heavens. Though we may look up into the ethereal regions, and attempt to measure the distances of the sun, moon, and stars, estimate their magnitude, and ascertain their courses in the ethereal dome, yet all this is mere conjecture in comparison with the wisdom of God who placed them there. "Canst thou by searching find out God?" Yea; his wisdom is higher than the heavens. Should we descend into the regions of the wicked, who suffer endless punishment, the knowledge of their misery is known to God; and if we go to the uttermost parts of the earth, his hand is there, all is under his observation, all is known to God. God is perfect in all his attributes—perfect in love, perfect in holiness. "Canst thou find out God?" God is perfect. Canst thou imitate him in his natural perfections? Oh, no! "High as heaven; what canst thou do? deeper than hell; what canst thou know?" Though the Christian can-



not attain to that state of God's natural perfections, yet in his "measure and degree" he can imitate God in his perfections. "Be ye perfect as your Father in heaven is perfect." "Canst thou find out the Almighty unto perfection?" Canst thou? No; but all must acknowledge his omnipresence, his power and his justice. Knowing that God is all and in all, who would dare to sin? Can the sinner hide from God? No; whatsoever thou doest in darkness is daylight to him; what thou doest in secret, is open and naked before his eyes. O sinner, stop; thou canst not hide from him who sitteth upon the throne. Thou mayest rely upon his mercy; thou hast found out God to be merciful; but remember that he is also just, and unless thou turn from the error of thy ways, thou shalt find out God in his justice and judgment, when it is forever too late. Learn to know God while in this life. Search him and peradventure you may find him in peace, so that when life shall end it may be said, "Come up higher and enjoy a higher state of perfection around the throne of God."

*Dunkirk, Ohio.*

For the PRIMITIVE CHRISTIAN.

### My Grief and Sorrow.

By F. P. LEHR.

That which is pleasant and agreeable is readily communicated, and it causeth pleasant sensations; but the opposite produceth the reverse feelings; consequently your readers advise, (and I say, properly and justly,) not to take up into your columns anything of that description. But as our lives are made up of varieties and changes, and in the whole creation of God everything hath its opposite, and I believe all—yes, ALL for the benefit of man, and, finally, for the glory of the great Creator of all things, you and your readers will not object if I give you a scrap—only a scrap—of church news, somewhat in disguise; for I will not give names nor place, except my own as a guarantee of good faith.

Some years ago we left a pleasant home and pleasant surroundings, a prosperous, united church, and settled among a small number of partially starved lambs of the flock, whose lamb-like nature had suffered much among the rapacious animals of the forest, among whom they had to live. It required much patience and prudence to get them disentangled from the meshes and claws of their enemies. The situation caused the poor shepherd many sleepless hours of study and prayer. Success, however, followed his en-

terprise. The doctrine and church discipline were approved of, and a desire to hear and learn had the effect to multiply the number of the little band, which produced a fear that "If we let these go, the Romans will come and take our land and nation." Consequently the enemy was aroused to open warfare, attacking the city on all sides, throwing their shells and missiles into our midst; but they exploded and broke to pieces without doing us any harm. When all failed, it seemed that a council of war must have been held, for a wooden horse was introduced (who has not read of that horse in profane history?) into our midst. Who would have suspected enemies concealed in the hollow of the horse? But so it turned out. From their concealed or dark abode they cast their missiles, chiefly at the men of the guard. In this state of things some became wearied down and fled to other cities and camps, and the remaining ones were so much weakened that from time to time mutinies broke out, which caused distress and sorrow. Sad state of affairs! But as captains and generals did not think it prudent, sometimes, to lessen their small number of men, they took a course to save even the guilty, and thereby make them more effective. So also we desire without disclosing their names to make them true and faithful, and therefore pray, "Father forgive them, for they know not what they do." It seems pretty hard to say that there are brethren seemingly actuated by the evil one; but what other conclusion can there be formed if a brother is above taking advice, and never admits himself to be in the wrong, much less acknowledge his wrong truthfully, and is backbiting and exposing his brethren continually without ever coming to them once to ask of them, how is this or that, which is reported of you in the world, but carries reports to defame and belittle those for whom his sympathy should be called forth if even they should be guilty? His joy seems to be to put his brethren's failings on the big bell to be sounded abroad.—This is my grief!!!

It is said, if a woman wishes to be honored and respected, let her honor and respect her husband. In like manner, dear brother of the church you cannot climb over the ruins of thy brethren, trampling them under thy feet, and thereby become exalted and esteemed; remember Haman of old. Now dear reader, I have presented facts and truths in disguise. Ours is not the only case of the kind, I would have kept silent and buried it in my heart, but there are cases of this descrip-

tion here and there, (I trust not many.) My desire is that all may look into the mirror that reflects the deformity of their hearts, and discloses these out-workings of the same, and if this, my humble scribbling shall be the means of reformation, it may also give relief to my grief and sorrow.

### Ready.

Under this caption we find the following from the pen of THEODORE L. CUYLER. It certainly is worthy of careful perusal. The first two questions refer to our temporal affairs, but who would say that they are not important? If a person habitually and wilfully neglects his temporal duties, is it not likely that he is not as watchful and diligent in spiritual things as he should be? The third and fourth questions lap a little, as only regenerate persons have forgiveness through the mediation of Christ, but by keeping this fact before the mind no harm can result. B.

"When Death calls the roll, always be ready to answer *Here!*" was the everyday motto of Cooper's famous trapper of the Prairie. There is a world of wisdom in the pithy maxim. It was the shrewd backwoodsman's paraphrase of a still wiser and holier maxim, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." This is one of our Savior's aphorisms that will be always timely to the end of time. Every one will admit the necessity of preparation for death. And yet there may be many a reader of these columns, who is within a few months, or even a few weeks of the eternal world, and yet has a very indistinct idea of what constitutes a fit preparation for death. Perhaps the following brief questions may aid those who are sincerely desirous not to be found wanting when the grim messenger—in the trapper's expressive phrase—"calls the roll."

1. Is your business in the right state to be left? We do not mean, is every honest debt paid? for it is hardly possible for even the most careful merchant or mechanic to so manage his affairs as to be entirely free from even the smallest obligations. But we do mean that every man should endeavor, as a matter of conscience, to keep his affairs in such a well ordered state, that if death should meet him in a rail car, or smite him from a summer cloud, his creditors should not suffer the unjust loss of a single farthing. Nor

should his executors be obliged to wade through a quagmire of confusion in order to arrive at an accurate knowledge of his estate, and its indebtedness. It is no more honest to cheat our fellow-men from our coffins than to cheat them while we are alive. The debt I bequeath to my family or my executors is just as binding as the note that to-day lies in the bank with my signature on its face. It is hardly worthy of a Christian manhood to "take the benefit of the act" by creeping into one's sepulchre. Let us see to it that no reproaches of the wronged and the defrauded are ever heard above our sleeping dust.

2. Have you made your will? Some men are absolutely afraid to make their wills, lest death should overhear the scratch of the pen, and be the sooner in his summons to them to lay down the pen for ever. This is a strange and yet a very common superstition. Many a man dreads to draw up a will as if it were the signing of his own death-warrant. We will waste no words on such preposterous folly. Make a will, my friend! if you have no more property to devise than had that poor minister of Christ who sat down and wrote, "I bequeath to my darling wife my Bible and my sermons and my few books; to my dear children I bequeath these words, *I have been young and now I am old, yet have I never seen the righteous forsaken or his seed begging bread.*" The first provision in a good man's will should be for those whom God has made fairly dependent on him. Healthy and well-educated children do not always, of necessity, belong to this class. But infirm parents and bedridden kinsfolk commonly do. When we have provided for all who have an honest claim on our posthumous support, then it is wisest to make Christ our largest legatee. Whatever you leave to your children may be squandered; and in such a way too as to squander their moral character. But whatever you give to Jesus Christ, for the support of his enterprises of heaven-born charity, never can be lost. Christians—ay, and impenitent worldlings too—ought to remember that their wills are not only to be recorded in the surrogate's office, but in those books which will be opened on the day of judgment. Give everything you can spare to the Lord while you live; and leave him the rest when you die. It will be a blessed thing to have some well-trained orphan, or liberated slave, or Christianized outcast, come and plant roses on our tomb, and say with grateful tears, "Here lies one who cared for my soul."

3. Are you forgiven?

We do not refer now to such unhappy griefs or injuries as you may have thoughtlessly or intentionally inflicted on your fellow-men. Let not the sun of life go down on such wrongs unatoned. Let no injuries or harsh words unrepaired be buried with you in your coffin. It will be enough to make the nettles grow out of the greensward that covers your ashes.

But we refer especially at present to that forgiveness that you are to seek through the mediation of the Savior. Friend! you need forgiveness. That long, hideous catalogue of sins; not mere mistakes, not mere slips of the hand and tongue, not mere infirmities, but sins black as midnight in God's view, they must be forgiven or you are lost. Those evil words that ought to have blistered the mouth that uttered them—those ungrateful deeds flung back into the face of heavenly love—those breakings of God's holy law—those profaned Sabbaths, and lost opportunities for saving souls—those woundings of Christ and grievings of the Spirit—those sins so exceeding sinful, have they been blotted out? The path of pardon you probably know. It leads to the cross of Christ. "Through his name who ever believeth in him shall receive remission of sins." In the pages of my Bible I read, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Have you made honest confession of your offenses against God? Have you clenched the sincerity of your confession by abandoning all discovered sin, and by refusing any quarter to your dearest lusts? Have you earnestly and believingly sought pardon through the atoning Savior? Then do not distress yourself about any "unpardonable sin." There will be none such standing against you on God's book. For he has pledged himself to forgive every sin that you repent of in the name of Christ, and which you abandon to please your Redeemer. Blessed is the man whose transgressions are covered! Blessed is the man to whom God imputeth not sin!

4. Our last test question is, Are you regenerate? Have you a new heart? Have you had a new spiritual disposition implanted within you by the Holy Ghost? To the troubled Nicodemus Jesus said, "Except a man be born again, he cannot see the kingdom of God." The new birth is an event of which a man is conscious. The very hour in which divine grace wrought the great change may not be always a well-defined date in the memory. But the change itself, the transfer of the affections from the things of earth to God, the incoming of new feelings,

new aims, and new hopes, are quite as distinct matters of consciousness as the joy of meeting a returning child or the pang of parting from a parent. If you are a child of God, you ought to know it. And from your character and conduct, other people too ought to recognize the fact. Are you thus regenerate? Do not deem us impertinent or intrusive in pressing the question. For "except a man be converted, he cannot enter the kingdom of God." Without holiness no man shall see the Lord.

Many other important questions might be started. But if you can give a prompt unhesitating Yes to the above-named interrogations, then fear not to hear your own name in the fatal roll call. You are ready to answer "Here!" You need not to be either ashamed or afraid to make your appearance at the door of your Father's house. That door will open to you with an "abundant entrance." You will need to shed no tears on your dying bed. In view of parting with life you may say, with one of England's sweet singers:

"Life! we have been long together,  
Through pleasant and through cloudy weather.  
'Tis hard to part when friends are dear,  
Perhaps 'twill cost a sigh, a tear;  
Then steal away, give little warning,  
Choose thine own time;  
Sly not good-night; but in that happier clime,  
Bid me good-morning!"

MENTAL prayer, when our spirits wander, is like a watch standing still, because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hands point not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayers we confess God's omniscience; in vocal prayer we call angels to witness. In the first our spirits rejoice in God, in the second the angels rejoice in us. Mental prayer is the best remedy against lightness and indifference of affections, but vocal prayer is the aptest instrument of communion. That is more angelical, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions or dispositions.—*Jeremy Taylor.*

As when two wrestle together, if the one can lift the other's feet from the ground, he will easily give him a fall, so the devil, if he by pride can lift our feet from the ground, will easily give us a fall.



For the PRIMITIVE CHRISTIAN.

## HIS OPEN SIDE.

BY JAS. Y. BECKLER.

When the Lord created Adam,  
Of mankind the first, alone,  
Then he placed him in a garden  
For to keep it as his own.  
And he gave the man dominion  
Over all created things,  
That he might demand subjection,  
Like the oriental kings.

Then he made the man somnolent;  
In his sleep he pierced his side,  
Took a bone and made a woman,  
And presented him his bride.  
Oh, they were a loving couple  
In each other's fond embrace,  
To the blissful laud of Eden!  
For it was a holy place.

Then they came into temptation,  
To the state of Paradise;  
Did not keep but lost the garden—  
Lost it, too, with open eyes.  
And the tempter took his kingdom,  
Took the garden for his own;  
Took it all by usurpation,  
Driving Adam from his throne.

Then was sin-polluted Adam  
Driven out to till the soil,  
And to labor for his living,  
Sorrowing in sweat and toil.  
And on all his generation  
Came the curse of sin and death;  
Though the woman's seed was promised,  
Loag they looked for him in faith.

Then there came the second Adam,  
The incarnate Son of God,  
Who, to ransom every sinner,  
Interposed his precious blood.  
Him the wicked people hated,  
And condemned and crucified,  
And they mocked him and derided—  
And the sinners pierced his side.

Now his bleeding side is open,  
For it has not yet been healed,  
But his bride is soaking ready  
In due time to be revealed.  
When his bride has been presented,  
Will be closed his open side,  
And the marriage celebrated,  
By the Bridegroom and the Bride.

Such a marriage celebration  
Ne'er was held in all the land,  
With unrivalled ceremonies,  
So imposing and so grand:  
Kings and priests will be attendants  
Wearing diadems of gold;  
And the glory and the splendor,  
Will be more than can be told.

Hartsville, Pa.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascended into a higher moral atmosphere.

For the PRIMITIVE CHRISTIAN.

## Close of the Discussion Between Miller and Walker.

I shall now give you a brief sketch of the discussion of the last two propositions.

7. The teaching and practice of the German Baptists, on the subject of the salutation of the Holy Kiss is strictly scriptural. Miller affirms.

8. The teaching and practice of the Disciples, on the subject of the salutation of the Holy Kiss is strictly scriptural. Walker affirms.

The discussion of these two propositions occupied only one day; brother Miller, as noticed above, being in the affirmative on the first, and elder Walker, on the second.

Brother Miller presented as his first general argument, that God, in organizing his church upon the earth, had the right to make laws for its government. He had wisdom and power enough to contrive and execute means necessary to preserve and save his children; and it has always been safe to follow God's law, and unsafe and dangerous to disregard it.

2. We teach that the salutation of the holy kiss should be observed, because it is imperatively commanded in the teachings of the apostles; Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Peter 5: 14. There are many ways or modes of saluting in use in the world, and always have been; such as, firing cannon, cheering, waving the hand, waving a handkerchief, bowing to the earth; but God selected as his salutation that of the kiss, and commanded his children to salute one another with a "holy kiss." He might have selected some other form of salutation and commanded his disciples to salute one another by it; or he might have commanded them to salute one another without pointing out the manner in which they were to do so, leaving his children to select from the various forms of salutation in use in the world, and adopt that which they preferred; but he did not do so. He did not only command his children to salute one another, but told them how, by specifying the form of salutation which they shall use—the kiss.

3. This form of salutation has always been considered the one most expressive of love, and in selecting the form so expressive of love, he adds holiness to that of love or charity, of which this form is so expressive, and commands his children to salute one another with the "holy kiss of charity." It must be holy, for God makes it such; and he has therefore given to his children, in the salutation commanded by him, the two most sacred principles in the church—holiness and charity.

This makes it truly a salutation to the child of God—a salutation around which clusters much that to the Christian is important and sacred—a salutation or command which he is not only willing to observe whenever a proper opportunity is offered, but one which he is unwilling to pass by as unimportant or non-essential.

4. It is commanded to be practiced in the church. The church must practice the salutation in some way, or it fails to be apostolic. When and where it is to be observed, the church must ascertain by looking over the Scriptures, and determine from their general teachings when and where it is proper to observe it, the same as with singing and prayer. Christians are commanded to sing and to pray; but it is nowhere taught where they must sing, and where they must not sing. We are commanded to sing and pray with the Spirit and with the understanding also. So we are commanded to salute one another with the holy kiss of charity; but are left to judge when and where it is proper and appropriate to do so. The Savior teaches, "If ye love me, keep my commandments;" and the child of God who loves his commandments, will obey or observe them whenever an opportunity is offered where it is deemed prudent and edifying.

To sustain his part in the discussion of the above proposition, and to affirm the teaching and practice of his church on the above subject, strictly scriptural, elder Walker just brought forward a copy of the *Pilgrim* containing the discussion upon the salutation at the last Annual Meeting. In this he seemed to think he had all that was necessary to overthrow brother Miller's arguments. He occupied nearly one half hour's speech in reading from the *Pilgrim*, and ridiculing the brethren, or rather the salutation of the kiss. He seemed to be quite successful with that part of the audience, who were inclined to be interested in anything bordering on mirthfulness; and I could not fault them so much, for he proved himself more successful in ridiculing the truth, than in bringing forward tangible arguments to overthrow it.

He dwelled at length upon the difference Annual Meeting made in the salutation with reference to colored members, and said that here the practice of the salutation was the cause of a trouble, of which we could not rid ourselves until we abandoned it—that in Christ there was neither male or female and yet we made a difference by not permitting the brethren and the sisters to salute each other with the "holy kiss;" and said he would not object to the practice, if he were allowed

to kiss the sisters. Thus he went on, imagining, I think, that he had found that with which he could overturn brother Miller's broad platform laid down in his first speech, on the sure foundation of truth.

Brother Miller, having listened to all the ridicule that could be brought against the truth, and heaped upon him and his brethren, without any visible mark of being irritated or chagrined, appeared before that *anxious* audience, in his usual cool, pleasant and Christ-like manner, evidently not surprised at the treatment the truth received from his opponent in his last speech, and at once pointed the audience to the fact, that because there were some in the church who were unwilling to accept the commandments of their blessed Master, and yield implicit obedience to them, irrespective of person, and so caused trouble, that, that did not remove the imperative command of inspiration, nor make it null and void; but that the command stood there as it did before, and that because men did not want to obey it, was no argument that it was not commanded, but was a very strong proof that it is a divine command, since it was treated just as many of the other commandments of our Lord are treated by men who are unwilling to yield their wills to the simple teachings of the inspired writers. The divisions in the church have all come in the same way, by men who would have their own way instead of following God's ways. The only way for the church to be in union, is to teach and practice *now*, what was taught and practiced *eighteen hundred years ago*.

When elder Walker found that by the course pursued in his first speech he failed to carry the point; but that brother Miller used it advantageously in support of his affirmative, he went to Psalms 2: 10, and read, "Be wise now therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." He took from this, "kiss the son," and turned "quaker" on the subject of the salutation, by making it a spiritual something, separate and apart from the literal, and tried to hold the little Miller at bay, by quoting Paul's language to 1 Thess., "Greet all the brethren with a holy kiss." He dwelled upon the word *all*, and insisted that Paul's teaching was that all the brethren, living and dead, present and absent, must be saluted, and that it was impossible to do so in a literal way, but that it could be done, and that Paul meant

that it should be done by a spiritual salutation—that this was the only way in which we could "kiss the Son." This he advanced as the teaching and practice of his church in affirming the eight proposition.

Brother Miller found his teaching with reference to the spiritual salutation separate and apart from the literal conflicting with his teaching and practice upon other commandments; and told him that he would consider him more consistent, and respect him more for spiritualizing *all* the commandments, than to obey some literally in order to realize the spiritual part, and in others separate the literal and spiritual part, and take the spiritual alone, simply because he did not like to observe the literal part, or because it made trouble.

At this juncture, Walker argued that he had no objections to practicing the literal part, when he felt like doing so, and that there was something good in it, and related his own practice and experience in having literally saluted Peter Russel, one of their prominent preachers, because he felt like doing so; and would have his brethren do so whenever they felt like doing so. In this way he managed to unite the spiritual and the literal before he got through, and spoiled the spiritual fabric which he had built; and permitted brother Miller to wind up this point of difference like the others, standing in defense of what Jesus and the apostles taught and practiced, against one who was defending his teaching and practice by resorting to Scripture renderings that to intelligent minds were not unfrequently questionable; and rid himself of brother Miller's arguments in a manner that to some bore the appearance of misrepresentation. Thus the seven days discussion at Pipe Creek closed.

When the discussion opened Walker, with his able assistants, was early at the place, ready to enter upon the work, with all confidence. Miller, detained by missing connections, and being obliged to walk half a dozen miles over rough roads, came late; and when he did arrive was much fatigued; and finding those brethren whom he expected to be by his side during the discussion, not there, he was obliged to call to his assistance, such as chanced to be next to him when he arrived. These reverses taken into consideration, contrasted very strikingly in elder Walker's favor; and, of course against brother Miller. Both, however, entered upon their work with very good feelings, and a zeal that was praise-worthy. The audience, too, manifested a remarkable degree of interest. The roads were almost

impassable for teams, yet the people assembled, day after day, and the brethren and friends living in the neighborhood very kindly opened their houses, and loaded their tables with the bounties of earth, for those who came from a distance; so that no one in attendance had anything to detract his mind from the subjects under consideration.

The disputants seemed to realize that they had a work to perform, and threw their energies into it; and while they were engaged in doing their best, (as they repeatedly avowed,) they gave every student of human nature a favorable opportunity to contrast their widely different temperaments, and compare the degree of Christian refinement in character as exhibited during the discussion. Elder Walker, a man of ordinary height, and, judging from what I saw and heard, ordinary attainments, called into use his spacious lungs, his skill to press home his arguments by explosive vociferations and repeated gesticulations. Brother Miller, in his calm, earnest, inviting, yet pointed mode of delivery, framed and set up to full view his own arguments, and held up for criticism those of his opponent in such a manner, that forced the conviction home to the heart of every sober thinker, that he was honestly seeking to defend the truth. This straight forward, unassuming, truth-crowned manner of meeting the issue, and his unwillingness to compromise with error, won many friends for brother Miller, and, we trust, many more for the truth. When the final negative was closed, a very solemn feeling prevailed throughout the assembly, and not a few tears stole their way over the cheeks of many present. May the Lord cause much good to grow out of this effort in defense of the truth, to whom be all the praise now and evermore. Amen.

Fraternally yours,  
J. G. R.

BEYOND the partition that bounds the depository of our needs in this life, is found the "place" which Jesus went to "prepare;" "the many mansions;" the "thrones" and "dominions," "principalities" and "powers." There are the "crowns," and "harps," and "songs." There is the reunion with "loved ones gone before." There is the exemption from all the ills of earth—which are the results of sin. There is the resurrection of the dead—the Christian's complete triumph. There is Christ Jesus, by whom all our needs are supplied, "according to His—(the Father's)—riches in glory," around whose throne we shall gaze on the glorious vision, and the ever-growing rapture of an endless heaven.



For the Primitive Christian.

### Self-Righteousness.

BY JAS. Y. HECKLER.

In consideration that the *righteous* be scarcely saved: how desperately contemptible must a *self-righteous* man appear in the sight of Him who cannot be deceived! His boasting is mockery, and his self-righteousness a garment that hides no nakedness. The Almighty holds him in derision and sees him as he is. The cloak of self-righteousness is filthy, it is ragged and full of holes, mending it makes it worse; it cannot be washed in the blood of Christ, neither can it be cleansed in any way. It is an old, tattered and dirty garment that the devil had on when he fell, and after his fall brought along into the world and hung on the bushes for Adam to hide in.

How disagreeable in the eyes of a meek and lowly Christian, is a puffed up, self-righteous, self-deceived, fault-finding deceiver: though an humble cross-bearer is seldom deceived by hypocrites. Hepties them yet he cannot help them, and dares not cast his pearls before them lest like swine they turn and rend him. Every soul that is pressing into the kingdom of heaven must be divested of all self-righteousness, and all arrogance, and all superfluity and naughtiness: "because, strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Seest thou a man who needs no repentance, no conversion, who does no evil, but is righteous in his own eyes, there is more hope for a fool than for such a man. The publicans and the harlots go into the kingdom of God before he does. Just hear such a one talk! His words are like oil. He is certain that God is very merciful, and that he will not be cast off; or he may profess to be converted, (aye converted on his own conditions) and, to have experienced the forgiveness of his sins; and if he is one of that class, he will have much to boast of what he has felt in his heart, and how certain he is that he is enjoying the benefit of great grace from God, when, at the time he is vauntingly relating his own good deeds, he may be heard sneering and tauntingly abusing the meek and lowly followers of Jesus.

Deluded people! you refer them to the commandments of Christ, and what is their answer? Why, they will tell you the commandments are only ceremonies, and that they are not essential to salvation, they put great stress on having religion in the heart, rejecting Christ when he says "He that loveth me keepeth my commandments." And so it is. There

is no commandment too small or insignificant for those who love him. People who wrap themselves up in that old, musty garment of self-righteousness, have never come to a knowledge of the truth, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And let me tell you dear reader, they are more pernicious, more injurious to the cause of Christ and his kingdom than thieves and robbers. How presumptuous is that man who worships himself, and fancies himself spiritually in the kingdom of Christ, when he is openly at war with the church, hostile to its members, opposed to its ordinances, at variance with its government, picking at flaws, trying to stigmatize and calumniate its members. How ignorant, how blinded, how self-deceived, how depraved and how desperately wicked is that man! His morality is corrupted, it is profaned, it is rotten to the core, and the truth is not in him.

How disappointed and utterly defeated will those self-righteous, self-justifying, self-worshipping, self-deceiving hypocrites appear, standing before the Judge of all the earth, boasting of their service in the promotion of Christ's kingdom, but hearing the denunciation, "Depart from me ye workers of iniquity into everlasting fire prepared for the devil and his angels."

Harleysville, Pa.

[The following is clipped from the *Vindicator*, by request of elder Isaac Price, of Schuylkill, Pa., who, in reference to it, says: "Excellent—with Full Report added. \* \* \* Add to it for me, 'If full report is assured, we will stay at home.' Then only delegates and overseers need go. The number would then be comparatively few. We feel that we are entitled to know by what process of reasoning the conclusions are reached." B]

### To the Committee—Annual Meeting.

In the January number of the *Vindicator* (this year) we see a notice of place and arrangements for next Annual Meeting, and that it is understood that no boarding-tent be erected on the grounds, nor allow trafficking of any kind. From this we infer that it is meant not to feed a mixed multitude, with which arrangements I do most heartily concur, and have reason to hope will be approved of by the masses of the church. It is a step in the right direction; and now, if it could be arranged also that none but the church

shall be present in the council, the arrangement will be still nearer complete, and more in harmony with the manner of doing our church business at home; and, above all, with Matthew xviii.

Could we but unite upon a plan of this kind, we can not help but think the business of such meetings would be very much accelerated, and thus the church would enjoy a full, free, and untrammelled immunity—being freed from the great throngs who are ever present upon such occasions.

Trusting you will give this subject prayerful consideration, and believing the good Lord will so order and control all things to the best and highest interests of the church, and the well-being of all, I am yours, in love.

S. W. HOOVER.

Dayton, Ohio.

For the PRIMITIVE CHRISTIAN.

### Baptism.

BY JOHN H. PECK.

Though the different modes of baptism have been discussed and agitated for centuries, each particular mode continues to have its adherents, and points that seem plain to some are obscure to others. Sometimes we are inclined to believe that it is more on account of lack of willingness to obey, than of ability to understand the true Bible import of the one baptism spoken of by Paul in Eph. 4:5. But be that as it may, it is evident that there are some very strange assertions made use of in order to defeat that most repugnant of all modes of baptism, namely, trine immersion; and though this method of baptism has been thoroughly investigated by the brethren, and to me satisfactorily demonstrated, that it was the baptism believed in and practiced by the apostles and their successors, and hence is the only method recognized by inspiration as baptism, yet it is too true that many of the brethren and sisters are still wholly unprepared to defend themselves when attacked by some of our captious opponents.

It is admitted by many, that baptizo means to dip or plunge, to cover up, to overwhelm; but they claim that one immersion is one baptism, and that is all the gospel demands. Recently a brother came to me and said, that a certain member of the Christian church, (who believes in single immersion,) told him that in order to be consistent with or theory, we ought to take the candidate clear out of the water every time; because, he argued we do not baptize the whole person three times,

but only the upper part, while the lower part receives but one immersion. This is considered strong argument, and many of the brethren are often puzzled with this groundless assertion. Upon the same hypothesis we might argue that the advocates of single immersion should not let any part of the candidate get into the water, until they have said, "I baptize thee" &c. then plunge him all in at once; or else they should be careful not to use the pronoun thee, which means the whole person; but should be particular to designate to the bystanders as well as the candidate, that the upper part of the body,—or that which has not already been baptized by entering the stream—is now to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. This class of reasoners does not recognize that any part of the candidate is baptized until he is entirely immersed under water; and upon the same ground we claim that going into the water, and being in the water half way up, is no part of the ceremony of baptism; but every time the candidate is wholly submerged, he is once baptized; and as the sacred record gives us no authority to baptize in the names of the Father, Son, and Holy Ghost, we cannot see how one baptism taken in the sense of one immersion can fill the bill. Our single immersionists must admit, that, if they would baptize a person in the name of the Father only, they would have to do exactly what they now do; and likewise in the name of the Son, or of the Holy Ghost. Then how in the name of all that is reasonable can they baptize "in the name of the Father, and of the Son, and of the Holy Ghost," and only baptize once. But I claim they do not do it. They say, "I baptize thee in the name of the Father," but they do not do it; "and of the Son," still they do not do it; "and of the Holy Ghost," then they for the first and only time baptize. Now their candidate is either only baptized in the name of the Holy Ghost, or else one-third baptized in each of the three names. The objection that we only baptize part of the candidate in the three names is easily obviated when we take into consideration that the person is not baptized at all until he is entirely covered over with water; hence we are particular that the candidate is placed entirely under water, in honor of each name; and there can be no valid argument produced against its being a complete baptism in each of the three holy names, the combination of which constitutes the *one baptism* of the gospel.

Lanark, Ill.

For the PRIMITIVE CHRISTIAN.

### Man of God vs. Jeroboam.

BY LEVI HOFFERD.

Jeroboam was the first king of Israel after the ten tribes revolted. He caused Israel to sin against the Lord, by making "two golden calves, and building high places." And while the king was standing by the altar to offer burnt incense unto his gods, "behold, there came a man of God out of Juda by the word of the Lord unto Bethel." And he cried against the proceedings of the wicked king and gave a sign; wherefore the king cried, "Lay hold on him." And his hand which he put forth against the man of God, dried up so that he could not pull it to him again. What takes place now? Why the sign comes to pass viz., "The altar was rent, and the ashes poured out." 1 Kings 13:5 But how does the proud king feel—seeing the power of the "living God?" Hear his words, "Entreat now the face of the Lord thy God and pray for me that my hand may be restored." God is merciful to the penitent, therefore the king's hand was restored.

After this the man of God refused a reward of the king, saying, "For so was it charged me by the word of the Lord, saying, eat no bread nor drink water nor turn again by the same way that thou camest." But we find on his way back an old prophet overtook him; and by lying and deception, prevailed on the man of God to disobey a divine command. So when the man of God starts out again, he is met by a lion and slain. A man of God slain for one sin. Let us take heed; for if we disobey a command of Jesus we may also suffer death. After this the old prophet buried the man of God and mourned, saying, "Alas, my brother!" No wonder the king did not turn from his evil after these things. Therefore, let us professing Godliness not be as children of disobedience, causing the wicked to feel justified in their course.

### Religion in Business.

Christian men must not attempt to separate their religion from their business. No doubt there may appear, even to an honest mind, to be some reason for trying to do it. There is a maxim that "business is business;" that is, it is not mixed with friendship or charity. So a man may perhaps be tenacious of all that is due to him in making a trade, and may abate nothing. He may choose to serve his friends, or bestow his charities, in a different manner and as part of a separate transaction.

So far, perhaps, no fault need be found. And where, exactly, the wrong begins, it may not be easy to say. But it does begin somewhere. And the beginning may be near at hand. A man must be a Christian in his business. All that this means, it is not for us now to undertake to say. But it is for him to find out if he will be a Christian. It is plain that a man may not be hard and grasping and selfish in his business transactions. Business, too, with most persons, occupies so large a share of life, that if religion and charity are kept out of it, they will have but small space left to cover. It is but a poor shift to grind the laborer in his wages, and then give him a dollar in pity. Have love for him, rather, when you hire him, and act like a Christian when you pay him. This will be more to the credit of your religion in his mind, and more pleasing, we may not doubt, in the sight of God, than much making up afterward by gifts. The gifts, withal, afterward are apt to be forgotten.

The Bible rule is, "Whatsoever ye do, do all to the glory of God." Certainly this must cover the doing of our regular work, which is the main thing we do. The question how the management of our business can be made to appear to be, and actually to be, thoroughly Christian in its rules and purposes, is one of some difficulty; but it is also one of indispensable practical importance; and one of the very first for each individual to lay hold of and settle.—*Congregationalist*.

I HAVE no sympathy with those who would make the Sabbath a day of gloom; I would have the sun to shine brighter, and the flowers to smell sweeter, and nature to look fairer on that day than on any other; I would have the very earth to put on her holiday attire on the blest morning on which the blessed Savior rose, and on this day, above all others, would like a flood of comforts to flow in on the households of our poor. It has always afforded me great satisfaction and delight to read how kindly and wisely David mingled earthly mercies with spiritual blessings. Does it teach us no lesson to read how, on the occasion of bringing up the ark, when he had made an end of offering up the burnt offerings and the peace offerings, and blessing the people, "he dealt to every one of Israel, both man and woman, to every one a loaf of bread and a good piece of flesh, and a flagon of wine."—*Dr. Guthrie*.

—A joyless life is worse to bear than one of active sorrow.



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.

### "Our Father."

BY D. B. MENTZER.

"To our bountiful Father above,  
We will offer the tribute of praise;  
For the glorious gift of His love,  
And the blessings that hallow our days."

The name of an earthly father is held in honor and reverence by every dutiful son. By whatever childish title we may have addressed him in the days of our childhood, yet we have learned to love him most dearly, and esteem his presence with delight. And why? Because of the intimate associations, and loving attentions, growing out of his paternal relationship. Not only did he care for our necessities, and our frequent wants ever since our infancy, but, as a true father, tried to direct our wayward hearts in the right way; but more than this, as a *pious* father, he endeavored to mould our youthful spirits into the path of rectitude and knowledge of God. Such a father is a blessing of God! O what a useful and glorious life we might live in this world of ours, if our parents would train our lips to speak the language of heaven, and impress, with the power of fervent prayer, the truths of the Holy Scriptures—the historical points, the parables and illustrations given by our Lord, the many and touching incidents of His sacred and suffering life here among men, and, sacred as all these are, I would have them teach, plainly and fully, the commands and precepts of our Savior, in which is the only true way of salvation. My dear young friends, covet such a life, give your parents a chance to train you so, and don't be ashamed nor afraid to tell them you love the Bible for its Author and its blessed teachings. You are not ashamed to sing those beautiful lines:

"Tell me the old, old story,  
Of unseen things above,  
Of Jesus and His glory  
Of Jesus and His love.  
Tell me the story simply  
As to a little child,  
For I am weak and weary,  
And helpless and defiled.

Tell me the story slowly,  
That I may take it in—  
That wonderful redemption  
God's remedy for sin.  
Tell me the story often,  
For I forget so soon!  
The "early dew" of morning  
Has passed away at noon.

Tell me the story softly  
With earnest tones and grave;  
Remember! I'm the sinner  
Whom Jesus came to save.  
Tell me that story always,  
If you would really be,  
In any time of trouble,  
A comforter to me."

You love to sing this, and join in its sublime melody, but the "better part" is to realize it in seeking the Lord. If you seek Him, you will find Him, and He will be to you "the chief among ten thousand, and a precious Savior."

If you don't now feel that you are lost in your sins, you know there is *danger--DANGER--DANGER*. Heaven is barred and securely closed against all who do not "love the Lord Jesus Christ in sincerity," and "keep His commandments." Dreadful thought! O seek Him, seek Him early, seek Him now, and you shall find Him to your everlasting joy.

Thus a pious father would train you, and *this* is a better inheritance than a farm.

When your earthly father shall have run his race of life, and has given you his dying words of advice: "Seek the Lord" or "Be faithful in Christ," then you will weep over his departing form, and commit him to the God of the resurrection. Then you will remember his pious example and religious teaching, if he was such a father. If he was not such a father, I sympathize with you, and feel glad that I can refer you and invite you to read the Scriptures, to hear the preacher as he "preaches the word," to read and heed the calls and admonitions of the brethren and sisters who sincerely labor through the *Primitive Christian* to lead you to Christ—to a higher and better life—to be sons and daughters of our Father in Heaven.

"Our Father." What a sweet address this! Though our earthly father has departed, we have a "Father in Heaven," whose care is equal to all the wants of both soul and body. He cares for us always. And though we have a father and mother of eminent kindness and piety, and all the comforts and pleasures this world can afford, yet our spirits which are destined to live forever, need a Father for our spiritual care, and to whom we can commit ourselves in death. And why should we not commit ourselves to Him now—*just now*. Since He has promised to be a Father to us, and, by our obedience, make us his children, why not seek his face now, "in the days of thy youth," before you are surrounded by the cares of this life? what is in your way?

Waynesborough, Pa.

### "You Came Up From Below, Did You Not?"

I had left my study for a few moments, and had gone down into the cellar, for an apple to eat. Said sister G., as I came up from the cellar into the house eating the apple, "You came up from below, did you not?" "Yes," said I, "there are good things below sometimes." All this passed at random, but how truly do "good things come up from below sometimes." Since I have entered my study, many thoughts of lowly things are before me. Only a few I will name, as my time is limited, and the reader may think of others: The grand mansions of our cities, were once the lowly clay and stone in the bowels of the earth. The most of our great and good men, who have lived in the past, who live to-day, "came up from below," i. e., from lowly boyhood, poverty, and humility; but there was something good in them while in the depths of humility and poverty; they were planted lowly in fertile soil, and grow. Why, think of the best one of all, Jesus, the name high over all. True, God sent him from heaven above, but he sent him through the lowly stable as his birth-place, and the manger his cradle. He came through lowly Nazareth. Where is He now? At the right hand of God, after his passage through the lowly grave, exalted forevermore, pleading for sinners. No sinner can become a Christian, which "is the highest style of man," until he passes through the depths of humility and repentance toward God.

In the last day it shall be said of all God's children: "these are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Despair not, afflicted, lowly and humble child of God! He will say, after a while, "It is enough, come up higher.—F. H. M. in *Golden Censer*."

From Christ comes the lesson that ill-will, anger, self-worship, are only painful blemishes upon the soul, and that until man can deal in perfect kindness with those who differ from him, he is yet far down in the depths of barbarism. One of our public men, who had lived a long and serene public life, confessed lately that from early manhood he had felt that he could not afford to get angry at an opponent, because anger seemed such a disgrace to the soul.—*Prof. Swing*.

—The silent eye is often a more powerful conquerer than the noisy tongue.

## The Primitive Christian.

MEYERSDALE, PA., APRIL 11, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels must be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### SEED-TRUTHS.

One of the comparisons used by our Lord to illustrate the truth which he taught, was that in which he compared it to seed. "The seed is the word of God," said he in one of his parables.—And while the word of God is the seed, the "fruits of righteousness" are the productions of that seed when it is planted in good ground, and when the plants which grow from it reach maturity. But there is another view of seed which we desire to present, and which illustrates another peculiarity of Christian truth; and that is the vital power which is in seed by which it multiplies itself. It is more or less so with all kinds of truth, but especially is it the case with Christian truth. "The words that I speak unto you," said Jesus, "they are spirit, and they are life."

Our writers who have written on the

mind, and who have endeavored to explain the different powers of the mind and their various operations, say that simple ideas, which constitute the materials of all our knowledge, are suggested and furnished to the mind by sensation and reflection. Much of our knowledge, no doubt, is furnished us by sensation, or comes through the senses. But this is not the case with all our knowledge.—Some of the thoughts or ideas of which the mind becomes possessed, are obtained without the aid of the senses, and by what is called *suggestion*. The mind by its own activity and vigor gives rise to certain thoughts, and the power by which this is done is called *suggestion*. It often happens that when the mind is conscious, or brought to reflect on one thing, some other thing, bearing some relation to the first, but not before thought of, is suggested to the mind by the power of *suggestion*. This is a very important power or operation of the mind. And when the mind is in a healthy state, or in a favorable condition for action, and live and stimulating truth is brought to bear upon it, the happy result will be the production of new thoughts and ideas, which will be refreshing and entertaining to the mind. And where persons are religiously exercised in their minds, and have Christian truth presented to them, and suffer that truth, or rather desire it, to have free course to their minds, the consequence will be not only an increase of divine knowledge, but also an increase of spiritual edification and joy.

All our readers who have cultivated the habit of reflection, and have obtained a sufficient control over their minds to concentrate them at times upon one subject, or upon some thought of the author whose book they are reading, or of the speaker to whose discourse they are listening, and who have carefully watched the working of their minds under these circumstances, have experienced the result of the power of suggestion, and have had their minds enriched, not only by the ideas which they have received from others, but also by those produced or generated by the free and vigorous action of their own minds, these ideas bearing some relation to and suggested by what they have read or heard from others. We often hear it said by persons after they have heard or read something, that such and such ideas were suggested to their minds in hearing and reading. And they do not mean by this, that these ideas were the ideas of the speaker that they heard, or the author that they read, but additional ideas—ideas which were produced in their minds by those seed truths which were received from the written or spoken discourse under the influence of which they had been brought.

The value of a book or discourse is not

to be estimated simply from what ideas it contains, but rather from its power to awaken thought, and to suggest new ideas to the mind. Some books and sermons possess this power to awaken thought and produce new ideas in the mind much more than others. This has been noticed by the most of careful and attentive readers. And that is the kind of reading that is the most profitable. It is true, much depends upon the state of the reader's mind, in regard to the amount of ideas which seed truths produce, as much depends upon the quality of the soil in regard to the amount produced by vegetable seed. Nevertheless, much depends also upon the vitality that the seed truths possess, and the manner in which they are presented, in making them productive. And this fact should not be lost sight of by speakers and writers.

There is no book so suggestive of thoughts and ideas as the Bible. It is indeed to the mind in love with truth, "ever charming, ever new." What sermons have been preached, and what books have been written upon it! And still to the future humble student how many grand and practical ideas will be suggested by a faithful study of it, of which former ones felt not the thrilling joy nor saw the divine beauty.

Practical to make books and sermons as profound and profitable as possible, we should look upon the truths which they contain as seed truths, and plant them in our own minds, that they may produce a crop of new thoughts and ideas for our own and other's edification and improvement. We have met with some ministers whose language seemed to imply that they did not want to read any sermons, fearing apparently that it might be thought that they preached other men's sermons. Now to preach other men's sermons, especially without giving them credit for them, is not by any means a commendable practice. It is neither doing justice, by those who do it, to themselves, nor to those whose sermons they thus use. We should use our own minds in producing ideas, and in making applications of truth, if we would improve them and prepare them for useful labor.

But to preach the sermons of others as our own, and to take the truths we may gather from sermons and make them seed truths suggestive of other truths, or to take them and use them in other connections, or with new applications, and with some improvement in suiting them to the occasion upon which we use them, are two very different things. The latter course is justifiable and commendable, while the former is neither. In the former course we are doing as the manufacturer does. He takes the raw material, and works it into such goods as his customers need. The Christian philanthropist



and reformer will take the raw material of Christian truth wherever he finds it, whether in the Bible, in Christian literature, or anywhere else, and they will put it in such a form as will best subserve their noble purpose to promote the present and eternal interests of the needy, wretched and lost, who come within the limits of their influence, and the field of their labors. And so should every person do, who would make the best use of truth, and desire the most advantage from it. One truth should become the seed-truth to other truths, and thus, in time, we may become "full of grace and truth."

#### "THE DOCTRINE OF THE BROTHERS DEFENDED."

Such is the title of Bro. R. H. Miller's book which has been promised for some time, and recently issued from the press. It discusses at considerable length, a number of the subjects peculiar to our Christian Fraternity; or, if not confined altogether to our Fraternity, they are not all observed by the more popular religious denominations of the present time, as the brethren observe them. The author discusses his subjects principally in the light of the Bible, and does it in the spirit of moderation and apparent candor. His language is plain and his reasoning generally good and his conclusions commonly just.

Under the head of Non-conformity, a delicate and difficult subject is treated judiciously. He draws his arguments from the Bible, and none who accept that book as the proper standard of Christian faith and practice, constantly object to his general conclusions. The plan of his work is somewhat peculiar. After stating the arguments to prove his positions in regard to the subjects discussed, the author under the head of "Reply" answers what he considers the more prominent arguments advanced against his positions. Brother Miller having discussed the most of the subjects treated of in his book in public discussions, has introduced the method of treating both the positive and negative side of the subject, into his work.

Without giving our unqualified sanction, with our present acquaintance with this book, to every idea advanced, we are happy to say there is as far as we have examined the book, a very general agreement between the author's views and our own upon the subjects discussed.

There are some typographical errors in the work that are to be regretted, especially those occurring in proper names. The name of *Meane* occurs instead of *Moore*, as the author of a life of Wesley, on page 175. We think the work is calculated to do good, and hope it will prove remunerative to the author, who no doubt, has given it much thought and

labor, and blessing to the church and to the world.

The book is for sale at this office, at \$1.60 a copy by mail postage prepaid.

BRO. L. W. TEETER of Hagerstown, Ind., has published a small tract on Trine Immersion, basing his arguments principally upon an analysis of the baptismal formula contained in the great commission. As the arguments generally are an appeal to grammar, it is desirable that the reader should have some knowledge of grammar to fully appreciate the work. To the attentive and inquiring reader however, we think the arguments and illustrations used by the author may be suggestive of profitable thought. We should have noticed the work at an earlier day, but it was deferred for want of time.

Price 15 cents single copy, and less when a number is taken. Address,  
LEWIS W. TEETER,  
Hagerstown, Wayne Co., Ind.

#### Querists' Department.

"For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom."—*MATT. xvi. 27, 28.*

The questions are these:

1st. What is the kingdom referred to? Is it the New Jerusalem, to be established at, or after the last judgment day? or is it something else?

2nd. What death is meant? Was it the second death?

3rd. Who were the persons spoken of who were not to taste of death? It is evident there were more than one.

Now, brother Quinter, please answer these few questions, and by doing so, you will confer a favor on a brother who is seeking after light and truth.

Yours in the faith of Christ,

G. A. VANBUREN.

*Carleton, Neb.*

ANSWER.—The kingdom referred to in the text we are looking at, and which is referred to in the first part of the query, is the kingdom of Christ for which he is now preparing his people, and which will be fully manifested and established at his second advent. This kingdom is connected in the Scriptures with the second coming of our Lord. Paul says to Timothy, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. iv. 1. In this glorious state, Christians shall reign with Christ, for they shall be made "kings and priests," and shall "reign on the earth." Rev. v. 10. "The Lord shall be King over all the earth," (*Zech. xiv. 9.*) and his authority universally acknowledged. The many glorious events that are to characterize the reign of our Lord and

his saints, we cannot now notice, neither does the subject require it.

In answer to the second question, we would say, we think it was natural death that was referred to. And in answering the third question we would say, we understand the persons alluded to are Peter, James and John, the three disciples who witnessed our Lord's transfiguration on the mountain. This transfiguration was the "coming of the Son of Man in his kingdom," to which the Savior alluded in the language of the passage we are explaining. The three disciples already named saw this transfiguration before their death, and therefore the promise of our Lord, "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom," was fulfilled.

We look upon the transfiguration as a partial or as one fulfillment of the prophecy of our Lord in the text concerning his coming, which we are offering some thoughts upon. From the transfiguration we can form some idea of what the coming of Christ in his kingdom will be like. His own glorious appearance, when he comes in his kingdom, will be similar to his appearance on the mountain when he was transfigured. And the two ancient servants of God, Moses and Elias, who appeared with him though they had long been dead, and the three disciples, may represent the saints that will be with the Redeemer when he appears in his kingdom; the first two may represent the risen saints, and the last three the saints that will be alive when our Lord comes, but who are to be changed "in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv. 52. And the high degree of enjoyment which the disciples enjoyed on that occasion, and which constrained them to say, "It is good for us to be here," may represent the happiness of all believers when they enter into the joy of their Lord, in his kingdom.

The Apostle Peter in alluding to the transfiguration, applies it to the "power and coming of Christ," as if that coming was in some degree and in some sense fulfilled in what took place on the mountain. He says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." 2 Peter i. 16-18. In the transfiguration, then, we have a very clear and beautiful pattern of the glorious kingdom of our Lord, in which "the righteous shall shine forth as the

sun," and of the promising future, "when the Lord of hosts shall reign in Mount Zion, in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

Brethren, will some one of you please give an explanation of Matth. 23 : 15. How can the proselyte after he is made be two-fold more the child of hell than those who proselyted him?

UNCLE JOHN.

ANS.—As a general rule, we may suppose that the corrupter is more guilty or worse than the corrupted. But our Lord makes the proselytes which the scribes and Pharisees made by their zealous labors, worse than their teachers. This seems a deviation from the general rule noticed above, and it is not without reason that the inquiring mind asks, how can the proselyte be worse than his leader? And in answer to this question, it may be remarked, that hypocritical as the Pharisees were, they had the advantage of the Mosaic law and the institutions of that law. And though that law had but little influence over them, it is most likely that it had some. Their views of the Mosaic religion, and their teaching were upon the whole, tolerably correct. Hence the Saviour said "to the multitude and to his disciples, the Scribes and the Pharisees sit in Moses' seat : all therefore whatsoever they bid you observe, that observe and do : but do not ye after their works : for they say, and do not." Matth. 23 : 1-3. The law then which they taught and the views of that law which they held, it is to be presumed had some little influence upon them. These spiritual advantages and helps which the Jews had, the Gentiles did not possess. And though the Gentile proselytes received the truth from their Jewish teachers, it became mixed with their own idolatrous and superstitious notions of religion, and the consequence was, their religion became a miserable compound made up of adulterated Judaism and heathenism. And this exceedingly corrupted form of religion being united to a blind zeal approaching to madness in the heathen proselyte, he became more alienated from the Divine life than the zealous Jew who had proselyted him.

It has been said, "the house of Herod afforded a striking illustration of the character of such proselytes in whom the dark elements of heathenism were blended with the dark elements of Judaism." And it appears there is some reason to think that a proselyte by the name of Poppoea, urged Nero to the persecution of the Christians.

We can still send back numbers to the beginning of the volume, but subscriptions may begin with any number. From No. 15 to the end of the year \$1.15.

Gleanings and Gittings.

BROTHER David Rupel of St. Joseph Co., Ind., says, under date of March 25th :

"We have had quite an addition to the church. Since the tenth of February we baptized thirty one, in our district, called the Pipe Creek District ; and there is still a prospect of more coming to the church. May the good Lord bless his work and cause that sinners may be alarmed and brought to a knowledge of their condition while in sin, and made willing to accept salvation upon the terms of the gospel. And may Zion's watchmen be found at their posts to give the alarm while danger is near, till all the chosen of the Lord shall be gathered in at his appearing is our prayer."

BRO. I. H. Crist, Girard, Ill., March 28th, writes :

"We have had an open winter, with very little snow until March. Since we have had considerable rain and snow. Last night and to day we had a very severe snow storm. The train from Chicago to St. Louis went downward this evening with three engines to it, and was very much behind time. The cause of our Master is still moving forward. There have been 26 received by baptism since Jan; 31st, and we hope many more will soon come over into the vineyard and work for good wages, even eternal life to the faithful. Health is good here. May the grace of Jesus Christ be with you all."

SISTER M. is on hands again with her Seed Basket. On a separate slip she says :

"Brother Beer expresses a fear lest sister M. had become discouraged by reason of some remarks he made in P. C. She would just say that all her real discouragement has come from within herself. Her inability to do better, her unworthiness to work in this part of the Master's vineyard, and a doubt whether it is God's will that she should, have weighed heavy on her heart, sometimes. From without she has received much encouragement. She begs your prayers, that she may not become elated by encouragement nor sinfully depressed and doubtful by her weakness."

BRO. Lewis Kimmel, Elderton, Armstrong Co., Pa., says :

"Having been called to a church meeting at Cowanshock congregation, Mar. 4th, after divine service the church declared by a unanimous vote to advance brethren Samuel and Joseph Wilt to the second degree in the ministry. They both were duly installed. We hope the church will always stay up their hands in the great labor in the ministry with the same unanimity manifested in advancing them. Brother Joseph Wilt has since moved to the Red Bank congregation. His address now is Oakland Armstrong Co. Pa., instead of Rural Valley, Pa. I got home safely from Philadelphia. Did some good work for the school."

ELDER Samuel Mohler, Covington, Ohio, writing March 28th, says :

"At this time a good many have measles and mumps; and there have been several deaths. In the church we have peace, thank the Lord. We have had a few additions this winter, but no extra

meetings which we nearly all would have liked to have had ; but it seemed we could get no one to suit us. In the Newton church they had several additions. On the eleventh there was a council in the Newton church, and a choice to put a brother to the ministry. Brother David Wine was elected and installed. Elders present, H. D. Davy, Joseph Risser, Wm. Cassel, Samuel Rairigh, and Rudolph Mohler."

MT. PLEASANT INSTITUTE.—The Middle Year Class gave an entertainment on Tuesday evening, Mar. 28th. The young men in the class delivered orations of their own composing; the young ladies read essays. The audience was large and appreciative. The following is the order of exercises.

- "Lafayette," Joseph Taylor Gallagher, Prospect.
- "The Effects of Habit," Eliza Catharine Smith, Mt. Pleasant.
- "Sherman's march to the sea," Charles Woodworth Rush, Mt. Pleasant.
- "Decision of character an element of success," Erastus Loucks, Mt. Pleasant.
- "Flowers," Mary Virginia Overholt, Mt. Pleasant.
- "The reign of law," Edwin Clay Hamilton, New Annan, Nova Scotia.
- "The lesson of life," Francis Wayland Carmer, Elizabetht.
- "The Centennial Monument," Melissa Steppens, Blacks ville, W. Va. Closing Remarks by President.

POOR FUND.

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whosoever ye will ye may do them good."—MARK XIV. 7.

From a Sister,	\$ 25
Alexander Myers,	40
S. Morton,	25
J. Meyers,	40
No. 11 E. Koenigmacher,	1 50
David Mesley,	80
Henry Keller,	25
No. 12, J. L. & Sarah Harley,	2 00
No. 13, Sam'l. L. Hunsberger,	1 50
C. Meyers,	1 00
D. S. Riplogle,	15
Elwood Ockerman, for self and others,	1 70
A. J. Hixson,	41
Divid G. Wells,	1 00
Eliza Brandt,	10
Samuel Smith,	25
Wm. Bashore,	15
Brather D.,	25
J. M. Snyder,	60
D. Kinzey,	50
J. H. Garman,	25
J. S. Pittenger,	75
	13 46
Acknowledged in No. 13,	59 86

Total \$73 32

BROTHER J. H. Garman, of Sinking Springs, Highland Co., Ohio, informs us that the brethren there are erecting a new meeting-house on his farm one mile south of Sinking Springs. They expect to complete their house during the coming summer, so as to have it ready for their fall lovefeast. He also remembers the poor and contributes to the fund to furnish them with the paper. B.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Wine.

The Scriptures talk about wine, new wine, old wine, and sweet wine.

First, then, as to *wine*, Webster defines it as "the fermented juice of the grape." We know that modern definers generally define words as they convey ideas in modern times. But as the object of this investigation is, to ascertain, if possible, the meaning of the word in Scripture; and as the Scriptures (of the New Testament) were first written in Greek, I will first present the ideas of several Greek definers.

The Greek word for wine is *oinos*.—Greenfield merely interprets it as *wine*.—Liddell and Scott define it as the "fermented juice of the grape, very frequent from Homer downward: in Homer it is black; or red; and is praised as fiery or sparkling; as sweet; and fragrant."—We see, then, that there is no difference between the definition of Webster and that of Liddell and Scott. Both define it as "the fermented juice of the grape." The reader will notice, however, how Liddell and Scott qualify their definition. They say "very frequent from Homer downward." Homer was a celebrated Greek poet, and flourished 900 years before Christ. We are then to understand from the way Liddell and Scott define the word *wine*, that that is the idea the word conveyed "from Homer (900 years before Christ) downward."

I need not spend time to show that *wine*, as defined above, is intoxicating.

2. *New wine*. Naturally, we call that new which has just made its appearance. And habitually we call an annual crop new until another crop is in possession.—We then call an annual crop (wheat, wine, or whatever it is) new until it is a *year old*. However, properly, *new wine* would be that which was just made. "No man putteth new wine into old bottles." And this *new wine* (or *must*, as the German has it) is intoxicating according to Hosea iv. 11: "Whoredom, and wine, and *new wine* take away the heart."

3. *Old wine*. "The *old wine*, among the Rabbin's, was the *wine of three leaves*; that is, wine three years old; because from the time that the vine had produced that wine, it had put forth its leaves three times." Clarke on Luke v. 39. This passage reads as follows: "No man also having drunk old wine, straightway desireth new; for he saith, the old is better." I understand that it is better to the taste. Some, however, understand it to be better for the drunkard. And we have seen above that "new wine taketh away the heart;" and if "the old is better," then it will take away the heart, too,—consequently it is *intoxicating*.

4. *Sweet wine*. About this we read in Acts ii. 13. "These men are full of sweet wine." The common version has it *new wine*. The German, the Revised, and other versions have "*sweet wine*."—The Greek word is *gleukos*; it is defined by Greenfield thus: "The unfermented juice of the grapes, must; hence sweet wine, Acts ii. 3." Liddell and Scott define it as "sweet new wine."

Clarke comments on this passage:—"Rather *sweet wine*, for *gleukos*, cannot mean the *mustum* or *new wine*, as there

could be none in Judea so early as Pentecost. The *gleukos* seems to have been a peculiar kind of wine; and is thus described by Hesychius and Suidas: "*Gleukos* is that which distils from the grape before it is pressed. This must be at once both the strongest and sweetest wine."

Calmet observes, that "the ancients had the secret of preserving wine *sweet*, through the whole year."

Clarke observes, "There could be no *mustum* or *new wine* in Judea so early as Pentecost." It is plain, therefore, that this wine was upwards of a year old.

But, as noticed before, Greenfield defines *gleukos* as "the unfermented juice of the grape." If it really was the unfermented juice of the grape, and if it was too early for *mustum*, or *new wine*, and if "the ancients had the secret of preserving wine sweet, then this wine was *preserved unfermented*."

But whatever it was, and whether we call it new wine, or sweet wine, or sweet new wine, or unfermented wine, it was *intoxicating*; for Peter said, "These are not *drunken* as ye suppose, seeing it is but the third hour of the day. (More of this "drunken" after a little.) It is plain, then, from Scripture, that whether wine is new, or old, or sweet, it is *intoxicating*."

Whatever kind of wine, then, Christ may have used when he instituted the communion, it was *intoxicating*. And whatever kind of wine the Corinthians made use of at the communion, it was *intoxicating*. The translation says, "For in eating every one taketh before other his own supper; and one is hungry and another is drunken." 1 Cor. xi. 21. The Greek word for drunken is *methusko*. The root word of *methusko* is *methu*. *Methu* is defined as "wine, originally any strong drink." *Methu*, then, meant any strong drink, originally. And as a rule, whatever be the meaning of a root word, the words derived from the root-word convey ideas that have a relation to the meaning of the root word. Thus, *bapto*, a root-word, means to dip, and all the derivative words from *bapto* have a meaning that is related to *dip*. And *methu*, a root word, (as stated before), means "any strong drink;" "strong drink," we know, makes drunk; therefore, words derived from *methu* have a meaning that is related to "strong drink."

The reader has seen above that the word in 1 Cor. 11 (translated drunken), is derived from *methu*. The word translated drunk in Acts ii. 13 (to which reference has been made before under the head of *sweet wine*) is also derived from *methu*. Other derivatives from *methu* are found in Luke xxi. 34, "overcharged with surfeiting and (*methu*) drunkenness;" in Rom. xiii. 13, "not in rioting and (*methu*) drunkenness;" in Luke xii. 45: "to eat and drink, and to be (*methusko*) drunken;" in 1 Thess. v. 7, "they that be (*methusko*) drunken, are (*methusko*) drunken in the night." These quotations may suffice to show that *drunken* in 1 Cor. means drunken; for it is plain what *drunken* and *drunkenness* mean in the passages quoted, and whatever they mean there is meant in 1 Cor. 11.

Use an intoxicating drink to represent the blood of our blessed Redeemer? Yes. "What God hath cleansed, that call thou not unclean." Some one may say, "Why, if a brother who was a drunkard will get the taste of it at communion it may bring him to drinking again." Why yes; and some men have been fascinated by women

at such times. Should we not, therefore, expel all the sisters from the communion? This would also be in accordance with the first communion at Jerusalem. There was not one sister present there.

The Scriptures do not condemn the use of wine, but the *abuse* of it. We cannot reject a thing because it is abused by some. Everything is abused; preaching, praying, singing, baptism, feet washing, the Lord's Supper, the communion, giving of alms, Christ Jesus,—everything. We cannot reject a thing because some are fascinated by it. We dare not reject a thing because there is fascination in it. For then we had needs go out of the world. As long as we are in the flesh the temptations are about us too. Better "put on the whole armor of God" to stand against the wiles of the devil," and sing,

"If earth against my soul engage,  
And fiery darts be hurled,  
Then I will smile at Satan's rage,  
And face a tempting world.

"Let cares like a wild deluge come,  
And storms of sorrow fall—  
So I but safely reach my home,  
My God, my heaven, my all.

Geo. BUCHER.

Cornwall, Pa.

## Report of Sabbath School.

Brother Quinter:—

I have concluded to send you a short report of our Sabbath school which we held here in the "Bethel church" congregation last summer. I presume that some will say that it is rather late in the day to report last summer's school, and I think so too; but I have waited long and in vain to see a report of our school, thinking our Superintendent or some of the brethren or sisters would send a report to the PRIMITIVE CHRISTIAN; but as they have failed to do so, I will give you a short notice of it, for I desire that the brethren and sisters everywhere should know that we of Bethel church are exceedingly warm friends of the Sabbath school cause.

We had a very interesting school here, considering our inconvenient house and poor furniture, such as seats, &c. Brother James S. Flory, was Superintendent and brother Isaac Wright assistant. We had two Bible classes—one for the males, and one for the females. A good many adults took part in these classes which made them very interesting. Besides the Bible classes there were some half dozen Testament classes. A great many chapters were learned and recited by the young; but of these no very strict account was kept. Testaments were given for prizes. I think at our next school we will elect a Secretary and Treasurer. We had one last summer. Besides the Brethren there were a good many of our dear neighbors who attended regularly, some coming from a distance, and took an active part in the exercises, and kindly assisted us in purchasing singing books and Sabbath-school papers for the scholars. We sent for the *Children's Paper*, printed by brother H. J. Kurtz, which we think a very interesting paper for the young, and for the old, too. But now closing this subject by wishing success to Sabbath-schools everywhere, and hoping we will have a better one next summer, I will try and give a little church news.



In the first place I will say that our young ministers, who were chosen nine months ago, are doing exceedingly well, considering the short time they have been in the ministry. I believe that the only fault that is found with them is that they do not exercise their talents quite as much as they might; or, in other words, that they might preach oftener than they do. But we have great hopes for them in the future.

On the 19th of Feb., brother Wm. Lugenbeel, from Kansas, came here for the purpose of holding a series of meetings. He preached fourteen sermons, and we had very good attendance considering the weather which was quite inclement, nearly all the time. Brother L. seems very earnest and very zealous in the good cause. Brother and sister Cheesman and brother and sister Monroe, also from Kansas, were here during most of the meetings. Although these brethren were not ministers, yet they gave us some good exhortations, which will long be remembered. We held a council during the progress of our meeting, in which, I am happy to say, the spirit of humility and forbearance were manifested. Two were reclaimed and one soul made willing to repent and forsake sin and submit to the sacred rite of baptism. May she hold out faithful, as well as all who have taken upon themselves the yoke of the meek and lowly Jesus, is my prayer.

CARRIE HOLSINGER.

Carleton, Neb.

**The Doctrine of the Brethren Separated.**

This is the title of our book. Though we might have selected a more convenient title, we wanted one that would describe, as much as possible, the contents and object of the work, and at the same time not be too lengthy. In the work we have condensed all we thought it would bear, to get as much in a small space as possible, so as not to make our work too large. We publish it in large, plain type, and without leading, so as to get a larger amount on each page. There are some typographical errors which we could not well avoid on account of the Walker discussion and other pressing business. And the publishing has been delayed beyond our expectation and beyond our promise, which has, no doubt, been some annoyance to those who have sent for books as well as to ourself. But it is now out, and contains 416 pages, including the index. We offer at \$1.50 for single copy; when it is sent by mail, \$1.60, the postage being 20 cents, and we cannot afford to lose that ourselves, but feel to divide with the purchaser. As an inducement to our agents, and those who wish to get it by the dozen, we will pay the express charges, and deduct 10 per cent, which will make \$16.20 per dozen. We have put the price of the book too low to give a larger percent to our agents. We feel that a work like this, devoted to the interest of our church, like our church papers, should be sold at low prices and reasonable compensation to agents. As the work is designed to establish and defend the faith and practice of our church. We hope our brethren will give it an examination and if they believe its merit sufficient, will make an effort to give it a general circulation, as far as possible, among the brethren and the world. Circulating such a work

among the world may be the means of leading some to a knowledge of the truth by explaining to them the reasons for our faith. Any brother may do something in spreading the truth before the world, by giving them good books to read, especially such books as defend the faith and practice of the apostolic church.

We have got up the work in such a form that we think will be the most benefit to our brethren, and the most easily understood. As a book of reference the index makes it easy to find any point or argument or any subject. Each subject, and each side of it, is given separately, in such a manner that we think it will be more easily understood, and more convenient for reference than any work heretofore published among our brethren. We have felt for several years that our church ought to have a work defending its faith and practice, on all the leading points of its doctrine, and we have tried to get up this work for that purpose.

In this work we have discussed those subjects in which we differ from most of the denominations around us, and we have tried to do so in such a spirit and manner as would not wound the feelings of those who differ with us; but by plain and fair argument appealing to their judgment, trying to get the truth of the gospel before the mind or in the heart. Though it is very difficult on some subjects like that of secret societies to speak against them even in the mildest form, without incurring the ill feeling of some who favor them, still we feel it to be the duty of the preacher or writer to defend the truths of the gospel in a proper spirit, though he may be condemned by some for so doing.

The subjects on which we defend the doctrine of our church are The Divinity of Christ and of the Holy Spirit; Immersion as the mode of Baptism; Trine Immersion; The Forward motion in baptism; Feet-washing; The Lord's Supper; The Holy Kiss; Nonconformity, or Plainness of Dress; and Opposition to Secret Societies. These subjects should be well studied by our brethren, especially our ministers; for they are often required to speak of them.

Small sums of money may be sent by mail; larger ones, by post-office order.

Address R. H. MILLER,  
Ladoga, Ind.

**From Nettle Creek, Wayne County, Indiana.**

On March 13th, brother Stephen H. Bashor arrived, and on the 15th began a series of meetings at the Locust Grove meeting-house. Preached 16 discourses. The congregation was large most of the time, and the attention good. The interest increased. During this time 16 persons expressed a desire to follow Jesus, and a willingness to take up his cross, and were baptized. On Thursday night brother Bashor preached at the White Branch meeting-house. Three discourses at the brick meeting-house, at which time eight more were baptized. We have reason to believe that those 24 were truly converted, because during those meetings there was no undue excitement created that we observed. The gospel was preached with power, the saint was cheered on his way, and sinners were admonished to return, in such a manner that they could not resist it. Now while the church and an-

gels are rejoicing at the safe return of "prodigals," the Prince of Darkness may not be very sorry, because, thinks he, "they are not yet out of my reach."—This is so in one sense. They are still exposed to his temptations, &c. But in another sense they are far from him. They have launched out into the sea of troubled waters, it is true. But oh! I may they have Jesus in their vessels as their conductor. Then let lightnings flash, thunders roll, and the tempest overthrow the bark, and quite cover it with surging waves, the comforting words may be heard, "Peace, be still." Behold a great calm! Therefore may they trust in Jesus, their worthy conductor, and he will safely conduct them into the haven of eternal.

LEWIS W. TEETER.

**Stein Fund -- Money Report.**

Previously reported	\$158 72
Daniel Vaniman, for the Otter Creek church, Ill	3 00
G A Moore Melrose Iowa	25
J S Mohler Covington Ohio	1 00
J W Butterbaugh Iowa	1 35
David Bechtelheimer Indiana	1 35
David Swinger Houtsville Illinois	75
A Baptist Friend	30
Geo Gish Roanake Illinois	50
Daniel W Shirley Bayard Ohio	10
A Sister Lanark Illinois	10
A M Crouse Mt Carroll Illinois	50
Mary Crouse	50
Julia A Wood	30
Catharine Longanacker Pa	1 00
J F Ebersole McComb Ohio	15
A Sister Lanark Illinois	20
J R Marquis and wife Waltz Ind	1 00
Margaret Deardorff,	95
Joseph Fahnstock Covington Ohio	50
Reason Maugans, Ohio	40
Samuel Ream Yankton Dakota	15
Three sisters Bush Creek church Md	1 10
A Sister Galva Illinois	1 00
Christena Imbler Eldridge Kansas	10
John R Supplee Oaks Pa	15
James Hobson Lanark Ills	25
<b>Total</b>	<b>\$175 02</b>

The above is a statement of the amount received at my office for the Stein Fund since my last report. As I wish to make regular monthly reports hereafter, it is hoped that matters will be worked up pretty lively from now on. If any mistakes are found in the above, I will cheerfully correct them, if notified of it.

J. H. MOORE.

March 27th, 1876.

**"How is This?" Answered.**

I find on page 167 brother James Y. Heckler, criticizing a correspondence by brother S. S. Mohler, regarding the Danish Mission. I did not understand brother Mohler to denounce the measure, but it only gave rise to the question of propriety, in his mind, to the sending of missionaries to the western states and territories, predicated on the many urgent calls for preaching. Bro. Heckler also said "When a brother has no more regard to the church than to move away hundreds of miles to some place where he cannot hear the brethren preach, he is not to be pitied." I confess I am at a loss to see the spirit of enterprise in such an assertion, either for self or for the church. Many of our large congregations in the west have been built up by a few pioneers, who have formed a



nucens and foundation for much good, by contributing of their means assisted by the spirit of enterprise; while, if they had remained at home where the brethren were thickly settled and know, and hid their talent in a napkin, they might have become drones in the cause. The Danish Mission is a commendable enterprise; so is the cause in the west and south. We can attend to both, if properly managed. All that is required is the means. I think there is a great lack on the part of the brotherhood to contribute to such enterprises. Laborers are ever ready, when the means are afforded. The majority of the brethren in the far west are in limited circumstances, and have not emigrated thither because they had no regard for the church, but have done so for the purpose of securing homes for themselves, and are no doubt earnestly praying for the enlarging of the borders of Zion. If the apostle Paul's zeal for the church at Damascus or Jerusalem had been so great as to have prevented him from prosecuting his extensive preaching tours, he certainly would not have accomplished as much good as he did, and it is certainly wrong to throw cold water on Missionary enterprises.

J. P. EBERSOLE.

McComb, Ohio Mar. 17th, 1876

### Church News.

#### Brother Editors:

Inasmuch as church news seems to be of general interest, I will give your readers a sketch of our arm of the church, namely, the Duncansville branch. We have had several meetings during the winter. Brother Stephen Hildebrand was with us one week, and labored faithfully in holding forth the words of eternal truth. Brother John Kuisely was with us at another time. Had three meetings at Lamersville, and one at Carson Valley meeting-house. These meetings were well attended, considering the inclemency of the weather, and we feel assured that there have been good and lasting impressions left. May the good Lord simply reward those dear brethren for their labor of love. We have received four during the winter by baptism; and we have reason to believe that there are more almost persuaded to turn in with the people of God. Our church is in a prosperous condition. We number in membership now about one hundred. Oh, that the Lord may enable us all to so conduct our lives, that when we are done with these meetings and the church in its militant state, we may enjoy a membership in its glorified, exalted, and triumphant state, is the prayer of your unworthy brother,

DAVID D. SELL.

Necry, Pa.

### Change of Address.

Brother H. E. Light from Mount Hope, Pa., to East Hempfield, Lancaster county, Pa.

### Announcements.

#### DISTRICT MEETINGS.

The District Meeting for Southern Ohio will be held the third Tuesday before Pentecost, which will on the 16th of May, in the Upper Stillwater district, Miami county, Ohio, one mile north of Bradford. Brethren coming from the south will go

on the Dayton and Michigan R. R. to Piqua, and then take the Pan Handle road west to Bradford. Those from the west will also stop off at Bradford. Written by request.

SAMUEL MOHLER.

The District Meeting for the Southern District of Kansas will be held in the Cedar Creek church, eight miles north-west of Garnett, Anderson county, Kansas, at friend Bishholtz' on the 4th day May.—We desire a full representation of all the churches in the district. Meeting commences at 9 o'clock.

JESE STUDEBAKER.

The Eastern District Meeting of Pa., will be held, the Lord willing, at Mingo, Montgomery county, Pa., one week before Ascension day. The delegates meet the day before, at 4 o'clock, p. m., to organize. Station, Royer's Ford, unless the Corresponding Secretary, Henry Cassel, orders otherwise to stop off.

WILLIAM HERTZLER,  
Clerk.

The District Meeting for the Second District of Virginia will, the Lord willing, be held with the brethren of the Mill Creek church in Rockingham county, 10 miles south-east of Harrisonburg, on the 11th and 12th of May, 1876.

### LOVE-FEASTS.

The Lord willing, the Santa Fe church, Miami county, Ind., will hold their love-feast on the 30th day of May next, in their meeting house six miles south of Peru, and 2 miles east of Bunker Hill. The usual invitation is extended to all who have a desire to be with us, and we do hope that brethren in the west going to Annual Meeting will stop with us and labor for us during the meeting. Bunker Hill is on the Pan Handle railroad.

JOHN P. WOLF.

### MARRIAGES.

By the undersigned, at the residence of the bride's parents, Feb. 27th, 1876, brother ISAAC L. HARBER and sister BARBARA E. PLAUDER.

Also, at the same time and place, brother J. W. JARBOE and sister MARY E. PLAUGHER, all of Montgomery county, Iowa, except brother Harsher, who was from Adams county, Iowa.

N. C. WORKMAN.

Feb. 27th, 1876, at the house of the undersigned, Mr. URIAS CUSTARD and Miss MARY ANN KING, both of Addison, Pa.

JOS. B. SELL.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Nettle Creek arm of the church, Ind., March 14th, 1876, sister MARY RITTER, aged 70 years, 3 months and 26th. Funeral discourse from Rev. xiv. 12, 13, by Elder Jacob Bowman and Stephen H. Bashor, to a large congregation.

Also, in the same church, March 16th, at 12 o'clock, m., 1876, sister HANNAH BURGET, aged 74 years, 11 months and 11 days. Funeral discourse from Isa. xl 1-8, by Elder Jacob and David Bowman, to a large congregation.

Also, at 2 o'clock, p. m., same day, sister CATHERINE ULRICK, aged 77 years, 10 months and 3 days. Funeral discourse from 1 Cor. xv. 22, by Stephen H. Bashor and Elder Daniel Bowman, to a large congregation.

These three sisters were mothers in Israel, who have stood the storms of many winters, and the privations of early settlers. Their husbands had gone to rest before them, and were waiting

to welcome them home. To the relatives and friends we can say, Prepare to meet your mothers; profit by their walk and conduct; and finally you may be permitted to strike glad hands on the sunny banks of deliverance. The death of those sisters found them in peace and ready to die. Our loss is their eternal gain.

JOS. HOLDER.

In Smoketown, Washington Co., Md. March 30th, 1876, sister TRACY, wife of Elder Andrew Cost, of the Beaver Creek congregation, aged 50 years and 20 days. Her remains were followed to the Beaver Creek graveyard by her husband and son, the balance of the family being afflicted and not able to attend the funeral. The occasion was improved by the Brethren, from Rev. xiv. 13, to a large congregation, who seemed to share with the affliction and sore bereavement of brother Cost and his family. Sister Cost was afflicted for a number of years, and bore it all with Christian fortitude, but was in her usual health till a few days ago, when she was attacked with a severe chill, and then thrown into a violent fever, which carried her off suddenly, and unexpectedly to all. She has left an affectionate husband, an only son, and two interesting little daughters, to mourn the loss of one who can never return.

D. F. STOFFER.

Brother JOHN RITTER was born in Stark Co., Ohio, April 5th, 1818, and died March 14th, 1876, near Rochester, Fulton county, Indiana. He left a wife and 8 children to mourn their loss. He left them in good circumstances. Six days before his death, he called for the elders—David Bechtelmeier and the writer—to be anointed. Disease, lung and typhoid fever, with an abscess of the lungs. Brother John seemed to be a good, faithful member of the church. Funeral services by the writer, from John v. 24-30.

NOAH HESTER.

[Pilgrim please copy.]

In Dunkirk, Ohio, March 23rd, 1876, little JAMES M., daughter of W. H. and Ann, of the Wise, aged 6 months and 5 days. Funeral services at the United Brethren church by the Rev. Ogle, assisted by the writer from Lamentations, iii. 31-33, to a large, attentive, and sympathizing congregation.

S. T. BOSSEMAN.

In the bounds of the Yellow Creek congregation, on the 23rd of March, 1876, our friend CHRISTIAN REASY, son of brother Oiver and sister Catharine Reasy, aged 20 years and 11 months, less 1 day. Disease, lung fever. Funeral occasion was improved by the Brethren. Text, 1 Peter, i. 22-24.

DANIEL S. REFLOGLE.

In Ringgold, Md., March 14th, 1876, ALICE E. ARNHART, daughter of Samuel Barabart, aged 2 months and 18 days. We laid her down in sweet hope, to sleep in her little grave, by the side of her mother, until the voice of the Archangel shall call her from her silent slumber. Funeral services by brother J. F. Oller. Text, Heb. x. 34-37.

E. FLORY.

In Indian Creek congregation, Westmoreland county, Pa., March 16th, Elder Jos. BURGER, aged 70 years, 7 months and 19 days. Brother Burger was called away very suddenly, and leaves a wife and five children to mourn their loss. But they mourn not as those without hope. Funeral services by brethren D. D. Horner and James Bennett.

J. M. MILLER.

In the Somerset congregation, Ind., March 23rd, 1876, sister MARY HAYNE, wife of brother John Hayne, aged 18 years, 10 months and 6 days. She was burned and lived only 27 hours after the accident occurred. There was none present at the time and it is uncertain as to how it happened; but as nearly as I can ascertain it was as follows: She made a fire in the heating stove, then lay down with her feet near the draught,—which she had done several previous days,—and fell asleep. We suppose a coal fell from the stove, firing and nearly burning her clothing from her person before she awoke. When she discovered it she immediately called for her husband or any one who might hear, and at the same time, as she went out of the house, pieces of flesh were left upon the door-facing. No one coming, she started

for her husband, but on seeing a neighbor's house, nearly half a mile distant, she ran to it, having nothing on save her shoes and stockings, which were not so much as scorched. A report was, that a spark fell from the flue on her back as she made the fire, setting the clothes on her back on fire, but from the remains upon the floor, the other is more probable; besides, her hair was not even scorched nor burned.

Friendly reader, let this sad affair be a warning to us all. Funeral services at the meeting-house by the Brethren, from Job xiv. 1, 2.

H. R. MINNICK.

Near Urbana, Benton county, Iowa, October 28th, 1875, SILVAN ROBINSON, son of John and Susa Robison, aged 22 years, 6 months and 8 days. He was a friend to all and left many friends and relatives to mourn their loss. He spoke to the last to all present and bade them farewell to try a world to us unknown.

Also, a daughter of the same parents, Feb. 28th, 1876, aged 20 years, 2 months and 24 days. She leaves a husband and five children. She was the last of a family of ten children. They are the only parents I ever knew who raised so large a family and have survived and buried all their children. In her last words she admonished William to raise their children so that they can meet her in Heaven, and for him to try to meet her there. She kissed them all and said, "Oh, how bright!" and passed away.

E. TROXEL.

In the Newton church, Miami county, Ohio, March 5th, 1876, brother DAVID DEXTER, aged 71 years, 3 months, and 20 days. Brother David had been a deacon in the church a number of years, and was useful in that place; and will be missed very much, as his house was a home for the brethren. He and his family were kind and free, always ready to administer to the wants of the brethren.

Also, in the Covington church district, SHERMAN LUCAS. The subject of this notice died at the house of his uncle, brother David C. Decker, March 27th, 1876, aged eleven years, eight months and 21 days. Funeral services of both the above by the Brethren.

SAMUEL MOZLEN.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

- Nash Metzger 1 60; David Kimmel 1 60; J C Cassel 1 60; Saml G Humberger 1 60; Henry S Harr 1 60; David Knapp 7 25; C George 3 20; John R Spacht 1 60; Isaac H Crist 22 48; Elwood Ockerman 9 65; John Fank 1 50; Peter S Garman 6 50; David N Yothers 1 40; Geo W Thomas 1 75; Phillip Patrick 9 40; Christian Shaffer 1 75; G W Sellers 1 60; Sarepta A Hart 1 60; D L Miller 1 60; Emanuel Jacobs 75; R N Eby 1 60; Joseph Garber 3 20; J A Snowberger 10; J W Shiveley 1 60; C Harader 6 40; Joseph Ogg 9 00; Wm H Lichty 3 20; M Meyers 11; Joel Gick 1 60; David M Ballett 80; Henry Baker 1 60.

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lent condition. It seems to me they must take the place of all other cathartic pills and medicines."

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Try me just once, and see if I don't give you satisfaction. Be particular and give your name, postoffice, county, and State, and your nearest express office.

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One copy, Turkey Morocco, Postpaid,	1 25
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" " " " by express, 12 00	

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**PRIMITIVE CHRISTIAN**

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This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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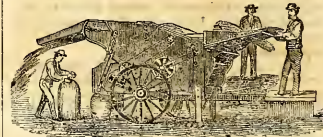
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P. H. BEAVER,  
 Montandon,  
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This space has been occupied by Dr. Fahrbney's Clock Advertisement. (See No. 14, page 224.) It will again appear in January, February, and March, 1877, no presidential interference.

The Dr. is thankful for the favorable responses, and says every order will be filled as soon as the work can be shoved through.

The \$2 00 Premium holds good the year around; provided, however, that the remittance comes from a locality where the Fahrbney Medicine is yet unknown. For particulars address; Dr. P. FAHRNEY, Chicago, Ill.

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Fea comb, true to feather, and cannot be excelled for size, etc. We will ship by express to any one a cockerel and two pullets, for five (\$5.00) dollars. Address,  
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WANTED.—"Gospel Visitor," volumes 5, 6, 7, and 12. State in what condition and price. If you have part of these volumes, state what numbers of each. Address  
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# Primitive Christian.

Vol. 1 D Hopkock

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"Earnestly Content for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY APRIL 18, 1876.

No. 16.

## For the PRIMITIVE CHRISTIAN. OVER THERE.

BY CARRIE HOLSINGER.

I often think of heaven,  
That fair and beautiful chime;  
Of pleasures Christians shall enjoy  
Beyond the shores of time;  
The glories which they all shall share  
In that city Over There.

Oh, there will they see Jesus,  
Who suffered, bled, and died!  
Ye ransomed, what a glorious sight—  
Jesus, once crucified!  
The cross of Calvary be here.  
Praise him forever *Over There*.

There now have gone our loved ones.  
What rapturous joy to meet—  
To join them with the harp and lyre—  
And sit at Jesus' feet!  
Oh, then, for heaven now prepare;  
Exalt our Savior *OVER THERE*.

When shall I reach that haven?  
Jesus, to thee I cling.  
Grant me to join redemption's song  
To the Almighty King—  
To dwell in Eden's fields so fair—  
Sing glorious anthems *OVER THERE*.

Carlton, Nbr.

## For The PRIMITIVE CHRISTIAN. Not Your Own.

BY S. T. BOSSERMAN.

"Know ye not that your body is the temple of the Holy Spirit, who is in you, whom ye have from God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6: 19, 20.

In the chapter from which we have selected the above text, we have several arguments from the eminent apostle, to the Corinthian brethren, against uncleanness, and following after the lusts of the flesh. He appears to think that they knew differently, and that they were going against their better judgment. This we infer from his language, "What! (as though surprised at them,) know ye not that your body is the temple of the Holy Ghost?" &c. i. e. "Do not ye know that your bodies are temples which are peculiarly consecrated unto God and his service, and they ought not to be profaned or polluted? But the bodies of Christians are temples for the indwelling of the Holy Spirit, and hence they ought to be kept pure and undefiled. They are sanctified by God for his habitation and for his services." Now if the Holy Ghost dwells in a

man really, he certainly is a good man; for the Spirit will guide him into all truth. Oh, how chaste should this house be kept! How pure must the temple be to court the favor and friendship of God. Let nothing suffer us to defile that house, and grieve that Holy Comforter away. David says, "The Lord loveth those that are of a clean heart;" and his testimony and experience we all must accept.

Another argument against uncleanness is that "ye are not your own." Our bodies are not our own, but God's.

1. We are God's by creation. Man came not forth of himself, nor by the authority of man. Science has revealed to man his wonderful construction, and all his component parts; and in the anatomy of man, the bones and sinews, arteries, muscles, heart, brain, &c., are carefully dissected and examined; and by this process the God recognizing man is led to exclaim that he is "fearfully and wonderfully made." But to the skeptic it strengthens his unbelief, as he discovers by the anatomy of the brain and by the experience of the medical fraternity, that to remove a certain portion of the brain the mind is gone, but the remainder is capable of directing locomotion to the body; removing another portion the mind or intellect is pure and strong, but the body is inactive. Hence man seemingly has the knowledge of the construction of man, and is ready to conclude that he is but a piece of machinery that wears but a little while then ceases to live and is but a myth. Past experiments have revealed the fact that by the application of a galvanic battery to a corpse the limbs have been brought to action; the muscles, nerves, lips and eyes brought into action; but notwithstanding all this, the subject was a corpse still, showing conclusively that man's wisdom may be great, yet he cannot create, but must give God the honor, for it is in "him that we live, move, and have our being." We are then his by creation. We are bought with a price, purchased out of our own hands, and therefore have no right whatever to rob God or wrong him by not giving him the service both of our bodies and spirits which are his. Christians are not their own but God's. They are bought with

a price. They have not the power to live at their own disposal, to live after the flesh, but to live for God and his service, and to do him homage.

2. We are God's by preservation. Though we have lived a life aversive to God's law, lived a life full of neglected duty, often transgressed his holy law, and incurred the wrath from heaven upon us, yet he is long-suffering to usward and letteth the rain fall on the unjust as well as the just. Though we have lived far from God, and are away out in the miry clay of sin, he still preserves us, and it is unto him that we are indebted for our being.

3. We are God's by redemption. Alienated from God as we were, he has "bought us with a price,"—the precious blood of Christ, a full price of inestimable value,—and we are God's own again by redemption and purchase; and God now has a triple claim upon us. We are purchased by the blood of Christ (Acts 20: 28), and by this purchase he also has purchased eternal redemption for us. Heb. 9: 12. We are not redeemed with corruptible things as silver and gold, but by the precious blood of Christ. 1 Peter 1: 18, 19. We are all bought with a price, a great price. The Lord having so great a claim upon us, oh, why should man attempt to raise the puny arm of rebellion against him, our best and eternal friend? We should be subject to him and glorify him in our bodies and spirits in obedience to him and his divine laws; and if we so do, he will finally fashion our "vile bodies like unto his glorious body," and "make our spirits as 'just men made perfect.'"

Sinners, if those lines meet your gaze, remember that God has a claim upon you. You are bought with a price; you are not your own; you have not the authority to do with yourself as you please or fancy. "Rejoice, O young man, in thy youth, and let thy heart cheer thee, in the days of thy youth, and walk in the way of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Eccl. 11: 9, showing conclusively to us that if we do walk after the desires of our heart, contrary to the law of God, we will be brought to judgment. In consideration of the magnitude of this price, God demands the return



sinner. "Go ye out into the  
 es and highways and compel  
 to come in." But still you  
 ut in your sin. Suppose you  
 ough a farm for which you  
 a vast sum, and the person  
 whom you purchased this farm  
 d refuse to give you possession,  
 would keep you anxiously wait-  
 or years ere he would surrender.  
 d you not think him heartlessly  
 ? Certainly you would. Christ  
 ased the sinner with his pre-  
 blood—a great price that none  
 od can estimate—yet you refuse  
 me. But he is waiting still.  
 are bought with a price. Just-  
 ys, "Cut him down." Christ  
 ediator says, "Spare him yet  
 er year, feel about the lost  
 Christian love; give him the  
 fertilizing soil of the gospel,  
 perhaps, ere long, the thorns  
 about his heart will give way,  
 instead of thorns the fig will  
 , and instead of briars the myr-  
 ill predominate." "Ye are not  
 own." Oh! come to Jesus and  
 ill abundantly bless you. Let  
 of us who have embarked for  
 en, be more God like. Though  
 annot equal God in his "natural  
 ctions"—cannot be sinless like  
 —omnipotent and omniscient  
 im—yet in our "measure and  
 e" we can imitate him: for he  
 "Be ye merciful as your Father  
 ven is merciful." Let us tell  
 dying world the goodness of  
 the sweets of the Christian re-  
 n. If we have "spied out the  
 ised land" and tasted of its  
 , let us hold them up for the  
 aragement of the sinner to em-  
 and for the strengthening of  
 faith of the believer. Let us  
 up the truths of the gospel to a  
 g world, and show them the  
 of the promised land, that they  
 be persuaded to embark in the  
 cause, and finally all be permit-  
 to enter that haven of eternal  
 e, to ascribe all honor to Him  
 hath purchased for us "eternal  
 mption."

ankirk, Ohio.

For the PRIMITIVE CHRISTIAN.

Ministerial Support—Reply to Lan-  
 don West.

BY G. E. REPLOGLE.

Ministerial support, a general dis-  
 tinction of the doctrines of the  
 h, schools under the immediate  
 ce and control of the Brethren,  
 and complete report of the do-  
 and sayings of those who rep-  
 us in council—who legislate  
 r souls and rule over us,—are  
 ed topics, and involve prodig-  
 results. Without the first it is  
 sible to accomplish the second;

without the third, we suffer the  
 youth of the brotherhood to fall un-  
 der the immediate, most fascinating,  
 and most powerful influence of other  
 sects, thereby losing (as a church)  
 hundreds of the most talented of our  
 offspring. Without the fourth the  
 laity must remain ignorant of many  
 of the most weighty reasons that  
 decide questions, and are therefore  
 forced to a blind submission, or to  
 open disregard of the council. I  
 have noticed several cases of bishops,  
 who being absent from the Annual  
 Meeting and not knowing fully the  
 reasons that governed the council in  
 arriving at certain conclusions, whol-  
 ly disregard them, and exert all  
 their influence against them, public  
 and private; but I have never known  
 a bishop to disregard a decision  
 that was passed in his presence.

So far as my knowledge extends,  
 those who plead for ministerial sup-  
 port are mostly of the laity and of  
 the poorer class (in worldly goods);  
 hence it would appear that their  
 pleadings are not prompted by sel-  
 fish motives. This gives matter for  
 thought! Why is it that so few of  
 the ministers express themselves on  
 the subject? Why is it that they  
 come forward so slowly, and yet are  
 coming one after another? Why do  
 the rich brethren nearly all stand  
 opposed to supporting ministers?  
 There are causes creating these  
 facts; some are commendable, some  
 are not. We are not yet ready for  
 a radical change; but the heaven is  
 working, and it is working upward.  
 Brother West in stating his posi-  
 tion, stated exactly what I have  
 been laboring for, which will readily  
 appear by what I have from time to  
 time written and said on the sub-  
 ject. See C. F. C., Vol. 9, pages 28,  
 173, 221, 632. My pleadings have  
 been mostly in favor of a general  
 dissemination of the truth among  
 the people; and as it is very clear  
 to me that ministerial support under-  
 lies successful evangelizing, I have  
 given some attention to that point.  
 I fail to see how brother West could  
 understand me to say that "the dis-  
 ciples were to receive in all ages  
 such things as coats, &c., from those  
 who heard them preach." This is  
 stating the case too strongly. All  
 that I said or intended to say is  
 couched in the text to which brother  
 West refers me (Luke 22: 36),  
 "But now let him that hath a purse  
 take it;" henceforth, if you please.  
 Then do as Paul did, to wit, draw  
 on your base of supplies—on the  
 churches. See 2 Cor. 11: 8.

The remark that "it is impossible  
 for any man, or set of men, to preach  
 among all nations," &c., I did not  
 like to hear. It seems to me that it  
 betrays a want of confidence in the  
 wisdom or candor of Jesus. If the

brethren would exercise self-denial  
 and pour out their means for the  
 conversion of the world as freely  
 and profusely as Jesus poured out  
 his blood, it would be unreasonable  
 to predict anything less than a com-  
 plete fulfillment of the divine com-  
 mission.

I will now notice an objection  
 that I have not previously attempt-  
 ed to answer. It is founded on  
 Matth. 10: 8, "Freely ye have re-  
 ceived freely give." It is claimed  
 that this has reference to their  
 preaching, notwithstanding the  
 Savior said, "The workman is worthy  
 of his meat" (Matth. 10: 10),—  
 "hire" (Luko 10: 7). Here there  
 seems to be a contradiction between  
 the teachings of the objector and  
 those of the Savior and Paul. It is  
 a feature worthy of note, in the con-  
 troversy on this question, that the  
 opponents to ministerial support  
 have kept themselves aloof from  
 commenting on the teachings of the  
 great apostle to the gentiles on this  
 issue. They cannot set them aside  
 or metaphorize them successfully;  
 hence they avoid them. We admit  
 that the Greek of Matthew 10: 8,  
 might be rendered "Gratis ye have  
 received," &c. But the Lord had  
 just conferred upon the apostles the  
 "gift of miracles," to "heal the sick,  
 cleanse the lepers, and cast out  
 devils;" and immediately says,  
 "Freely ye have received freely  
 give;" and shortly says, "Provide  
 neither gold, nor silver \* \* \* the  
 work man is worthy of his meat."  
 Matth. 10: 8-10. The injunction,  
 "Freely ye have received," &c, be-  
 ing in direct juxtaposition and con-  
 nection with "Heal the sick," &c.,  
 and the idea of "gratis" preaching  
 not being the idea taught by the  
 Savior and Paul, and contrary to  
 the "shadow of good things" in the  
 law of Moses, (Col. 2: 17; 1 Cor. 9:  
 8-14), it must necessarily refer to  
 "Healing the sick," &c. That this  
 is the only consistent explanation  
 of the passage is strengthened by  
 the consideration that the miracu-  
 lous power of healing would have  
 afforded the apostles a fruitful source  
 of immense gain if not restricted by  
 the Lord. Preaching the gospel  
 would not afford much opportunity  
 for temporal gain, especially at a  
 time when the doctrine was accept-  
 ed by few. People were then, as  
 now, willing to give almost any-  
 thing and everything they possess-  
 ed to be healed of their maladies;  
 hence the wise restriction. He who  
 would hire himself out in a bargain  
 and sale way is not fit to preach.  
 He who runs a farm, or mill, or tan-  
 nery, or woolen factory, &c, and  
 preaches only when it is convenient,  
 who takes no pains to store his  
 mind with divine things to pour

into the hearts of his hearers, who is growing rich in "lucre" by his traffic in "mammon," has no claim on the church. Such are often so cold in spirit and ignorant of "the wisdom that is from above," that they are a hindrance or stumbling-block rather than otherwise. I believe the best thing that could be done among the Brethren at present would be for each council district to appoint one or two faithful brethren to travel and preach all the time. Their field of labor to be in the district, among the churches, around the churches, around the district, wherever there may be a call or a door open. Their office should be to convert men and women, to plant churches, to organize churches, to set in order whatever may be wanting. Their term of office, as such, to continue from one district council to the next. Their expenses, and in case that may not be able to bear the loss of the time, that, too, to be made good to them by the district. May God add his blessing to the good, and pardon that which may chance to be of the contrary part.

For the Primitive Christian.

### Mourning and not Feasting.

BY A PILGRIM BROTHER.

"It is better to go to the house of mourning, than to the house of feasting; for that is the end of all men." Eccl. 7: 2-5. "When thou makest a feast, call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors: lest they also bid thee again, and a recompense be made thee," &c. Luke 14: 12-14.

It is not said that the man of God, the follower of the meek and lowly Jesus, must always be weeping and mourning and shedding tears. If there is any one under heaven who has a just cause of rejoicing, it is the humble follower of Christ. He can truly rejoice in the God of his salvation. The humble Christian can look forward with the greatest anticipations of joy and happiness. He can safely rely upon the promises of Christ, which are sure and steadfast, an anchor to the soul.

The true Christian rejoiceth in adversity, as well as in prosperity. We know that all things work together for good to them that love God. (Rom. 8: 28.) The apostles suffered persecution, imprisonments, stripes, mockings and scourgings. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." Acts 5: 41. Our adorable Redeemer saith, "Blessed are ye when men shall revile you, and persecute you, and shall say all

manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." Matth. 5: 11, 12. My dear Christian friends, there is a time and a cause for the true Christian, the sincere follower of Christ, to rejoice. Let us beware that we are not deceived in our rejoicing. The apostles rejoiced in adversity, when under persecutions, in bonds, and afflictions, in prisons and dungeons. They could sing praises to God, and rejoice in their afflictions, and God answered their prayers.

The wise man saith, "It is better to go to the house of mourning, than to the house of feasting." In going to the house of mourning, we feel solemn; we are brought to reflect upon our latter end; we think of death and eternity; we mourn with those who mourn; we sympathize with the afflicted; we feel for them, we pray for them, we weep with them, we try to soothe their sorrow and dry their briny tears by words of comfort and consolation. We feel for our broken-hearted, sorrowful neighbors and friends; we mingle our tears with theirs, and if the mourning, sorrowful, broken-hearted see and feel that we in reality sympathize with them, it gives them, at least in a measure, relief. Our sympathetic tears are a soothing balm to their sorrowful and broken hearts. Soft words, a heart overflowing with love toward our sorrowful, mourning friends, are to them an invaluable balm. This is the pouring of oil into their wounded hearts; it buoys them up and gives comfort to the soul; and consequently "It is better to go to the house of mourning, than to the house of feasting."

"The heart of the wise is in the house of mourning, but the heart of fools, is in the house of mirth." This is a very solemn truth. "The heart of fools"—the desires, affections and delight of the wicked (fools), are in the house of mirth; the ball-room, the theatre, the billiard saloon, the grog-shop, all these places are haunts for the wicked. You will not find any of the children of God in these dens of wickedness. These are places where the wicked resort. The true, cross-bearing Christian will shun all these places as he would the pestilence.

"Sorrow is better than laughter." Yea, verily, it is better to be sorrowful, sober-minded, reflecting upon our past sins and the sins of others, than to be laughing and jesting, carousing and revelling, dancing and sporting, &c. All these things belong to the unfruitful works of darkness.

"When thou makest a feast, call

not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee." Do we heed this important injunction of the Savior? Is it not rather that we invite those whom the Savior tells us not to invite? Why do we not invite "the poor, the maimed, the lame, the blind?" Do we not seek to be recompensed? do we not seek honor, and worldly gain and applause? Most assuredly we do, if so be that we call the rich and the great, &c. If such be the case, dear brethren, our motives are not pure.

We hear a great deal in these latter days, of church festivals, religious balls, banquets, &c. These feasts are published in the papers, invitations are given, a glorious time is anticipated, the reverend A. B. is to preside, the proceeds of the festival are to be devoted to the decorating of the pulpit, or to the paying of the minister, or to defray the expenses of the getting of an organ, &c. These festivals are noted for jestings, jokinings, laughing, vulgar talk, &c. All this is done under the garb of religion, with pretended sacredness, for pretended sacred uses. I presume this is what Peter terms, "walking in lasciviousness, lusts, revellings, banquets," &c. All this comes under the head of "unfruitful works of darkness," "idolatry, mockery," "spiritual wickedness in high places," abomination of abominations, &c.

In conclusion, by way of warning, let me ask, Are we not also drifting toward this gulf of abominations? O brethren, let us stand aloof from this many headed monster, Mystery Babylon, mother of Harlots. If we take part in these unfruitful works of darkness, we become partakers of their abominations. "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. We are not be unequally yoked with unbelievers. If we participate in these festivals and banquets, religious balls, &c., we become one body with them, and consequently become partakers of their evil deeds, and of their plagues. "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report, if there be any virtue, and if there be any praise, think on these things." Fare ye well.

Waterloo, Iowa.

—A happy thought comes from a happy heart; it will come from no other, but it will go to another.

The idea of perfect happiness is the consciousness of having done our duty and the certainty of getting our reward.



Selected by N. GEORGE KEIM.

## WE'LL MEET AGAIN.

"We'll meet again." How sweet the word,  
How soothing is the sound!  
Like strains of far off music heard  
On some enchanted ground.

"We'll meet again." Thus friendship speaks,  
When those most dear depart;  
And in the pleasing prospect seeks  
Balm for the bleeding heart.

"We'll meet again" the lover cries;  
And oh! what thought but this  
Can e'er assuage the agonies  
Of the last parting kiss?

"We'll meet again" are accents heard  
Beside the dying bed,  
When all the soul by grief is stired,  
And bitter tears are shed.

"We'll meet again" are words that cheer  
While bending o'er the tomb;  
For oh! that hope, so bright and dear,  
Can pierce its deepest gloom.

"We'll meet again"—then cease to weep—  
Whatever may divide;  
Not time nor death can always keep  
The loved ones from our side.

For in the mansions of the blest,  
Secure from sin and pain,  
In heaven's serene and endless rest,  
We'll surely meet again.

Salisbury, Pa.

For the Primitive Christian.

## Israel.

BY C. H. BALSBAUGH.

To Brother Jonas Harley, of Montgomery Co., Penn'a.

Locality can never make a Heaven. Although Heaven is a place, it is not the place that constitutes the beatitude. I have known children to stand beside a coffin and toy with the silver-plated holders, and be in glee over the glittering paraphernalia of death, while the parents rained tears of agony on the wasted, ghastly form that lay within: To the one it was a Mount Tabor, and to the other a Valley of Achor. All localities are God's, but all places are not Peniels. There must be a self-emptying discipline, life-threatening Esaus, stone-pillows, scorching days and shivering nights, and dislocating wrestlings, before Jacobs become Israels. "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2: 5. We cannot gain or maintain a regnant relation to sin, while we are in antagonistic relation to sin's Atoner. Mahanaim is the place of encouragement, and Peniel of victory. Having conquered ourselves and prevailed with God, and been honored with a title such as the greatest generals never wore, we will meet a friend in the once menacing, blood thirsty Esau.

Names should be significant. In primitive times they were so. Adam denoted the material of his inferior constitution. Eve indicates universal maternity. Primarily the man included the woman. In the masculine name he looked into the past: in the feminine, he looked into the future. In the one he contemplated his origin: in the other, his increase. Abraham is also a God-given name, and may well be perpetuated in Eternity. Even the Heaven of the saints can be designated by no dearer subjective appellation, than Abraham's Bosom. Isaac is a faith-name, which must needs be a name of joy. Heaven is full of Isaacs, for it means *laughter*. No Isaac will ever reach Hell, for there is "weeping and gnashing of teeth." With God Names mean truths, and He never suffered a Judas to go to perdition, nor a Jabez to enter Heaven. With God all names are the symbols of character. Judas had a name of high sanctity, and the character of a devil. Every time his name was called, his hypocrisy was declared and his doom pronounced. He is no longer Judas but Merodach-baladan. The Judases are all God's elect, and spend their Eternity with Him. The God-born are all Isaacs, all Benjamins, all Judases, all Israels.

It is a glorious indication when people intelligently and reverently blend the Great and Awful Name of Deity with their own. Each Angel has a name which is a personal index as truly as the Name of God. El is a talismanic Name among all the sanctified in Heaven and on earth. What an honor for the august visitant of the Virgin Mary to announce, I am Gabri-El. So dear to God, so high in His favor, and so deep in His counsels, that He bestowed upon him His own Name. No sooner did Jacob awake from his celestial vision at Luz, than the locality must henceforward be known as the spot where God rests His ladder of Grace—Beth-El. It was too early in his history to have the El as an adjunct to his own name; but he is on the way to Peniel, although twenty years intervene. Now the hour is come, he is alone by the Jabbok, the guilty past and the dreaded future converge like two raging seas, threatening to break him to pieces. Acts 27: 41. "There wrestled a Man with him until the breaking of the day." He knew not His Name, but He knew His character, evinced by the persistent contest, and his determination not to let Him go without His blessing. Who was the Nameless Wrestler who had the prerogative to confer so sublime a name and all that was signified by it? The Name, itself and the context, open up glorious

tracts of Divine truth. "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Now the names of both parties are disclosed. Power with God, and prevailed. Thou hast contended even with Me, and hast not relaxed thy earnest grapple of body and soul until thy suit was gained. Thy name shall be called Israel, FOR—let us allow this for all the scope that inspiration has given it. God is revealed in it, and the character He will honor with copartnership in His Name Kingdom, and Glory. The new cognomen was bestowed as an indication of victory over God. Isra-El, to overcome, or prevail with Deity. The fact that God has a nature capable of being moved and won by the right kind of wrestling, is the key that unlocks the whole Bible and the human soul. In the image of God made He man; in the form of man He made himself; to the image of God He restores man through His own Divine human constitution. There is something in man's spiritual constitution into which the elemental Deity fits as two halves. This makes Israel possible. The dove-tailing of constitutions in identity of character, makes Emmanuel. And just as certainly as the El is achieved by wrestling in a line with God's ordinations, will it also become the complement of our being. Where there is a true Isra-El there is also an Emmanu-el. No one overcomes God who is not first overcome of God. El is accommodating, but only in accordance with all the attributes of His being. His first approach after sin was in a promise that represents Him riding on the "pale horse" by His name JAH. Ps. lxxviii. 4. In that promise was death for sin, and life by death: love that spares the sinner, and righteousness that smites his daysman. Job ix. 33. That death must be far-reaching enough to cover all sin and all its consequences, provisionally. There is no deficit with God in the apostasy of angels and men. God is not impoverished in the ruin of souls. His creative power was not exhausted in framing the Universe, and populating Heaven and earth. Had the realm of glory been emptied of every spirit, and naught remained but the Holy Three who had been their own all-sufficient blessedness through a by-gone Eternity, a Word could have thronged the Upper Courts with the number of the fallen multiplied by itself. But to redeem such of the lapsed as had constitutional capacity of redemption, the Word must be made flesh, and bleed and die and live. The life and death of Emmanuel has

in it more value than all finite beings; so that in *Him* God is indemnified for all the evil of sin. That Christ died for *all* does not *necessitate* the salvation of *any*. God's law and government received more honor by the life of His co-eternal Son, than by the obedience of angels and men to all Eternity; and more satisfaction by His *death*, than by the everlasting sufferings of all rebellious finite intelligences. He, as Emmanuel, has "made an *end* of sin, and brought in an everlasting Righteousness," which the endless aggregate woes of revolted immortals could not do. So that neither the nature, nor the law, nor the government of God are dependent for indemnification on the obedience or punishment of men or devils. The *first* consideration of the work of Christ on earth was Godward; and this is the *ground* and *hope* but not the *certainty* of salvation to sinners. Redemption does not contemplate our recovery *volens volens*. Neither is it compulsory. Nor yet compensatory save substitutionally. No fallen creature can meet the requirements of Infinite Law by a stainless life, nor exhaust its penalty by suffering. To mar God's image is easy; to restore it, impossible. The death of Christ is not the restoration of man, but the restoration of the rectoral relations of Jehovah. This being done, we are to "*work out our own salvation with fear and trembling.*" In the death of Christ we have a *motive*, and in the *Spirit* of Christ the *power*, to "make our calling and election *sure*." "Who soever *will*." If *none* will, the purpose of God in Christ is not defeated any more than if but "*few* find the strait gate." An exhibition of His character in relation to law and sin was the *primary*, and the salvation of apostates the *secondary* object of "God manifest in the flesh."

Jacob was familiar with the economy of grace as unfolded to Adam, to Abraham, to Isaac, and to himself; and when he wrestled at Peniel, he was perfectly aware that he was in the hands of One who *represented* the JAH of Eden, the *Faithful Promiser* of Mamre, and the *Comforter* of Bethel. The blessing for which he agonized was not in the power of *man's* bestowment. Sin merits death. When life is forfeited, it can never be restored but by the exercise of a higher will, and the sacrifice of a better life. Just so soon as this higher will becomes ours, we have overcome *ourselves*, and then it is not difficult to prevail with God, for we are within the circle of His purposes, and He is *ready* to yield, and has as much deeper joy in reconciliation than we, as His feelings have greater capacity for it. No

wrestling, no supplication, no weeping, no sacrifice on our part, could secure the favor of God so long as His governmental relations are not rectified by the death of His Son. As soon as Jacob died, and died in YAHIRAH, or the promised Sacrifice for sin, Israel was born. When once this name is ours by Divine right, who can tell how many and great the blessings it enshrines. No matter whether it be in the world's morning or evening, an Israelite is one who *prevails with God* through the merits and mediation of Jacob's Shiloh. Gen. 45: 10. What answer can we return to the question from the lips of the Wonderful, *what is your name?* What is the name of your *immortality?* Is it Israel or Ichabod? Is it a name musical with the anthem of redemption, or hissing with the flames of sin and wrath? **WHAT IS OUR NAME ON THE ROLL OF ETERNITY?**  
*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.  
Pride and Humility.

BY JAMES WIRT.

Pride stands in opposition to humility. The former is an elation of the heart, and is sinful in the sight of God, who cannot look upon sin with the least degree of allowance; the latter is lowliness of mind, and when it is the ruling element in the heart, with meekness and quietness, is regarded by the Lord as of great price.

The children of men exhibit pride in many different ways; in their conversation, in their dress, in a vain display of their conceived attainments, and in their general deportment in the world. The humble, to the contrary, are apt to esteem others better than themselves. Pride ruling in the heart of man is a great disadvantage, for it puts a greater estimate upon self than rightly belongs to it.

Humility is an advantage to any person, for it helps to improve other qualities of the renewed mind. Pride is denounced in the Scriptures in terms so strong as not to be mistaken; it is a growing evil in the church. Humility is encouraged; for those who are humble are not so easily led into error, and the many abominable practices that are at present in the world. What a pitiful object to see, is a poor, puny man, carrying a pound and haughty spirit with him! How much better it is to be humble, and of a contrite heart, as Christians are instructed to be, and to walk worthy of the vocation with which they are called, looking unto Jesus the author and finisher of our faith.

Faith is a pre-requisite to a willing obedience. We should cease imitating the practices of the world, and conform to the rules laid down in the gospel, our only criterion.

Humbleness of mind is a characteristic that appropriately belongs to believers in Christ, as they are not their own, being bought with a price, and have nothing wherewith to boast. Where pride exists in some degree, there too are also many other evils ready to crop out and grow. The Savior says "he that exalteth himself shall be abased; but by humble now, exaltation will come in due time to all those who by being patient in well-doing secure to themselves the crown of life.

Humility, quietude, and meekness are bearings that enable the Christian's career on earth and add luster to the cause of our Master in exemplifying to the world the precepts of the New Testament, and by this means will constrain others to glorify their Father which is in heaven.

Pride, vanity, and conceit disgrace all who make any pretensions to a higher life, and are favorable to the influence which Satan exerts in deceiving morally disposed people from the path of rectitude, that, instead of growing in grace and in the knowledge of our Lord, they continue to descend the steps of sin and immorality.

Humility facilitates our progress in the divine life. It will enable the true disciple to more readily obtain the cumulative virtues and graces of the Christian. Neither can the fact be discarded that this disposition of the mind always exerts an influence for good to all around, and raises in us an ardent aspiration for greater perfection than what we have in the past attained, and brings us to acknowledge that we are but poor, erring, mortal man at the best.

*Virden, Ill.*

For the PRIMITIVE CHRISTIAN.  
Little Deeds of Kindness.

BY SADIE E. ROOP.

There is nothing that will secure the affection and confidence of those around us like constant and unremitted kindness. Nothing will cheer the weary laborer as he returns from the field of toil as much as to find kind friends waiting to greet him with their kindest expressions and sweetest tones; it causes him to forget his weariness and animates his troubled mind. Nothing will have a greater tendency to draw young men from those places of vice, that are frequented so much in this age of the world,



and induce them to spend their evenings at home, than for them to know there are always kind words and kind faces waiting for them: it enables them to find pleasure at their own fireside, instead of having to join the motley crowd that throng the store or bar-room. Let our circumstances be as they may, if our general tenor of life indicates a kind heart we surely cannot fail to promote the happiness of all around us.

Then since these little acts of kindness are so conducive to our enjoyment, can any of us have any apology to offer for giving utterance to an unkind word, even to the dumb beasts? We certainly cannot, for even they are not unsusceptible of the influence of kindness.

*Union Bridge, Md.*

FOR THE PRIMITIVE CHRISTIAN.

### Missionary Work.

BY LANDON WEST.

In our first we aimed to show that the Jews who had had such excellent opportunities for embracing the gospel, were broken off because of their unbelief, that the Gentiles might be grafted in. In Romans 14th chapter this subject is treated at large by the great apostle who will have us to know "that blindness in part is happened unto Israel until the fullness of the Gentiles be come in." Now is the time when the Sun of Righteousness, in all his splendor, sends faith his rays of life, and light, and love over the Gentiles; and if it was needful for preachers to go to the Jews, we ask, how can the Gentiles, which are always represented by Scripture as being in darkness, "hear without a preacher? and how can they preach except they be sent?"

At Antioch, Paul said to the Jews, "It was needful that the word should first have been spoken to you, but seeing that ye put it from you \* \* \* lo, we turn to the Gentiles."

From that day to the present the great work of saving souls has been confined almost entirely to the Gentiles; sometimes with no opposition, and sometimes with much; sometimes slow, and not often fast; but still it goes on; for God is in the work. He hath said, "My name shall be great among the Gentiles." And although Bibles have been sent out by millions, there is greater call for them now than ever before. Millions of the race can now be found who never heard of it, but who will regard it as the true leaven of improvement, as indeed it is; "For righteousness exalteth a nation, but sin is a reproach to any people."

Of these times have the prophets spoken. David says, "Ethiopia shall soon stretch forth her hands unto God." Ps. 68: 31. Malachi says, "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place shall increase (the prayer of saints. Rev. 5: 8.) be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." Chapt. 1: 11. Jesus says, Matth. 24: 14, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations and then shall the end come." See also Matt. 26: 13, and Mark 14: 9, for an account of Mary and the anointing of Jesus, which act shall, with the gospel, be preached in all the world as a memorial of her. By Luke he says, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem Chapp. 24: 46, 47. Jerusalem was the starting point. If the preaching of the gospel to one people be glorious, shall not the preaching of it in all the world be rather glorious? If the beginning so great, what shall the end be!

A few thoughts more and we are done, but this great subject has just begun with us as a people. The Jews have heard the gospel, or could have heard it, for their Bibles tell of its coming, whilst the Gentiles, to a great extent, are yet without its preaching, or the Bible. If it was proper for preachers to go to Jews, who had the word, and urge them to believe and obey it, how much more need that both Bibles and preachers be sent to those people who have neither! *Bibles and Preachers must go together, and if others have sent Bibles, we are for two reasons the very people who should send preachers:* First, because as we have done nothing in this direction we ought to labor for that which we pray; and second, because we will not be satisfied with the preaching done by any other people; and we would be certain, then, that the nations were correctly taught, provided however that we went and were faithful to what we profess.

In regard to Red Cloud, the Indian Chief, we will say that the red man always recognized the guidance of the Great Spirit, not only in public affairs, but in everything; yet they know nothing of Jesus until he is preached to them. They are not idolaters in strict language, but are without any direct revela-

tion from the Great Being whom they adore, and will remain so until God's children send it to them. We heard an Indian Chief from the Rocky Mountains, *Kawshawgance* by name, say that since he had come amongst the whites and heard of the gospel he loved it, and was then going back to his people, in the far west, to urge them to embrace Jesus as the only Saviour. He had left his son in the states, to be instructed, so that he, too, may labor for the salvation of their people.

We offer no plea for the system of religion spread by the Roman Catholics, or any other people who presume to daub the temple of Truth with untempered mortar (see Ezek. 13: 10, 15); but we commend the zeal of even the Catholics, for it was worthy of a better cause. If the people called "*Dunkard Brethren*" had shown only half the zeal and patient labor, in preaching Jesus and his word, which other people have shown in preaching what we condemn, our people's camp fires had been lighted on other shores, and nine tenths of the people who now live would not have been totally ignorant of our brethren's existence. We are not and never have been a missionary people, and we lack this much, if no more, of being *doers* of the Master's work. We have, to an alarming extent, kept our light hid under a bushel, while it should have been ever kept as a *Light-House Lamp* to all the passers by.

Jesus was the first and greatest missionary the world has ever had. We think Paul to have been the second, and he did more to spread the truth in the time that he preached, than is now being done by all the ministers named in the Brethren's Almanac. He says to us, and all Christian people, "Be ye followers of me even as I also am of Christ." Can any one be a follower of those two great leaders in the great vineyard of the Lord, and not be favorable to Missionary Work? We know not how; for it was the great theme of their life. Shall we who have done nothing toward the salvation of the world, condemn all that others have done, and are yet doing, because we think their work to be a partial one? Shall we stand idle all the day long, refusing to go into the Master's vineyard and work, saying that the sound of the gospel has already been preached in all the earth, and at the same time condemn the work of all who do go into the work? "Happy is he that condemneth not himself in that thing which he alloweth."

Brethren, we hope better things of you in the future; and when you do go forth in the work of Missions,

## The Primitive Christian.

MEYERSDALE, PA., APRIL 18, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THOUGHTS ON THE ANNUAL MEETING.

The attention of many of our brethren at this time is directed to the subject of our Annual Meeting, and the best way of holding it to make it the most successful as a business meeting, and to make it the most satisfactory to the Fraternity. This great annual gathering of our brethren has not been regarded simply as a business meeting, but also as a meeting for devotional exercises, and as affording our brethren and sisters a very good opportunity for the free exercise and enjoyment of their social feelings as the children of God, and as members of the household of faith. In former years there was considerable preaching at the place at which the meeting was held, and also a lovefeast. It was very pleasant to have these seasons of worship when it could conveniently be done. But it was found necessary

to discontinue them. And although these services have been discontinued, the number of the members of our Fraternity has become such that it is found exceedingly difficult to accommodate all who attend the A. M. without interfering with the business of the meeting. Hence it seems necessary to adopt some course by which the attendance at A. M. shall become further reduced. But to do this without encroaching upon the privileges of the members, or without interfering with their social habits, may require judicious counsel. It is very desirable that our brethren and sisters themselves should see the propriety of reducing the attendance at A. M., without anything being done that they might consider unpleasant restrictions. And we hope there will be a disposition on their part to do that which will best promote the interests of the meeting as a business council, although by so doing they may have to deny themselves of some things.

The Annual Council proper is not formed by the great number of the members of the church present at our Annual Meeting. According to the order adopted by the A. M. of 1866 for holding our general Council meeting, the delegates sent by the district meetings, and the elders present, constitute the Council. The following language occurs in the regulations for holding the A. M.: "We recommend that the Annual Council be formed by the delegates sent by the district meetings, and by all the ordained elders present." We see from this provision in the order for holding our A. M. that the Annual Council proper consists of the delegates sent by the district meetings, and the elders present. Had this order been kept in mind and carried out, our Annual Councils for the last few years could have been held more in order, and more satisfactory than they have been held. So, perhaps, we do not need as much change in the general order of holding our A. M. to make it satisfactory to the brotherhood, and successful as a business meeting, as many may think we do. If the order that was adopted in 1866 is carried out, it will greatly facilitate the business of A. M. and prevent the disorder that sometimes occurred on such occasions.

Many of the brethren believe that if a satisfactory report of the proceedings of the A. M. is published many who have heretofore attended the meeting will not attend, as by reading the report of the proceedings they will be satisfied, and this can be done without incurring the expense of going to the meeting, and without occupying the room that those need upon whom the labors of the meeting devolve. Many have so expressed themselves.— And the idea is worthy the consideration of the brotherhood in considering the

propriety of a report, in view of the fact that the conviction is so general among the brethren that the attendance at our A. M. ought to be reduced. And there are at least two reasons why this should be done. First, the expense and labor in holding the meetings are such that there is a reluctance in many localities, as we have seen, to receive it. It is true, the money could be raised and the labor performed, if the feeling were not so general that there is an unnecessary amount of these required. It is thought by many that we can and that we ought to hold the meeting in a more simple and economical manner. But in the second place, the necessity of holding the meeting in a more simple and in a different way to what they are now held, arises from the consideration that the great multitude of persons present interferes in different respects with the transaction of the business of the meeting. The meeting is a general church Council, designed to do business for the brotherhood, and this should be kept in view, and everything avoided that might lessen the facilities for performing the solemn labors devolving on the Council. We hope that the change that is much desired and called for can be made, to the satisfaction and prosperity of the brotherhood. We have some other thoughts in regard to the A. M. that we designed to offer, but we must defer them until our next number.

### RELIGION MAN'S DISTINGUISHING PROPERTY.

In contemplating the world of wind and matter, there are many things to wonder at, and many things which impress the thoughtful observer with awe as well as wonder, and which are well calculated to lead him to not only admire the wisdom and goodness of the great Author of creation, but likewise to adore him on account of his greatness, "for he hath shewed us his glory and his greatness." If we consider the animal creation, what a great number of animals exist! Everything seems to be the dwelling place of living creatures.

But the variety of beings in the world is no less wonderful than their number. Then the regular gradation of beings from the lowest to the highest, is another subject highly suggestive and pleasant to contemplate. There are living creatures but little advanced above mere matter. And then there are others a little higher in the scale of being, and thus the gradation goes on until man, who was made in the image of God, is reached. And indeed this gradation in the order of beings is not only observed between the lower animals and man, but it probably pertains to the higher order of intelligences, occupying the space between man and God.

But it is man's distinguishing faculty



or that which gives him a character and position far above the inferior animals that we designed to offer some remarks upon. And the subject suggested the foregoing remarks as introductory. Man is distinguished from the inferior animals in the structure of his body. He is made to walk erect, which attitude is an advantage to him; he has hands, which are a convenience the lower animals have not; he has the faculty of speech, by which he can clothe his ideas with words or signs and thus intelligently and readily communicate with his companions. But then the lower animals have too a kind of natural language by which they can likewise to some extent, communicate with one another. While their bodily organization admirably adapts them to their places and for the purposes for which they were designed. And whatever superiority of bodily structure man may possess over the inferior animals, it is not that which mainly distinguishes him from them.—Man is also endued with reason; he forms ideas; he can compare these ideas together, and judge of their correctness, and then act in regard to them as his judgment may direct. But the lower animals possess instinct. This is explained to be "that power of volition or impulse produced by the peculiar nature of an animal, which prompts it to do certain things independent of all instruction or experience and without deliberation, where such act is immediately connected with its own individual preservation or that of its kind." Mr. Coleridge calls instinct "the power of selecting and adapting means to a proximate end." And he farther says, "When *instinct* adapts itself, as it sometimes does, to varying circumstances, there is manifested by the inferior animals, an instinctive intelligence, which is not different in kind from understanding, or the faculty which judges according to sense in man." Instinct, undoubtedly, as it has at times manifested itself in the lower animals, approaches to reason in man in some of its common operations. This being the case the presence of the reasoning power in man does not seem to be that which distinguishes him from the lower animals, since these also possess a power which approaches so near in its results to that of reason which is possessed by man.

Then that fact which most distinguishes man from the lower animals is not the peculiar structure of his body, nor his intellectual faculty; it is his moral nature; his sense of right and wrong; his tendency to believe in a future state, and his inclination to believe in a supreme Being, and to fear and worship that Being, and to seek his favor and avoid his displeasure. This religious nature may manifest itself in various ways, and in different degrees of intelligence and correctness. But however weak and erroneous we may

sometimes find it to be, wherever we find man, we find some indications of it.—Cicero and Plutarch declare that before their time not a single nation was known among whom no indications of religion were found. The same may be said in this age of the world.

"Even the poor Indian, whose untutored mind Sees God in clouds, or hears him in the wind, Whose soul proud Science never taught to stray Far as the solar walk or milky way— Yet simple Nature to his hope has given Behind the cloud-topped hill, a humbler heaven; Some safer world in depth of wood embraced, Some happier island in the watery waste, Where slaves once more their native land behold, No fends torment, no Christians thirst for gold,—

And thinks, admitted to you equal shy, His faithful dog shall hear him company."

But brutes show no indication of this religious nature. They are altogether ignorant of the Power that created them. They have no sense of responsibility. In short, they have none of the attributes of a moral nature. Man then is man, and entitled to the distinction that is given him among created beings on earth, not simply because he is a reasoning, but because he is a religious being. He alone can soar in his thoughts to God, and comprehend in any degree his relation and duty to him. And because of his capacity for communion with God, he condescends to reveal himself to him; as his Creator, Preserver, Redeemer, Benefactor, and his everlasting portion. And man, appreciating his relation to his Maker, and receiving in a proper spirit the revelation with which he is favored and honored, he obtains a knowledge, for which he has a capacity, of divine things and divine Characters, which constitutes eternal life. "This is life eternal," said our Lord in one of his prayers, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

And in the enjoyment of this "life eternal" man enters upon a career of glory and improvement which will increase the space between him and all inferior animals, and which will bring him to a greater resemblance to, and a closer communion with, the great "Father of lights."

#### RECIPROCAL LOVE.

We fully reciprocate the kind feelings expressed toward us by brother Brumbaugh of the *Pilgrim*. We have tried under all the circumstances through which we have passed to maintain Christian feelings toward our brethren of the press, and we trust a faithful examination of our record as given in our own paper, will not disprove what we here profess. We have a very exalted view of the dignity of Christian character. And though we have not "attained" to that dignity, we

can say with the Apostle Paul, we are "pressing toward the mark." And with our own Christian character as editors is closely identified the character of our papers. In a considerable degree they reflect the characters of their editors.—Hence we are exceedingly anxious that a high Christian character is maintained by the PRIMITIVE CHRISTIAN. We despise anything that is low, mean, or dishonorable. And while we are desirous of obtaining a liberal patronage for our paper, we are no less desirous that that patronage be obtained by means in strict accordance with Christian honor, truth, and justice.

But we editors do not our work alone. We and our work are subject to influences outside of ourselves. Brother Brumbaugh remarks, in alluding to the events of the past, which he calls "adverse breezes," "These things, we are made to believe, are not so much the fault of the editors as it is of some of our readers who seem to delight in their endeavors to throw a bone of contention between us." Well, if this should be the case, we hope we may exercise discretion, and resist such temptations.

Our position as editors is one of responsibility, and we hope we will all appreciate that responsibility, and work together for the promotion of the cause of our divine Master. "I am for peace," said David, and so say we. "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." And may editors, contributors, readers, ministers, Christians, and all men enjoy abundantly of this righteousness, which is the righteousness of Christ.

#### PROFESSOR MILLER AND OUR YOUTH'S DEPARTMENT.

Prof. Miller of the Plumcreek Normal School, has very kindly promised to write a series of articles for our Youth's Department. Natural History will be the subject of at least some of the series, and Botany is the branch of Natural History he begins with. The first of the series is given in our present number. We hope our youthful readers will appreciate the kindness of Professor Miller, and derive instruction and entertainment from his articles. And we hope that many of our adult readers, as well as the youthful, will be interested in the articles. We think, from the Professor's knowledge of the subject, that he will make his articles instructive. It is desirable that the subject be made as simple as possible, that it may be the more readily understood by those for whose benefit it is designed.—This, no doubt, the Professor will understand, and make his explanations and applications accordingly.

be careful that you teach no more than the Scriptures teach, for if you do, you are no better than the people you condemn. They, you say, do not teach enough; we may teach too much. They err upon one side, we may err upon the other. No doubt the reader will say, "*Physician, heal thyself.*" We are now at it. We are now doing Missionary Work we think, too, where it is much needed; and we do not want our brethren to oppose the work that was begun by the Lord himself and has been partially kept up ever since. Brethren, let us still pray, "*Thy kingdom come, thy will be done, as in heaven, so in earth.*" And then let us watch and work to the same great end. Farewell.

*Sinking Springs, Ohio.*

For the PRIMITIVE CHRISTIAN.

### Admonitory.

BY H. P. BRINKWORTH,

"So we see that they could not enter in because of unbelief." Heb. 3: 19.

The text above referred to has especial reference to the children of Israel. By reading their journeyings through the wilderness, we see more than once where they murmured against their leader, and showed signs of unbelief in the ability or power of God to lead them safely to that land which had been promised to them. This hard-heartedness and unbelief, we see, grieved their God, and he suffered them not to inherit the land: "Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it." Numbers 14: 23. "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." 31st verse.

So ought we, dear brethren and sisters, be very careful lest we come short of the glory of God, and fall through the same example of unbelief. Let us not murmur against the kindness and the blessings that are continually bestowed upon us, but let us rather have kind and obedient hearts; and though the world may scoff at us, or point the finger of scorn, let us remember our Master when here on earth. "He was despised and rejected of men, a man of sorrows and acquainted with grief." Isa 53: 3; and he says, "The world hated me before it hated you." Oh! if we could only view him derided, mocked, scourged, and spit upon, yet bearing all meekly; and in the midst of all, while the weight of the sins of the world rests upon him, and his very life-blood is eeking out upon the cross, we bear him yet breathing a prayer for his very murder-

ers—"Father forgive them, they know not what they do." Oh, what love must this be! And yet, dear reader, He suffered all this for you. Yes

For you he shed his precious blood,

On the cross, on the cross.

Oh, hear his all-important cry,

"Eloi, Lama, Sabachthani!"

Draw near, and see your Savior die

On the cross, on the cross.

*Jewell Centre, Kan.*

For the PRIMITIVE CHRISTIAN.

### A Specific for Wounds and Sores.

In reading on page 12 of PRIMITIVE CHRISTIAN, "A Confession," I was so well pleased that I thought it might be of good use to call the special attention of the readers to its contents; hence I shall name some of its ingredients.

First, then, Good will to men; 2. compassion; 3. a little patience; 4. a goodly portion of meekness; 5. a large part of humility; 6. love without dissimulation—no danger of the quantity, use it unmeasured. Apply with a free will in the manner brother M. M. Eshelman did, as the case may require. It will heal wounds a thousand miles off; provided, however, there hath been no obstruction made, such as taking advantage of a person; in such a case of making a wound, it requires a restoration in addition to the above specific. Hundreds, yea, thousands of wounds and sores are made inadvertently; such as appear in the upper corner of page 13, by using the word "we" in a rather sarcastic way! It is calculated, at least, to make a sore if we insinuate insincerity. Oh! when shall we be able to love our neighbor as ourself? When shall Adam learn not to put the blame on Eve, and Eve on somebody else? "Nothing warms the heart more than to own ourselves in the wrong." Why struggle so desperately to appear righteous? Better say, "I am sorry, very sorry, to have caused grief," when even you are not convinced that you have done wrong. Dedicated to those whom I love in the Lord.

F. P. LEHR.

### God Wants You.

Oh men and women, God wants you! A mighty conflict is in progress. It is the war of the centuries between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens; there is not a soul on earth who does not bear a part in it. Each and every one is for or against; neutral positions in this war, there are none. He or she that is idle is against God; and to be against him is to be in peril of irretrievable loss, for Jehovah will

at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may and should work. Wisdom cries, Work well. Some can do much; others but little; each can do something; all can do more than they dream.

Mankind are treading the verge of a wonderful age. Mighty foes heaven and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goads on all men. A trumpet-call sounds, "To arms!" Under a bloodstained banner, or beneath a black flag all are ranging. Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! Bestir thyself. Fold not your arms in lazy lock. At the foe. Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches. It is the last age of sin's reign on earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm; all that sin has disjoined and marred shall return sweetly into its assigned place, and be restored to its oldtime beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you that you are wanted in this sacred war. Again I say, Do something for God. Do it, even though it is but little. Enlist not for a day, not for an hour, but for life. Join the thinned ranks of the holy. Inquire reverently, "Lord, what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on time's battle field, eternal day will come ere long, its throne will be sure, and its rest will be sweet. The King cries, "Behold I come quickly, to give every man according as his work shall be." Then work, O reader, work for your Lord; he wants you.—*The Christian.*

—Could we see things as God sees them, we should not have a solitary wish for a single alteration in our circumstance; we should say, "it is well."



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.

### Natural History--Botany.

To the Boys and Girls who Read our Paper, Greeting.

MY DEAR YOUNG FRIENDS:—The editor of the PRIMITIVE CHRISTIAN and I have arranged for a series of talks on Natural History, and I have chosen Botany for the first lot of articles. Now the way I happened to think of it was this: Scattered all over the country, in the thousands of happy homes where the paper goes, are thousands of boys and girls who will go tramping over the fields full of plants and flowers that are getting ready for their appearance soon, and a too great number of them will not know anything about them in a scientific way. Now this ought not to be so, and I propose taking charge of about ten thousand of you and telling you something of the way plants grow and behave, and what they are called when they get their scientific dress on. I will try to make everything as plain as I can, though I give you all fair warning that I am going to use some hard words, which must be used, and which must be committed to memory, so that wherever and whenever I use them you will know just what I mean.

We will just proceed, with all the older boys and girls looking on and listening as if they knew all about it,—which, by the way, confidentially, they *don't*.

The first thing a man or woman does, who studies the nature of objects, living or dead, on the earth, is to group or classify what he is dealing with. The person who pursues these studies is called a Naturalist. If he studies plants, he is called a Botanist.

Now, boys and girls, and older persons who *don't* know all about it, let us consider some plan of classifying plants; and if we look all around us we can see that there are some plants like the rose, the sunflower, and the Johnny-jump-up, that always produce flowers; and there then are some like the puffball, the mosses and the toad-stool that never produce any flowers. So let us begin the classification by dividing the whole vegetable creation into two great parts—those which produce flowers and those which do not.

Now for the first hard names. Spell them, learn them, commit them to memory; for after this when I speak of a flowering plant I will say that it belongs to the *Phenogamia* (fe-no-ga-me-a), and when I want to speak of a flowerless plant, the word will be *Cryptogamia*. An

apple tree belongs to the *phenogamia*, because it has flowers; so do the ragweed and morning-glory for the same reason. The mushroom has no flowers, and consequently belongs with the *cryptogamia*. Now where is the boy or girl who can't remember that much in one week? One thing I want to caution you about is that you must not regard as belonging to the *cryptogamia*, such plants as have only small or almost invisible flowers; for the ragweed flowers just as well as the rose, and is *phenogamous* just as well. Now for some questions to see if you understand what you have been doing.

Is red clover *phenogamous* or not?

Is a toad stool *cryptogamous* or not?

Is corn a *cryptogamous* or a *phenogamous* plant?

In our next talk, next week, we will classify plants as to their growth; and now, at any time that you want to ask any questions about Botany, if you will write to me at Elderton, Armstrong Co., Pa., where I am teaching in our Plumcreek school, and if you will put a postal card or a stamp in your letter, I will answer your questions, if I can, and will be glad to hear from you about anything connected with this interesting branch of study.

Prof. HOWARD MILLER.

### Locust Eating.

We read in the Bible that the food of John the Baptist was "locusts and wild honey." A great deal of pains has been taken by commentators to prove that it was not what we call locust, but the fruit of the wild carob tree, that John ate with the honey that he found in the wilderness where he lived.

But I do not think that anyone who has traveled in Arabia, found rest and shelter in an Arab's tent, and been a guest at his hospitable board, would thus judge of what the Bible means by "locusts." In Turkey, Persia, Arabia, and all that region of country, locusts—genuine, *bona fide* locusts—have been eaten from remote antiquity; and to this day they form an important item of the food used by the common people. The Bedouins collect them in immense quantities, and after a partial drying, pack them in sacks. Then at their convenience, when the season for collecting is over, they steam the insects in close vessels over a hot fire, winnow them in broad baskets to remove the legs and wings, and then pulverize between flat stones. When wanted for food, they are only moistened with a little water, just as the Arabs do in preparing

their date-flour, and then the repast is all ready.

The Turks eat locusts in the same way, and by very many other Orientals they are regarded as the choicest of dainties.

The Moors boil or fry them, seasoning with salt, pepper and vinegar; and they pronounce them even superior to quails and pigeons. The Hottentots make from the eggs a delicious soup; they also roast the locusts over a slow fire, and eat them as we do caramels or bonbons. Dr. Livingstone says he used them at first from necessity, when deprived of all other food; "but, strange to say, grew daily more fond of them, and at last preferred them to shrimps or oysters."—*St. Nicholas*.

### What Idleness Does.

Many young people think an idle life must be a pleasant one, but there are none who enjoy life so little and are such burdens to themselves as those who have nothing to do. Those who are obliged to work hard all day enjoy their short period of rest and recreation so much that they are apt to think that if their whole life were spent in rest and recreation it would be the most pleasant of all. But this is a sad mistake as they would soon find out if they made a trial of the life they think so agreeable. One who is never busy can never enjoy rest, for rest implies relief from previous labors; and if our whole time were spent in amusing ourselves, we should find it more wearisome than the hardest day's work. Recreation is only valuable as it unbends us; the idle can know nothing of it. Many people leave off business and settle down to a life of enjoyment, but they generally find that they are not nearly so happy as they were before, and are often glad to return to their old occupation to escape the miseries of indolence.—*Sel.*

THERE are thousands of our successful money makers who are paying a big price for their fortunes. It is not charged that they are dishonest or in a wicked line of business, but simply that they sacrifice too much that is better than money, in order to get money in quantities which make a burden rather than a comfort, and which, so far from adding joy to life, in many cases bring life itself to a premature end. The price is surely too big.—*Pres. Tuttle*.

—We learn to climb by keeping our eye, not on the hills that lie behind us, but on the mountains that rise before us.

The Great Teacher directed his disciples to the flowers of the field, as receiving the special attention of our heavenly Father, that they might learn to trust in him, and not give themselves an unnecessary or undue amount of care for the necessary blessings of life. And he used the vine to illustrate the important and close connection between himself and Christian believers. May the articles alluded to lead our readers to think more of God, that they may know him better, and love him more. We hope their character will be such that will produce this tendency.

"Oh! for the expanded mind that soars on high,  
Rang'g afar with Meditation's eye!  
That climbs the height of yonder starry road,  
Rising through nature up to nature's God.  
"Oh! for a soul to trace a Savior's power  
In each sweet form that decks the blooming flower;  
And as we wander such fair scenes among,  
To make the Rose of Sharon all our song."

**A REQUEST.**

Having had a considerable amount of money to pay this spring, more than we expected, we find ourselves in much need of funds to meet approaching liabilities, and to pay our current expenses. We are therefore compelled to call upon those who are in arrears with us for our paper and for books received in 1874 and 1875. We have been indulgent and waited with our patrons a reasonable length of time. We now ask them to remit at once the amount due our office. Our paper costs us much time and money, and we hope our patrons will appreciate our situation, and spare no effort to respond favorably if possible to our request. Our appeal is to those who owe us on old accounts, for debts made in 1874 and 1875. These should now be settled if possible. Brethren and friends, please give our request your early and earnest attention. And by remitting the amount due us, whatever it is, you will greatly oblige us.

**ERRATA.**

Our proof-reader in reading the proof of our article in our last number on brother Miller's book, overlooked a typographical error which entirely obscures the idea designed to be conveyed. We said in the second paragraph of our article when alluding to the subject of Non-conformity, "He draws his arguments from the Bible, and none who accept that book as the standard of Christian faith and practice, can consistently object to his general conclusions." Such was our language in our manuscript, but in the printed copy the word "constantly" is used where the words "can consistently" should have been used. In the same paragraph read "difficult" for "difficultly."

**MINUTES WANTED.**

We should be pleased to have the Minutes of 1839. If any of our brethren can furnish us with them, they will confer a favor upon us by sending them at once. They can be returned if desired.

**Gleanings and Gittings.**

Bro. Isaac Kilhefer, Ashland, Ohio, April 2nd, says:

"As you published what I wrote to you in regard to brother D. M. Witmer, I will inform you that he has passed over the river of death. He died on the 30th of March, and was buried on Saturday, April the 1st. We feel very sorry to part with our dear brother. He was an extraordinary man for kindness and uprightness in all his dealings with his fellow men, and was, consequently, much beloved by all his neighbors; but we hope and believe that our loss is his great gain.

Bro. George W. Keim, Creston, Union Co., Iowa, April 5th, says:

"Some want to know if we have any brethren living here, or any prospect for a church. I would say, I am receiving letters almost daily, from brethren, since my last notice in our papers. Brethren are writing to me from all parts of the United States, or near about, and quite a number of them say they are coming here to look at this country this coming summer. I have up to this time received about thirty-five or forty letters, and I think, out of so many, surely some will make up their minds to stay with us. I have letters from several ministers that will perhaps be here sometime sooner or later. Brother Studabaker of Illinois will be here in May, the Lord willing. I am at present rejoiced to think of the prospect of a church. I am yet prepared to furnish real estate Journals. Send along your names; I will send you one free."

Bro. A. M. T. and sister M. C. Miller, Marshalltown, Iowa, writing April 2nd, say:

"The Seventh-day Advents have sent a missionary in here this winter. It is said that he is a very good talker, and quite a number have been converted to his belief. Some are reading for themselves. A gentleman was here yesterday, and though he is not of their belief, generally, he cannot see why we, as Christians, do not keep the seventh day as the day of rest, saying, "It has been blessed," &c., and that he hath looked through the testament and cannot find where the day was changed from the seventh to the first. We would like some help from you in regard to the time, and by whom it was first kept as the Christians day of rest. We presume history would disclose if it was kept by the apostles. We believe it (the first day) to be the Christian's holy day, but would like to have more light on the subject. We want you to send us the best treatise on the subject that you know of, or tell us where to obtain one. We will remit the price of it. We would also like an article on the subject, from your pen. We wish to post ourselves better in regard to this matter, that we may be ready, when op-

portunity presents itself, to do a little good. Please let us hear from you at your earliest convenience and very much oblige."

In response to this appeal we will say that next week we expect to publish an able article on this subject from the pen of brother R. H. Miller.

Bro. J. W. Stein, in writing from Linside, Monroe Co. West Va., March 31st, says:

"We desired much to stop with you, and a number of dear brethren who had solicited a visit before our return home, but time forbids. We have had seasons of spiritual pleasure and profit since we reached Va., though our time has been partly spent with relatives and old Baptist friends, entirely away from the brethren, during which, standing alone, with the Divine assistance, we did the best we could to give a reason of the hope that was in us. According to promise, we will try, if the Lord will, to reach brother R. H. Miller's at Ladoga, Ind., next week, on our return homeward, where brethren may address us for some days. Would love much to be at our A. M. this summer if our time had permitted, but we begin to feel anxious to see our little body at home."

In another column of this issue, will be found a letter from our Danish missionary. We are glad to hear that he and his family have reached their destination, but sorry that they had so much sickness on the way. Now brother Hope is in his field, and, no doubt will soon learn that practical missionary work is very different from fine, speculative theories in relation to it. Let us bear him up in prayer and by rendering assistance in every possible way. The following is of a later date:

W. OYENS IN SCHLESWIG. }  
March 20th, 1876. }

I have traveled all over Denmark to get the Danish Fund. I have not been able to rent a house or rooms; as the custom is they only move twice a year. I saw a place here that I may perhaps get by May next. To board, will cost us \$40.00 a month; but if we keep house, we will have it cheaper. But everything costs double what it used to when I was here. The mission has a good prospect here, as the Germans force the people to hear German preaching every second time, and that they do not like. I cannot see that we can carry on this mission for less than \$400 00 a year, when we expect to cover some of our expenses by our own hands. Will you please send us the papers. Address Christian Hope, Smed R. Madsen, Eiby Station, Denmark, Europe.

**ANNOUNCEMENTS—DISTRICT MEETINGS.**

For W. Va., will be at West Fork, Musserville church, 16 miles S. of Clarksburg, 3 miles W. of Jane Lew, May 12th, 13th. Stage from Clarksburg to Jane Lew.

J. R. RADCLIFF.

Middle District of Indiana, Clear Creek church, Huntington Co., April 26th. Be at Huntington on the 25th for conveyance.

J. R. Wolf.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## Were We Right?

I see in No. 12, present volume, Bro-Miller of Deer Park, Md., asks, "Were we right" in "starting a prayer-meeting?" I would say, yes; and in support of the affirmation, would refer the brother to the Acts of the apostles. 2: 5-12. At the time when the disciples were persecuted above measure, and James had been slain with the sword, and Peter was apprehended, and put into prison, and bound with two chains, see how the prayer of the church prevailed, and Peter was delivered in a miraculous manner by the hand of an angel of the Lord. And when he came to the house of Mary, he found them praying. The admonition of the apostle Paul is, "Pray without ceasing." And our Savior says, "Ask and ye shall receive."

But I have also a question to ask. Where brethren are too far apart, as is often the case here in the west, and cannot meet in a prayer-meeting capacity, should they attend the prayer-meetings of other denominations that differ so much from us in faith and practice? May God in his infinite wisdom and mercy guide us by his Holy Spirit into all truth.

MICHAEL MYERS.

Macksburg, Iowa.

## How was it Done?

Will some of the brethren inform us how the soldiers cast lots for Christ's vesture? *Math. 27: 35.* Did each one give his voice as to who should have it? Or did it become the property of one of them by chance, through an unforeseen occurrence? It seems according to *St. John 19: 23*, that there were four soldiers engaged in the parting of his garments, and they made four parts of them, to each soldier a part. Now the coat was without a seam, woven from the top throughout, and consequently they would not rend it, but agreed amongst themselves to cast lots for it, whose it should be. What does casting lots mean? Brethren, tell us. How was it Done?

J. D. YODER.

PURPLE CANE, Dodge Co., Neb., }  
March 18, 1876. }

## Dear Primitive Christian:

As you have solicited news from all parts of the brotherhood, I will say that in this part of God's moral vineyard, we are all well, as far as I know. We had a remarkably nice winter till the first week in this month (March), since which time it has been raining or snowing nearly every day up to this date. There is nothing being done in the line of farming.

Brethren John and David Holler of New Lebanon, Montgomery county, Ohio, landed here on the 9th inst., and have settled amongst us. We hope some more of the dear brethren will follow their example. There is plenty of room. Brethren, come on, and help us to build up a church. You can get good land here at from \$2 to \$10 per acre; and there are some second-hand homesteads to be had yet for almost nothing. Now is the time to come and get good homes; for in a few years land will all be gone, and it is rapidly advancing in value. We insist on those

who have to rent or who have small farms to come here and secure homes, while land can be had for almost nothing, and thus form a church at once. I will give any desired information to those who will apply to me by writing.

We now number about fifty members, with two speakers and five deacons; but we are scattered over seven or eight counties. The field of labor is so large that we want to divide our district; and we pray the Lord of the harvest to send forth more laborers. We have set the second Saturday of April for the time of our council to consider this matter, after which we will write you more fully concerning our spiritual progress. There is a great field open here for doing good, and there are many calls for meeting that cannot be filled. Brethren, the call is great. Who will come over and help us? Both speakers and lay-members are invited. We think you can do well both temporally and spiritually. Do not think that we are out of the world. We have fine lands, well watered, and can raise all kinds of grain and vegetables in abundance. Any of the brethren passing through on the Union Pacific R. R. are invited to call and see us, and look at our country. We live 50 miles west of Omaha, and 4 miles north of Roger's Station.

Pray for us that our little church may prosper, while we shall look forward with the hope of a large church in a few years. I remain your weak brother in the Lord.

J. P. MOOMAW.

RURAL VALLEY, Armstrong Co., Pa. }  
April 1st, 1876. }

## Editors Primitive Christian:

Where give you a little church news for your worthy paper.

On the 18th of March brother S. W. Wilt and myself started to visit our brethren in the Glade Run district. On the evening of the same day we commenced meeting in the John meeting-house, and continued to meet for the worship of God, day after day until Tuesday, 21st, on which day five were added to the number of disciples, by being immersed in the name of Jesus Christ.

On the evening of the 21st we commenced meeting at the Glade Run meeting-house, and continued the same, day and evening, until March 29th. During these services four more were brought to feel the necessity of salvation, and were added as those above. One of this number was formerly a prominent member of the Baptist fraternity, and although her friends opposed her very strongly, and forbade her to enter their dwellings if she would unite with the people of God, the Lord enabled her, by his grace, to do as our blessed Savior taught, that is, to love him more than father or mother, houses or lands. Though her father and mother have crossed the Jordan of death, she manifested the same spirit taught by the immaculate Son of God. Although friends are very near and dear to us, and while we should esteem them very highly and love them much for their charity and all the good qualities they may possess, yet when they stand between us and our God, may God help us to do as we are taught by one of the holy Apostles,—"Serve God rather than man." We should love our blessed Jesus more than we do our friends. He is said to be "the chiefest among ten thousand" and "altogether lovely." He also "sticketh closer

than a brother." May God enable our dear sister to be faithful with all God's chosen and peculiar people, and may we all unitedly pray for those who oppose the divine behests of high Heaven, and by so doing oppose their own happiness. We feel truly grateful to our dear brethren and sisters for the special interest they manifested in our welfare while we tried to labor for the salvation of sinners. May they yet, in the future, see the fruits of their prayers, is the sincere desire of your weak brother in Christ.

J. B. WAMPLER.

## Poor Fund.

## Brother Quinter:

This is a subject of considerable importance, but I desire to express my opinion in as few words as possible. This subject has been on my mind for some time; and I think it should be taken into consideration by every brother and sister in the church. I rejoice to know that the brethren have instituted a Poor Fund; though I think it might be improved on considerably. I fear many will be subject to disappointments, as the amount will vary, from year to year, according to circumstances. Now I will try to give you my plan, hoping some one will have a better plan than this.

First, I think our A. M., as it has been conducted, is a great and unnecessary expense. Let us send our delegates there to do the required work, and the rest of us stay at home. What is the use in providing for thousands of people that have no special business there? Would it not be better to take the money that is unnecessarily paid out there and apply it to the Poor Fund? Let the A. M. organize a general fund, say of ten or twenty thousand dollars, and that money to be loaned to the brethren for good purposes, such as building churches, or any other good work, at six per cent. per annum, and the interest be applied to the Poor Fund, in order to supply the poor with reading matter, and to bear the expenses of travelling ministers. The call is from all sides for help, and I think the brethren are fully able to supply the demand, if the proper course will be taken.

D. KINZEY.

Covington, Ohio.

HORSE SHOE RUN, }  
Preston Co., West Virginia, }  
March 29th, 1876. }

## Brother Quinter:—

Please give this a place forthwith in your paper, in reply to brother B. F. Miller of Garrett county, Md., in No. 12, p. 187. As to the land, it is good, and can be had on good and cheap terms, and is at the head of market, and as to the ministerial help, that is much needed; but as to the organization and prayer-meeting, to leave it in such a gloom and darkness would be injurious to the good cause. I am a lover of prayer and prayer-meetings, but all things in order. I shall try to give some light on the subject.

There were some members gathered in that place, mostly by Elder Jacob M. Thomas. Then arrangements were made by J. M. Thomas, Solomon Bucklew, Jeremiah Beeghly and myself to give them a monthly meeting, so each one preached for them every four months; and after a long time the brethren gave it into my charge, as I was nearer, and I proposed

to them to have a prayer-meeting on Lord's day between preaching days, and they willingly consented to it. This was carried on for some time, and the number of members still increased,—some coming in by baptism, and some moving in from other localities. Then we organized, and this was and is called Oakland, and not Glade Valley church. Now they had one minister, Thomas Nair, and two deacons. In a short time after this (which was not last fall, but last fall a year ago), the church thought it would be better to stop the prayer-meeting for the present, in the manner in which it was conducted, of which I will say nothing now. After this, Chambers Glenn, a minister, moved to Oakland, and they had preaching every Lord's day. So no more was said about the prayer-meeting till it travelled all over the United States in the PRIMITIVE CHRISTIAN. Last summer there were two more deacons elected in that place; and last fall one of the ministers and one of the deacons moved to the Valley of Virginia, and one of the other deacons to Ritchie county, W. Va., and this winter the other minister moved away from that place, and several of the laity have moved to other localities. Is the downfall of that organization due to the removal of members, or the want of a prayer-meeting, which they can have at any time they agree on the subject?—Judge ye, brethren and sisters, and readers of the PRIMITIVE CHRISTIAN.

I think I am the person referred to in the above article. I do not subscribe my name S. Fike, but S. A. Fike, or  
SAMUEL A. FIKE.

BUNKER HILL, KANSAS,  
March 30th, 1876.

Brother James:

If you will permit, I would like to answer some of the many questions I have been asked by our dear brethren. It is almost impossible to answer all and all the letters I got, but I will do the best I can.

First, I live two miles from the Kansas, Pacific rail road. We have a good school-house and get the tax of twenty-nine thousand dollars from the railroad Co. and the bed and railing stock of the road in our district. The water is good, and there are some good springs. Wells vary in depth from ten to sixty feet, in our neighborhood. There are five or six coal banks opened within seven miles of us. Timber is middling scarce. There is no alkali or hard-pain; soil, dark loam and deep. Lumber dressed, from twenty-seven to thirty-five dollars, per 1,000. Shingles \$3.00 to \$5.00 per thousand. No fear of Indians. Splendid stone for building. On the bluffs, land mostly rolling; some very level too. Every other section is railroad land which is nearly all sold. Near by it sells at from two to ten dollars per acre. There is some Government land on the same section I am on yet to homestead or pre-empt. There is a good deal vacant yet. All kinds of small grain grow; good spring and fall wheat. I don't claim corn as a sure crop. Mellons grow very plentiful. We had a good crop of corn last year. Fall wheat looks well, that was sowed early. Our roads are always good, winters dry and not as cold as in Pennsylvania. The land is nearly all prairie, and no brush or anything to hinder one from plowing. The grasshoppers

were here and did some damage, but I think they will not soon come again. The people have plenty of wheat here now. We have men here now that used to make their living at chopping wood in Pennsylvania and last year raised 150 bushels of wheat.

Now, my dear brethren, your and our prayers have been answered. The brethren of the Solomon's Valley, Kansas, were here, and preached for us, and we had the best meeting I ever was at. One precious soul was baptized, and there are a good many that are nearly persuaded to come. But Satan is going around as a roaring lion; and we would ask you again to pray for us. We feel certain that God is for us. There are eight members here now. We are all well for which we always try to be thankful. From your weak brother,

W. B. HIMES.

#### An Acknowledgment of Favors.

Dear Brother James:

I wish to acknowledge through the columns of the PRIMITIVE CHRISTIAN the reception of a bundle of tracts and pamphlets from brother J. H. Moore; also, several numbers of the PRIMITIVE CHRISTIAN from sister Sarah Beckly, of Iowa, also, a treatise on Trine Immersion sent by brother B. F. Moomaw. These kind brethren and sisters have been made to feel for those in Kentucky that are hungering and thirsting after righteousness, and those that are seeking for the strait gate and narrow way. I feel very thankful to them for the interest they have taken in my friends, and my duty to God and man by distributing them where I think they will do the most good. Yes, I feel truly thankful that there is a way open for me to work for my Savior. I have long wished that I could make myself more useful in the Redeemer's cause, but the force of circumstances and the condition I was placed in, seemed to retard my efforts. But as our Savior does not require any thing more than a reasonable service, I hope he will forgive the past, and in the future I hope to make myself more useful in his cause. I feel that I must put in my time as best I can to his service. I must do his will while it is called to day, "for the night cometh when no man can work." Brethren and sisters, pray for me, that I may be able to let my light so shine that others seeing my good works may join in and feel like assisting me in convincing the ungodly of their errors and leading them to Christ.

Your sister,  
CHARLOTTE T. BOND.

Great Crossing, Ky.

HAMILTON, Mo., March 28th, 1875.

Dear Friends:

I left Dallas, Texas, Feb. 18th, on the 7 o'clock train in the morning, and arrived at Parsons, Kansas, at 1 o'clock the next morning, where I stopped two days to visit cousin Walter Deardorf, formerly from Goshen, Ind. They bought a beautiful farm two miles from Parsons, and were building a nice house on it. That is a beautiful country, but I think timber is rather scarce.

I left Parsons on Monday morning and arrived at St. Joseph, Mo., the same evening. I stopped there two days to visit my nephew, John S. Welch, also

from Goshen, Ind. I had a pleasant visit. I left there on Wednesday evening at 5 o'clock and arrived at home about 8 o'clock. My husband and children met me at the train. This was again a happy meeting after an absence of ten weeks and two days. I found my family and son-in-law's all well, and got along well while I was gone. I can truly say I felt that I had much to be thankful for, as the Giver of every good and perfect gift watched over me, guarded and protected me through a strange and distant land.—I enjoyed my trip very much, and had a pleasant time while in Dallas, Texas, with my children. They spared no pains to make me comfortable while I stayed.—They insisted on my staying longer, but as I had never been away from my family so long, and they wrote and told me what beautiful winter weather they had (I think milder winter weather than we ever before had since we are in Mo.), I concluded to return, as they were already planting potatoes at Dallas, and thinking we would, perhaps, have mild weather the rest of the winter. But I am sorry to say it changed soon after I came home. On the 27th of February we had quite a snow-storm, and I took a severe cold, and have had more or less ever since. Yesterday, the 27th of March, we had the greatest snow storm we ever had since we are in Mo., which is 8 years. There were snow drifts from three to four feet deep. You need not wonder that I have wished myself in Texas again, to stay till the cold weather was over; for while I was there the weather reminded me of April and May, with the exception of about one week. I enjoyed better health while there, and coughed less, than I have for years. The climate agreed very well with me. I do think there are good openings in Texas for good farmers. They have some very poor farmers there. If some of our eastern and northern farmers would go there, they might teach them considerable. I am pleased to hear that my first letter has created quite a stir among some of the brethren. My son received a number of letters of inquiry before I left. I received one from sister Sarah A. Daggett, Ashton, Ill. Did you receive my letter? If so, please let me know what conclusion you have come to, and how many think of going. Dear sister, should you or any of the dear brethren move to Texas and be dissatisfied, cast no reflections on me. I do think it will make a splendid country. I heard an old settler on the cars remark that Dallas was bound to make one of the finest cities in Texas, as the surrounding country is good. People come 125 miles from the frontier to buy wagons from my son, and do their main trading; and besides they bring in a vast amount of cotton. I saw two wagons hitched together, the front one had eleven bales of cotton on it, and seven yoke of oxen hitched to it; and two teams with six yokes. Cotton raising is a great advantage that we do not have here. Some wished to know if wood is plenty. They buy the best in Dallas for from \$3 to \$4 per cord.

Brother Martin and sister Swank from Cerro Gordo, Piatt county, Ill., visited our children, and they were well pleased. We had a letter from them while I was there, and they talk of spending next winter at Dallas. Brethren and friends, you that wish to go to a warmer climate, can now form a faint idea from this whether you would like to go there to live, and



help build up a church and extend the borders of Zion's kingdom. There is one thing, brethren, we should always consider, and not look on the bright side alone, and flatter ourselves that everything will suit us. I have lived in four different States, and I have always found some disadvantages and many disappointments, and I never expect to find perfection until I reach the other shore. I can truly say I was made to rejoice while in the sunny South among entire strangers (except my children); yet I was not alone.—I had a true friend that I could hold sweet communion with, when all around me were asleep. Yes I could worship the same God I do at home. My mind was often seriously impressed while so far from home, not knowing whether I should ever meet my family again. I knew that I had three in the spirit world waiting for me to come, and one has made the good choice. My sincere prayer to God is that I may live to see my children all happily converted to God. Brethren, I feel that there is not enough missionary spirit amongst us, when I see so many that know nothing about the Brethren; but how can the poor ministers go unless the church sends them? Let us arouse to a sense of our duty.

Your weak sister in the Lord,  
ELIZABETH WITWER.

WESTER BRONDERSLEN, }  
March 16:h, 1876.

Dearly beloved brethren and sisters in America, the grace of Jesus, the blessings of God be with you all. Amen.

To day I write to you from our dear Christian Hanson's home. Long has he been waiting, and now he is glad, and I with him. We have been conversing together about his standing, and of you as God's people, and about your peculiarities as such; about the mission, and where to start, &c. He holds the same views as before; and even in things not known to him, as nonconformity in dress, he sees the propriety in it. On war, oaths, and other things, he is a conformed brother; also the doctrine of baptism is clear now to him. He requested me to tell you that so far as he knows he is of one mind with the church; but he would like to know all about us, as a church, and then would the question of admittance come up.

#### ABOUT THE MISSION.

We have come to the conclusion to go to a city in Schleswig, there rent us a little home, buy some furniture and board ourselves; and from there try to proclaim the gospel. I expect to get printed five hundred copies of each of our different tracts, and see how they work before we get more. I see no prospect for us, as some thought we should, to work for our living and preach the gospel; for here are plenty people to dig, and even plenty who are not ashamed to beg. Though this much we have promised and will try to keep, that when time and digging meet us in our way, we shall be just as faithful in digging as we desire to be in preaching; but for the rest we look with an eye of faith, through you, to our dear Father, who moved you to send us to this strange land; for, indeed, we find it strange. We are still strangers to our relations, and can expect no help from them.

Our journey was a trying and troublesome one. We were on the stormy ocean

12 days, the greater part of which I was more sick than I ever was; still, I had to attend to my little Anna, as my wife's ill health got worse, and worse, every day, by sea-sickness and cold. Then, too, our little baby took sick, very severely, the last two days on the water, and is still very low. By those circumstances we came also into many unforeseen expenses; especially since we came on land, for our friends, the Germans, thought good in our weakness to relieve us of all our money, if possible. Had we not received \$12.00 the Danish Fund of brother Brumbagh, in Huntingdon, Pa., we would have been compelled to sell our clothes. But the Lord, who tries us in the furnace of affliction, knows how to provide and prepare his little ones for temptation. We know we were afflicted in his cause, and that if we had to roll to and fro, up and down, having plenty and good things to eat but never permitted to enjoy them, that we still were on the way to carry out the great commission of our Lord, in your name; and even if it should cost us our little one and our dear companion, we knew the Lord would bring us here for your sake, that you, as his church, could obey his commands. We thought of you in your comfort and plenty, and thanked God that you did not know our pain or distress. We thought, too, of some who think this is carried out for a big name and honor, that it would do such good to be in our place a few hours, to acquaint themselves with the reality. We thought of others who were on their knees pleading for us. We remembered those who have been doing all for us in our wants, and spared themselves no trouble to help us. We see you all in the spirit, this minute, and we can weep in this sheet. We wish you the best blessing of our Father. We groan to be kept faithful to our trust. We commit you and ourselves into his hand, praying to gather all into his kingdom. We ask you to pray for us, and bid you farewell.

Yours in love,  
CHRISTIAN HOPE.

MACEDON, Mercer Co., Ohio, }  
March 18, 1876. }

#### Dear Editors:

I will give you some news from this part of God's moral vineyard. Brethren Samuel Murray and Samuel Butterbaugh were with us on the 3<sup>d</sup> of March and had some meetings; and five precious souls were made willing to come out on the Lord's side, and were baptized, and are on their way rejoicing in the God of their salvation. There was also one reclaimed. We now number 17 members. Brethren S. Murray and Peter Cauffman expect to be with us on the 10<sup>th</sup> of April, and we expect to get some more then, as one has already said so.

As there have a dozen or more brethren written to us about the country, I would say that we have just as good land as there is in any part of Ohio. I would say for the benefit of all the brethren, that a great many people want to sell out here and go west, and consequently offer their lands cheap. For a sample, there are 80 acres, about 40 acres cleared, good land, good log house and log barn, and a splendid well of water on it, and lies on a good road and close to a saw-mill and a school-house—price, \$2,400. There are plenty more such close to us. And tim-

ber land can be bought. There are 170 acres of timber land—good timber and good land—price, \$2,000. A tract of 40 acres, land good—\$500. There is some cheaper yet. There is a brother about to buy a farm here for \$3,000. Health is as good as anywhere else. Water is good in most places.

There are parts here where the people never heard the Brethren preach yet, and there is a large field open here for much good. Brethren, I have often been deeply impressed when looking over the PRIMITIVE CHRISTIAN and seeing how many speakers assemble together, and we are out here by ourselves, and sometimes are for three months without meeting, while there is such a good prospect of doing so much. Let us be a little in earnest for the heavenly land, and try to bring others into the fold.

This is a good place for those who have but little money; and as there is a prospect of doing so much good, I think some will come. Come, brethren, lay members and ministers. Those who intend to come, should come in the spring, or the price of land might advance. I will now close, hoping to see some dear brethren coming in. Brethren and sisters, pray for me that my faith fail not.

Yours in gospel love,  
CHRISTIAN BIRK.

#### MARRIAGES.

March 23<sup>d</sup>, 1876, by Elder Joseph I. Cover, Mr. JOHN F. HESS and sister AATTIE HIBBS, both of Fayette county, Pa.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Middletown, Henry county, Ind., Feb. 8, 1876, ANNA CLARA daughter of brother Daniel and sister Miller, aged 15 years, 4 months and 29 days. Disease, consumption. The funeral was conducted by brethren Geo. Hoover and J. W. McClure, in the Christian meeting-house in Middletown. Her remains were interred in the Brethren's burying-ground two miles east of Middletown.

LIZZIE HOOVER.

August 10<sup>th</sup>, 1875, FRANKLIN, son of brother Amos and sister Justina Smith, aged 4 months and 29 days. Funeral discourse by Eld. Heil Hamilton and A. Rinehart.

Within the bounds of the Mobern church, Wayne county, Ohio, March 25<sup>th</sup>, 1876, JACOB MOWRY, aged 87 years, 11 months and 10 days. He was born in Cumberland county, Pa., April 15<sup>th</sup> 1788, and came to this country many years ago. He was the father of 7 children, and had 23 grandchildren and 19 great-grandchildren. He was buried in the Mennonite graveyard on the 27<sup>th</sup> of March. His funeral was largely attended, and the occasion was improved by the writer and Peter Truxel (Mennonite), from Heb. ix 27. He had made no profession of religion. How sad it is to see so many golden opportunities and precious hours pass by unheeded. Sinners, take warning, and put out of your return to God; as we have but this lifetime to make our peace with him, and there is no repentance beyond the grave.

CHRISTIAN HALDEMAN.

In the Nettle Creek congregation, Wayne county, Ind., March 29<sup>th</sup>, 1876, brother JOHN A. HOOVER, aged 79 years, 11 months and 6 days. He was born in Bedford county, Pa. At the age of 17 he moved to Ohio, and afterward to Indiana where he resided until death. He and his surviving companions raised a large family of children, and have seen them come into the church of God. His death came to him as a thief in the night. He arose in the morning, ate his breakfast, and was apparently as



well as usual. He went out to attend to some of his domestic affairs, when suddenly he fell to the ground. His son carried him into the house after which he drew only a few breaths and then expired. Oh, may the broken family realize that they are not without God in the world, neither without hope in a glorious resurrection. May this visitation cause them to think much of Heaven and eternal things and to pray without ceasing, and cause them to feel that what God does is well done. Funeral by the Brethren from Matth. xxiv. 44.

LEWIS W. TEETER.

In Spring Creek branch, Ind., Nov. 4, 1875, GEORGE MESSINGER, aged 74 years, 11 months and 7 days. The deceased was born Nov. 27th, 1800, in York county, Pa. He emigrated with his parents to Ohio, in 1813. Was married April 24th, 1823, and lived with his companion 53 years. Had 6 children, all of whom are living; 23 grandchildren, and 16 great-grandchildren. Had been a member of the German Baptist church some 18 years. His remains were conveyed to the Brethren's cemetery, near Dodge-town, Kankasko county, Ind. Funeral discourse by Davis Younce and other brethren.

Also, in Whitley Co., Ind., Jan. 28th, 1876, ELIZABETH ECKER, aged 40 years, 4 months and 21 days. Funeral discourse by the writer from Luke xii. 40. JONAS UMBRAUGH.

Within the precincts of the Big Grove congregation, near Dysart, Tama county, Iowa, March 30th, 1876, of rheumatism, friend JOEL S. McFARLAND, step-son of brother George Aschenbrenner, aged 19 years, 2 months and 25 days. He was a kind and obliging young man, beloved by all who knew him. A short time before he expired, he expressed a strong desire to be united with the church by baptism, but his physical condition would not permit. Another solemn warning against delays. Funeral discourse by Elder Peter Forney, from Rom. x. 13, to a crowded house of friends and relatives. GEO. W. THOMAS.

(German paper please copy).

On the 22nd of Feb., 1876, sister POLY CAVAN, of Panola, Woodford county, Ill., aged 67 years, 1 month 14 days. Sermon by the Brethren from Revelations: "Blessed are the dead who die in the Lord from henceforth; yea, said the Spirit, that they may rest from their labors, and their works do follow them."

April 1st, 1876, of pneumonia, friend JOHN YOUNG, Nicholson township, of Fayette county, Pa., aged 66 years. Friend Young was a worthy citizen and pleasant and agreeable neighbor, and a warm admirer of the Bible and the gospel practice of the old Brethren. Not being in the circle of his former brethren, he allied his company to us, yet never became a member in the full fraternity. Funeral services by the undersigned and Elder David Johnson of the Mennoite fraternity. Discourse from 1 Cor. xv. 26, to a large and attentive audience. JOSEPH I. COVER.

In the Monticello church, Cass county, Ind., on the 19th day of March 1876, our much esteemed brother JACOB YOUNG, in his 52nd year, leaving a widow (a sister) and 9 children to mourn the loss of a dear husband and father, though not sorrowing as those who have no hope, as he tried to live faithful to his profession, and in his last sickness had the elders called, and was anointed with oil in the name of the Lord. Funeral by the Brethren, from latter part of Matt. xxiv, to a large and sympathizing congregation of neighbors and friends.

JOHN S. SNOWBERGER.

In the Astoria arm of the church, Fulton county, Ill., sister HANNAH SMITH, wife of Jas. M. Smith, of apoplexy, on the 13th of October, 1875, aged 74 years, 1 month and 14 days. Her maiden name was Hannah Eymann. Born in Virginia, near the South Branch of the Potomac river, on the 4th of September 1801. At the age of 8 years she moved with her parents to Ohio. Married Henry Walker in 1824. Became a member of the church in her 44th year.—Moved to Illinois in 1840, and after her husband's death, she was married to Jas. M. Smith in 1862, and resided in Fulton county, Ills., until her death. She died in full fellowship with the church, and was loved and respected by all who knew her. Funeral exercises some time after by JACOB NEGLY.

From the St Louis Globe.

The Successful Physician.

There is probably no man to whom the community owe so much as to the honest, fair-spoken physician, who does his actual duty, both to himself and to his patients. Really skillful physicians are not so numerous that their virtues need no mention, and hence the advertisement of Dr. R. V. Pierce, of Buffalo, may well claim the reader's attention. Dr. Pierce is a type of a class of men who obtain success by careful and well-directed effort, not attempting too much, or creating false ideas as to ability. The only reliable physician in these days of complicated disorders and high-pressure living is the "Specialist," the man who understands his one branch of the business. Such in his line is Dr. Pierce. For the benefit of his readers he has written a "Common Sense Medical Adviser," which is well worth reading by those who need such a work. With strict business honor, high professional skill, reasonable fees, and a large corps of competent assistants, Dr. Pierce will doubtless make his name familiar as "household words."

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I have fruited all the above and many other varieties, and know whereof I speak. They were all

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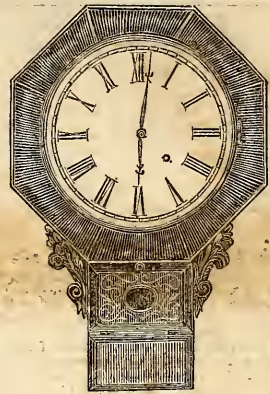
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The above is an accurate picture of the Waterbury Eight Day Clock, (with or without strike) which I have been offering as a premium to those who aid me in establishing agents for FAHRENEY'S PAIN-EXCER, in localities where it is yet unknown. Those who have received the clock are highly pleased with it, and as an evidence that they appreciate the gift, offer to do much more in the future. I therefore extend the time to the middle of May, so that others may avail themselves of this opportunity of securing a handsome and durable clock. I will then discontinue to give clocks. Space permits only a few general acknowledgments, one being from

ELDER KNSLEY.

DR. F. FAHRENEY, PLYMOUTH, ILL., April 1st, 1876. Chicago, Ill.

Dear Friend—That beautiful Clock came all right, and I return my thanks for the same. A dealer in clocks told me he sells the same kind at \$8.00. It keeps good time, and my wife is highly pleased with it. I will still further introduce your invaluable medicine wherever I can.

Yours, &c. JOHN KNSLEY.

OAKLEY, ILL., April 4, 1876.

DR. FAHRENEY,

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H. R. HOLSINGER, Commission Merchant.

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PRIMITIVE CHRISTIAN

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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

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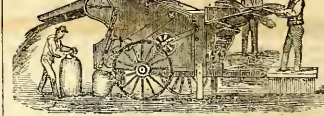
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"A righteous man regardeth the life of his beast."—Prov. xii. 10.

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# Primitive Christian.

BY JAMES QUINTER.

"Earnestly Contend for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY APRIL 25, 1876.

No. 17.

Selected by L. B. ROWLAND.

## THE TIDE OF DEATH.

The tide rolls on, the tide of death,  
The never ceasing tide,

That sweeps the pleasures from our hearts,  
And loved from our side,

That brings afflictions to our lot,  
And anguish and despair;  
And bears from youth's unfulfilled brow  
The charms that lingered there.

The tide rolls on; wave after wave,  
Its swelling waters flow;  
Before it all is bright and fair,  
Behind it all is woe.

The infant from its mother's breast,  
The gay and blooming bride,  
Are swept away and borne along  
By that resistless tide.

The tide rolls on, the soldier's eye  
Grows dim beneath the swell,  
The scholar shuns the mystic lore,  
That he hath loved so well;  
The monarch puts the crown aside,  
And labor's weary slave  
Rejoices that his limbs will know  
The quiet of the grave.

The tide rolls on; like summer brooks,  
It glideth to the sad;  
But like the winter's angry tunc,  
It rusheth to the glad:  
From kingly hall and lowly cot,  
From battle field and hearth,  
It sweeps into oblivious sea  
The dwellers of the earth.

Roll on, thou dark and turbid wave,  
Thou canst not bear away  
The record of the good and brave;  
That knoweth not decay.  
Though fierce may rush the billows strife,  
Though deep thy current be,  
Still faith shall lift thy beacon high,  
And guide us through thy sea.

For the PRIMITIVE CHRISTIAN.

## Old and New Things.

BY WM. HERTZLER.

And so man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. &c. Luke 5: 37-39.

In the language of Christ, just quoted, we can see the nature of the kingdom of God. The parable, or similitude, of the wine, and new and old bottles, is beautiful in explaining the characters and features of the old and new. The new wine represents the gospel, or new dispensation; the old wine represents the old dispensation, or Mosaic law. The new bottles represent the new creature, or new man in Christ;

but the old bottles represent the old man, or the unregenerate being.

"No man putteth new wine into old bottles." Why so? Well, because they do not agree; their natures are so very different. New wine cannot but ferment. That is the nature of that substance just drawn fresh from the grapes; and the language of our Savior tells us that in those days the art of preservation in its first state was not known; for he says, "no man." Again "new wine must be put into new bottles." Why so? Because new bottles have an elastic nature, are of flexible material, just adapted to the new wine with its fermenting disposition. And it appears that this process is necessary to cure or rectify the wine. For our Savior says, "No man also having drunk old wine, straitway desireth new; for he says the old is better." In saying "no man" Jesus includes all men; not only the drunkard pronouncing it better.

But leaving the literal point, I shall try to make a spiritual application on this occasion.

The new wine, as said, represents the Gospel of Christ, which is of a self-denying character, just the contrary to that of Moses. The old law allowed self defence and a retaliation for incurred grievances; but the new says, "Love your enemies," &c. Now this last injunction or precept, we cannot observe unless we are new creatures; for no sinful or unregenerate man is able to live out the requirements of the Gospel. Hence the necessity of those new bottles which the ancients made use of in putting up new wine, which were not made of glass, stone, and earth as ours are, but of hides, converted into leather, of which those ancient bottles were manufactured. When new, they stretched, so making room for the fermenting stuff which they contained, allowing the new wine to go through the process of fermentation without bursting. But the next year they could not be used to put in new wine, having lost the nature of giving by the first year's process. Hence pronounced old bottles.

Now for new bottles. But we must remember that those ancient bottles could not be had without a sacrifice of life: a death was neces-

sary in those creatures whose hides were to be used in making those bottles of a giving nature. And so in a spiritual sense with us, our life must be sacrificed; we must first die before that new creature, or new bottle, will be visible. But to die, even a natural death, is one of the most distressing scenes I ever witnessed; when death in the shape of a disease is fighting against life, and by degrees advances, and makes conquest on the premises to such an extent that all hopes of recovery are gone. Oh, how many sighs and groans are rising from such a bed of affliction heaven-ward! But finally life is overcome, and the battle fought in favor of death; the subject himself submits, and fully surrenders to the conqueror; and all connected with the deceased are compelled to say AMEN to the work, although they do it with reluctance. Just so with the sinner; his sinful life, the delights of nature, and the amusements of the carnal mind, must be sacrificed. But oh, how many tears are shed! The considerations will be that heaven will require a full surrender in the great struggle! But without dying to sin, there is no life for us. But the apostle says, "Ye are dead and your life is hid with Christ in God." Then it is our work to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Now the new creature is at hand, the very object, fit for the Master's use, to put in the new wine, the gospel; and as old things have passed away, behold all things are become new. We find a longing in that new creature to feed upon the gospel, to live by every word that proceeds out of the mouth of God, receiving the gospel as the proper diet, and by so doing obtaining power to be at service to the gospel when it says, feed thine enemy. The new bottle is flexible, and yields, or complies, clothing the naked, visiting the sick, entertaining strangers, loving enemies, and praying for such as persecute us. These things indeed take new creatures, who have imbibed the gospel with its moulding powers. By self-denial the Lord Jesus overcame even the world, death, hell, and the devil.

Those ancient bottles were also



excellent vessels for traveling purposes. They could be thrown on wagons, hauled over rough roads, carried on camels, set down and pushed into corners, without breaking; indeed not so much as to give an unwilling answer, No! "dumb as the sheep before his shearer." Again that kind of bottles did not go to pieces as ours do when they suffer a blow. No, but it they got a buff, striking in a dinge that was pushed out gradually again, by the new wine they contained, so much so, that men could see no mark of the blow.

Now, brethren and sisters, how is it with our bottles? Claiming to be of the new kind, are we *thus* of a flexible nature, and a yielding disposition, imitating those ancient bottles while on our heavenward travel! If the roads are rough can we stand the shaking, the setting-down rather ungentlely, and the crowding into-corners? Are we altogether dead; or does the nature of the old bottle manifest itself, which bursts? Or if we get blows, is the dinge out again? Or do we allow that mark to be visible for days, weeks, months, or even years, showing a cold side and an untorgiving disposition?

The old wine represents the Mosaic Law. That tastes much better if we are allowed to avenge ourselves—*to retaliate*—for an injury by means of such measures, being a great improvement in the house of God, if we only once understand its benefits.

Elizabethtown, Pa.

For the PRIMITIVE CHRISTIAN.  
Church Government,

BY JAMES WIRT.

Rules and regulations observed, will maintain order and discipline in the church.

There is one church that Christ established on earth, and ample provisions were made for the admission of all who are willing to partake of the water of life freely. All should feel the necessity of rightly appreciating the benefits conferred by an humble submission to what the church requires of all her members.

The church will prosper when a strict regard is had to the officials, enforcing the rules that should govern all those who compose the body of believers in the Lord Jesus Christ. All pious and devout persons are interested in the extension of Zion's borders in the world. The work of evangelizing all nations is committed unto faithful men; and after this is accomplished it is incumbent

upon the rules of the church to keep love and harmony among the members. On this account the utility of obedience to church government will be readily acknowledged; for it is that system of discipline that enables it to retain all that embrace the true doctrine of Christ in one corporate body.

The duties of the elders of the church are clearly set forth in St. Paul's epistles to Timothy; and much depends upon their faithful labors, whether the church will prosper. They are to be examples to the flock—to those who are under their respective charges. All the members have their proper position in the church and are expected to observe the several and appropriate duties belonging to their capacity. "Let every man abide in the calling wherein he is called." A proper regard should always be had to the following injunction: "Ye younger be subject to the elder, and all be subject to one another;" neither should the members of the church neglect to frequent the assemblies of the congregation when they meet for divine worship; for upon this depends, in a great measure, the prosperity of the church. Jesus has promised that when two or three are gathered together in his name, he would be one in their midst. Without his divine help nothing can be done that will in anywise glorify God, and all efforts to worship him aright will be unavailing. The church is the representative body of Christ on earth, and the rule of authority is invested in a properly delegated power. His commissioned ambassadors who continue to carry on the designs of God, are permitted to sit together in heavenly places in Christ Jesus, to be instructed from the words of inspiration, the only criterion the church has for the transaction of her affairs until the close of this dispensation, when the marriage supper of the Lamb occurs. Then Christ himself will reign in person, and the millennial era will be ushered in with all the glory attending the reign.

Sister M.'s Seed Basket.

PACKAGE NO. 6.

Some persons try to justify themselves in their evil course by saying that they are just as good as certain persons in the church. That is a poor screen to hide behind. The righteousness of all the Christians in the world could not justify you, how much less their sins. In the sight of God your sins are all the greater, because you seek to justify yourself. Your deeds may be no worse than those of some Christians;

but there is this difference, they repent and endeavor to do better, and you do not. It is a heartfelt repentance, and a striving to overcome their evil natures, that keep Christians in favor with God. Read the 51st Psalm, which is a prayer of a servant of God who had fallen into sin. Can you see no difference between such persons and yourself?

When the prophet Nathan came to David to reprove him for the great sin he had fallen into, he said to him: "By this deed thou hast given great occasion to enemies of the Lord to blaspheme." And Paul directs his brethren, that were servants, "to count their Masters worthy of all honor, that the name of God and his doctrine be not blasphemed." And the young women he commands to be "discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus 2: 5. How solemn to think that the failings of Christians will give occasion to the world to blaspheme God and his word! And what carefulness this solemn thought should work in us! "Yea, what clearing of ourselves; yea, what indignation; yea, what fear." Every time Christians irreverently speak the name of God, or fail to honor their parents, or take the advantage in a bargain, or depart in the least from the truth, or speak disrespectfully to those who are in authority, they give occasion to the unconverted to blaspheme. Oh! fellow Christian, let us ponder this thought.

When Jesus commanded his disciples to feed five thousand men, besides women and children, they answered him: "We have here but five loaves and two fishes," and one of them asked the question, "What are they among so many?" But having brought them, as he commanded, he so multiplied that small portion of food that they could feed a great multitude, probably ten thousand persons. Is there any brother or sister, when thinking of the mission to Denmark, and the work to be accomplished, and the small sum they are able to give, ready, like Andrew, to say, "What would my little mite be worth in so great a work?" Just do as the disciples did, carry it to Jesus. In his hands your pennies can be so multiplied so as to feed his missionary "many days." If we cannot preach to sinners ourselves, we can be ravens to feed God's prophets. Think of the pleasant sequel to the miracle of the loaves and fishes. After feeding so many people, they gathered up twelve baskets full—more than they had at first. Would you not be happy if God would "so multiply your seed sown" that at another time

you could give twice as much? We must sow if we would reap; and don't forget that "they that sow sparingly shall reap also sparingly."

We sometimes murmur in our hearts at our tribulations, forgetting that "tribulation worketh patience; and patience, experience; and experience, hope." The Scriptures teach, and our experience verifies that which is taught, namely, that when all is prosperous and our skies the brightest, then it is that we are most liable to forget God. When Israel "waxed fat, then he forsook God who made him; and lightly esteemed the Rock of his salvation." Perfect and entire happiness, in this life, would lessen our desire to attain unto the life to come. Heaven would in a measure lose its attractions.

If all our lives were one broad glare  
Of sunlight, clear, unclouded;  
If all our path were smooth and fair,  
By no soft gloom overshrouded;  
If all life's flowers were fully blown  
Without the sweet unfolding,  
And happiness were rudely thrown  
On hands too weak for holding—  
Should we not miss the twilight hours,  
The gentle haze and sadness?  
Should we not long for storms and showers,  
To break the constant gladness?

If none were sick and none were sad,  
What service could we render!  
I think if we were always glad,  
We scarcely could be tender.  
Our patient misadventure,  
Earth would grow cold, and miss indeed  
Its sweetest consolation,  
If sorrow never claimed our heart,  
And every wish were granted,  
Patience would die, and hope depart—  
Life would be disenchanting.

And yet in heaven is no more night,  
In heaven is no more sorrow!  
Such unimagined new delight  
Fresh grace from pain will borrow—  
As the poor seed that undergound  
Seeks its true life above it,  
Not knowing what will there be found  
When sunbeams kiss and love it.  
So we in darkness upward grew,  
And look and long for heaven,  
But cannot picture it below,  
Till more of light be given.

### Individual Responsibility.

God deals with us singly, and we must deal with God singly. We have little concern with what others do, but everything with what we do ourselves. Let us live, and think, and speak, and act as if we and God were alone, and as if the whole weight and responsibility of his work upon earth lay upon us, as lie upon us it does, to the full reach of our power to bear it. We are responsible for our own souls, and for the souls of others. I constantly feel in what a

very different state the church and the world would be, if every man who is called a Christian had his heart on fire with divine love, and like the Christians of apostolic days, went everywhere preaching the word. I do not mean the speaking in public to many, which must ever be the gift and calling of a few, but I mean the frank, candid, spontaneous and unaffected speech, with which one who loves Christ may tell another of the beauty of his Master. Were every Christian thus to act, what an enormous power would be set to work, and an agency which holds at once in its hands all the avenues and influences of our vast social life! What a blessing might be expected from above, if every man did what he might do for Christ! I use the phrase advisedly, because I am sure that God puts it in our power to do what God means us to do. He that does nothing in vain, but in his exact economy never wastes a drop of water or a dead leaf, has not given time, talent, money, position and influence, to be thrown away. We only need the zeal—the heaven-given fire of the Spirit—the all constraining, all-subduing love of Christ.—*Sel.*

For the Primitive Christian.

### The Salutation.

BY J. F. EBERSOLE.

Salute means to address with civility. The ancients saluted according to rank. The common salutation consisted in laying the right hand on the bosom, and inclining the body. Inferiors kissed the feet, knees, or hands of superiors; equals kissed the beard or cheek.

There is a curious bit of history on record which illustrates the idea set forth in the salutation. Philippe vi. was crowned king of France A. D. 1328, whose title to the throne was disputed by Edward III. of England. Edward would not acknowledge him as his lord, or superior, but the matter was compromised by the King of France kissing the King of England.

In some parts of the old countries the salutation is still recognized, and especially at the vatican, where the visitor is expected to kiss the feet or hands of that dignitary, the Pope of Rome, which is repugnant to the ideas of the Christian, for "Ye are brethren," and if so, must be on an equality.

Hand shaking seems to be very customary, yet few that engage in it know the idea or meaning of the custom. To extend the right hand to an acquaintance, implies that we are unarmed, bear no ill will or hatred, and that we hold no weapon

of destruction in the hand, as he can see or feel; and coupled with the salutation, they denote friendship and equality.

Dear token of love, what earthly bliss  
To thee can we compare?  
A brother's love a holy kiss—  
Is life and hope, and not despair.

Many persons excuse themselves for not participating in the salutation upon the ground that Judas betrayed his Master with a kiss. But that only shows to what extreme measures humanity will resort to betray a friend by a token which was recognized between them as a seal of friendship.

The kiss is also a natural symbol of affection. What Christian mother has not stood by the bedside of a darling child, that had been stricken by disease? When she had administered the various remedies that skill and science had prescribed, and the last faint ray of hope expired; when on the very shores of the river of death, the dark waters of which divide time from eternity, she could stoop down and imprint a farewell kiss on its aching brow, while angels were in attendance to bear the little wanderer home. Oh, how many of us have witnessed such scenes, and felt as though we would fain leave the shores of mortality and bear them company to the realms of eternal bliss! And it is ever so, when the feelings are wrought up to the point of exultation, immensity of eternity, and at such times all seems goodness and love, which are attributes of Divinity.

*McComb, Ohio.*

THERE is a spirit of Jesus Christ more God like than even his words—a spirit which all may feel, but which none can express, just as one may feel in his bosom the beauty of a day in June, but can never embody that heart-beat in language. But such a spirit there is. It will sit down and talk with theological science as Jesus talked with the women at the well, or with the ruler by night. The wider the difference of opinion, the more eager the spirit to show its benevolence. It leaves the ninety and nine in the fold of truth, and goes forth toward the one infidel, or atheist, or skeptic, who may seem to be wandering in the wilderness of entangled thought.—*Prof. Swing.*

It was not an unmeaning or inappropriate prayer of the good deacon, who, sighing for the enlargement of the church in faith and love, cried, "O Lord, bring us all out of the seventh into the eighth chapter of Romans!"



For the PRIMITIVE CHRISTIAN.

## BE NOT WEARY IN WELL DOING.

BY MRS J. S. THOMAS.

Go, bury thy sorrow, thy sighing and fear,  
Behold thou the dawning of day.  
Arise! 'tis thy Master. Oh! he of good cheer.  
He calleth thee. Hasten—obey.

Go, seek thou the poor, and the halt, and the blind;  
Admonish, and comfort, and cheer.  
Oh! gather the sheaves for thy Master to bind,  
When he shall in Judgment appear.

Go out into highways and gather them in;  
And teach them of Jesus' great love.  
Tell them there's a crown, which the faithful shall win,  
At home—glorious home—home above.

Say not, "I am weary;" say not, "I am faint"  
Remember the cross wears the crown;  
And if thou wouldst be a victorious saint,  
Thou canst not till death lay it down.

Philadelphia, Pa.

For The PRIMITIVE CHRISTIAN.

## The Seventh Day.

BY R. H. MILLER.

Are we under obligation to keep the seventh day a Sabbath unto the Lord? This is an important question, and unsettled in the minds of some good people, and settled wrong in the minds of others. It is necessary to know what the law on that subject was, by whom it was given, whom it was given to, and what it was given for. When we have learned all these things concerning the seventh day, we may know whether it is to be kept under the Christian dispensation. All these questions are settled in the 16th chapter of Exodus, where the seventh day is for the first time given as a law. Then it was given to Israel, and bound upon them alone. In the 25th and 26th verses, God, by Moses, commands Israel to gather manna six days, but on the seventh day there should be none. Then he says in the 29th verse, "See, for that the Lord has given you the Sabbath; therefore he giveth you on the sixth day the bread of two days. Abide ye every man in his place. Let no man go out of his place on the seventh day." 30th verse, "So the people rested on the seventh day."

These Scriptures show what the law of the Sabbath was, and how it was to be kept when first given to Israel. They were not to go out of their houses, or tents, on that day. Surely such a law is not binding upon us in this age: it only could apply to Israel under their peculiar circumstances at the time it was given. We would observe, too, that

this command was given before the law at Sinai,—before the ten commands were given to Israel, but when they were given, it was included among them. The manner in which it was given at Sinai shows that it had been given before, (Ex. 20: 18): "Remember the Sabbath day to keep it holy." This phrase, "Remember the Sabbath day," shows that it is a renewal of the former command given in the 16th chapter.

Further, concerning the law of the Sabbath given to Israel, Ex. 35: 2, "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest unto the Lord; whosoever doeth work therein shall be put to death." 3rd verse, "Ye shall kindle no fire throughout your habitations upon the Sabbath day." This law that a man should build no fire on the Sabbath day surely could not be intended for the whole earth. How could it be kept in the cold regions, where christianity has spread, in countries covered with ice for months?

Again, in Numbers 15: 52-36, "And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day, \* \* \* and all the congregation brought him without the camp, and stoned him with stones, and he died; from these Scriptures we learn that this law was a part of a penal code which belonged to Israel alone, and could not be incorporated into the church now unless it was changed. But we have not the right to change God's law so as to suit us, and then keep it in our own way. If we were under that law now, no man could build a fire on that day. If he carries a bundle of sticks to build a fire, he must be stoned to death. Would it not be a terrible thing now to see a congregation of professed Christians stoning a man to death for gathering sticks on the Sabbath day? Yet that was the law given to Israel, to teach them the awful consequence of violating the commands of God.

Surely this is enough to convince us that the law is not in force now. But the Sabbatarian says we shall keep it in a different way. Then if we change the manner of keeping it, we must have divine authority for the change. But as we have no divine authority for changing that law of the Sabbath, adapting it to the Christian dispensation, we cannot believe that that law was ever changed, but taken out of the way and nailed to the cross, as the other carnal ordinances were. We know nothing of any way of keeping the Sabbath, or seventh day, by divine

authority, except the way God gave it to Israel; and as none will contend for keeping it in that way, we now have a right to demand of those who ask us to keep it, to give the law teaching it to be kept in a way different from that given to Israel; for we cannot keep it in that way. Then let no man put a yoke upon us which neither we nor our fathers were able to bear.

Paul gets this subject before us in its true light, in Eph. 2: 14, 15, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances." This shows that the law which was given to Israel did not survive the death of our Savior; and for that reason is not binding upon us. Paul says again, "We are free from the law, that being dead wherein we were held."

We might rest the whole matter here, and call upon the Sabbatarian to find a law for keeping the seventh day, different from that given to Israel; for until that is done, we are under no obligation to keep it. Not only that, but he must find a law teaching us how it is to be kept under the gospel; and still further, he must show that keeping the law in a different way from that given to Israel will be acceptable in the sight of God. Until this is done, (and we are confident it never will be), we are under no obligation to keep the seventh day as a Sabbath.

We would observe further, that the world was more than two thousand years old when this law of the Sabbath was given in Exodus; and since it was taken out of the way by the Savior when he died upon the cross, the Sabbatarian must find something as evidence to prove his cause besides the law given to Israel. And in order to do that, he takes this position, that the seventh day was blessed and sanctified before the law was given. From this fact he argues that the seventh day, or Sabbath, should be kept after the law was taken away. But that kind of reasoning is not sufficient to sustain his cause, where there is no command of God or divine precedent under the gospel to support it. That course of reasoning, if admitted as an argument, would bring the sacrifices of the patriarchs over into the gospel church; for they, too, existed long before the law was given, and were accepted of God in their worship. In Gen. 4: 4, "And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering." Here we see that sacrifices were accepted

of God from the very beginning—long before the law was given; and when the law was made, these offerings were incorporated into it like the seventh day, and made a part of the law. Now we might argue, like these Sabbatarians, that the sacrificial offerings should continue after the law was taken away, and give as the reason that they were accepted of God from the beginning—long before the law was given.

If, then, the seventh day must be kept because it was blessed before the law, and did not depend upon the law for its existence, so the offerings of Abel, which God accepted, must be continued under the gospel; for they, too, were before the law, and did not depend upon it for their existence. Such reasoning, or argument, founded on the existence and acceptance of either the sacrifices or the seventh day because they were sanctified or accepted in the days of the patriarchs, cannot without a plain command of God be made a law in the Christian dispensation. It requires a command and precedent to enjoin either of them upon the Christian, just as much as it required the command and precedent to enjoin them upon Israel. The command to Israel does not enjoin them upon us; and the command, if there had been one, to the Patriarchs would not bind either of them upon the Christian, in the absence of gospel command and precedent. We have a right to demand of the Sabbatarian an example or command, of some one of the inspired men, for the church to keep the seventh day after the Jewish law was abolished. We want them to show one Christian assembly meeting to worship together on the seventh day; then they will have an argument. The apostles met with the Jews and Greeks on the Sabbath, because they there had an opportunity to preach the gospel to them; but those meetings were not Christian congregations; they were Jewish assemblies, therefore, not a precedent for us. But before we are done, we will find the precedent of the apostles' meeting with Christian congregations on the first day of the week.

We will now return to the second point to be noted, that is, By whom was this law given? We would not notice this point, were it not a fact that the Sabbatarian makes an unwarranted distinction, which leads him into error, when he says, "God gave the decalogue and Moses gave the law," when the truth is clear that God is the author of the whole law; as the apostle says, "Holy men of old spake as they were moved by the Holy Ghost." God gave the law through Moses. The error in making a distinction here, as Sabba-

tarians do, when they say the law of Moses passed away but left the ten commandments binding upon us, is proved to be a dangerous theorem, by the language of our Savior in Matth. 22: 26-40. A lawyer says to the Savior, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Here are two commandments, on which all the law and the prophets hang, and neither of the two is in the decalogue. As the ten commandments are a part of the law, and all the law and the prophets hang on these two commandments, and they have passed away, according to this error of the Sabbatarian, then, the law and the prophets went with them, and the decalogue must have gone too, for it would have nothing to stand on. As this is the result of his own logic, he has nothing to hang the seventh day upon; and it, too, is gone. We refer to this for the purpose of showing that the Savior condemns the unwarranted distinction they make between the ten commandments and the law—two commandments which lie at the foundation of the law, yet not in the decalogue.

We will now notice the third point in reference to this law of the Sabbath, that is, To whom was it given? We presume none will deny that this law was given to Israel, and not to the church under the gospel. All its ceremonies and penalties had reference to Israel alone. The manner of keeping it, prescribed in the law, applied to none but Israel. And that law to Israel did not bind the Christian any more than it did the Patriarch. Then we have several important questions settled in regard to the law: 1. It was given to Israel alone; 2. It was not binding upon the patriarchs, for it was given after their day; 3. It was not given to the Christian, therefore he is not under obligation to keep it; 4. It must have passed away when the Jewish dispensation wound up, for they were the only people to whom it was given. But the Sabbatarian says the seventh day was given to the patriarchs before the law. We say, too, the sacrifices were given to the patriarchs before the law. Then when their dispensation was wound up and ended, like the Jewish dispensation, its laws ended with it, and are not binding upon the Christian dispen-

sation, unless made so by the command of God an precept of inspired men.

We will now notice the fourth point, that is, the object for which it was given. Gal. 3: 19, "Wherefore then serveth the law? It was added because of transgressions till the seed should come." There we have one reason why the law was given—"because of transgression;" and also the length of time it should stand—"till the seed (Christ) should come." In Romans 7: 6, 7 we read, "But now we are delivered from the law, that being dead wherein we were held. \* \* \* \* Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Paul makes three points here worthy of note: 1. The law under which we were held being dead, we are freed from it; 2. In the sixth verse, he declares the law to be dead; 3. In the seventh verse he connects the phrase "thou shalt not covet," with the law which he tells us is dead; and notice, that is a part of the ten commandments, showing again the Sabbatarian to be wrong when he makes his distinction between the ten commandments and the law, saying one passes away and the other is perpetuated.

When God gave the law of the Sabbath to Israel, he said, (Ex. 16: 26) "that I may prove them, whether they will walk in my law, or no." Here we have the object for which the Sabbath law was given to Israel—"that I may prove them," not to the Christians, or Gentiles, or Patriarchs, for they are to be proved by a different law. It was given to see if Israel would "walk in it or no;" not to see if the Christian, Gentile, or Patriarch would "walk in it or no."

In conclusion, upon this point, we would observe that the law was given to Israel to fence them in—to separate them from other nations—constituting them a peculiar people; making them the depository of God's law until Christ, the promised seed, should come. When Christ came, it was his work to break down "the middle wall of partition between" the Jew and Gentile, "to make in himself of twain one new man"—one new church; not to revise the old law and reenact it; not to the revise or change the old seventh day and reenact it; but to take it out of the way. The Scriptures do not teach that the Jewish Sabbath is changed to a Christian Sabbath; but that it is taken away and a new one, with a new law, made for the Christian. Then we shall not try to prove that the Jewish Sabbath is changed,



but taken away, and kept no more by inspired men after the law was dead.

#### THE FIRST DAY OF THE WEEK.

We now come to consider the authority for keeping the First day of the week, in the new church, as a sacred and holy day. In this investigation we do not contend that the Jewish Sabbath, or seventh day, is changed to the Christian Sabbath, or to the first day; but the old one is taken away, and the first day is a new day of rest, given by a new law, in a new church, to be kept in a new way, by another people, where there is neither Jew nor Greek. When we come to the new church, we ask for a command to keep the Jewish Sabbath; but we ask in vain, for there is none given to the new church. We ask for an example of the apostles in the primitive church, keeping the seventh day as a day of meeting together—a day of rest; but we ask in vain, for there is no such example in the gospel.

Then, as the Christians in the apostles' day must have some set time—some set day—on which to meet as a congregation to worship God, we ask when that day was; on which day of the week did they assemble for that purpose? If they assembled, for that purpose, and the Christian should do so now; but if they assembled on the first day, and kept it as a day of worship, then we are assured, by their example, that the church should follow their divine precedent at this time. To determine this question, we must go to the inspired men—to those who were led by the Holy Spirit.

The first case which has a bearing as evidence on the subject of the first day as a day of peculiar, special, and great importance to the Christian, is predicated on the first that occurred after the Jewish law was taken away. The resurrection of our Savior was on the first day of the week. On that day, while the disciples were assembled together, the Savior met with them, and gave them his blessing, saying, "Peace be with you;" and talked with them, teaching them the truth concerning the resurrection. That first Lord's day was spent in such a manner as to consecrate it in the mind of the first Christians, by their meeting together at one place, and Christ's meeting with them; the teaching on the great subject of the resurrection; the blessing of the Lord there given, as recorded in John 20: 19-23, "Then the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were as-

sembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be with you." Here is the first Lord's day, the first Christian assembly, and the Lord Jesus meeting with them after the law is taken away.

Now these same disciples must soon pass a Jewish Sabbath, while the Savior is yet on earth. If they meet on the Jewish Sabbath, to keep it in the worship of God, it will then be good evidence that it should be kept now. Do they? No; they pass the Jewish Sabbath, and say not a word about it. There was no meeting with the Lord on that day, which must have left the first day of the week—the resurrection day—the day when the Lord met with them in their assembly, and blessed them, and breathed on them the Holy Spirit that they might understand the Scriptures—impressed deeply upon their minds and hearts. The resurrection, the meeting of the disciples, the presence of the Lord, his blessing and teaching, consecrated it in their hearts in such a manner that they, by the Spirit, have given it to us as set apart for Christians to meet and worship God; and it was continued in the church as a meeting day during the apostolic age, as we shall hereafter prove.

The second case of evidence in the following language: "And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you." Here it is most likely the phrase "after eight days" alluded to the same day of the week or which they had met before, for the apostle says, "And again his disciples were within," and adds, "the door being shut." And Jesus again meets with them, and blesses them, showing the same kind of a meeting, on a stated time. As the time included by both meetings would be eight days, it seems the apostles had the first day as a stated time to meet. One thing is evident in regard to these meetings, that is, neither of them was on the Jewish Sabbath; for they pass over that period without making any reference to it whatever. The question then is settled, that when the disciples meet on the first day for the worship of God, and pass the seventh without such meeting, or in any way keeping it, they are accepted of him; for when they did so, Jesus met with them and blessed them.

The third case which has a bearing on the subject is in Acts 2: 1, reading as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place." Here is another example of

the disciples being assembled together on the first day of the week. Pentecost being fifty days after the Passover Sabbath, it hardly leaves room for doubt that this Pentecost was just seven weeks from the resurrection of our Lord. Then it was that the Holy Spirit descended upon them, marking the first day of the week in their minds, with still more of the important wonders of the new dispensation. All the great miracles of the Christian religion being wrought on the first day of the week—the resurrection, the baptism of the Holy Spirit—shows that day as a proper time to commemorate, in solemn worship, the great work of man's redemption. The seventh day to the Jew did commemorate the creation of the world; but these solemn meetings of the disciples, when Jesus met with them, and these greatest events ever witnessed by man, do fitly commemorate the new creation in Christ Jesus, when he "led captivity captive and gave gifts unto men;" when he was declared to be the Son of God with power by the resurrection from the dead. These three witnesses—the apostles three times assembling together on the first day and the Lord blessing them on that day—stand up in the church as sacred examples, ever commemorating the resurrection of our Lord, and giving us assurance of divine approbation, when we, after their example, meet on the first day of the week to wait upon the Lord; while our meetings, like theirs, keep in memory the wonders of his resurrection. Then since the Lord blessed the disciples in three meetings within fifty days after the resurrection, and all these meetings were on the first day of the week, and in that period there was no resting on the seventh day—no mention of keeping it in any manner—these facts make the way of the Christian so plain, clear, and safe, that we need not hesitate a moment on this subject. But we have more evidence than this.

The fourth case as evidence is in Acts 20: 7, where we read: "And upon the first day of the week, when the disciples came together to break bread." Here is important evidence on this subject. The apostles came to Troas, and abode seven days. Then they must have passed over the Jewish Sabbath again as though there had been no such thing known among them; for they say nothing about it: but when they came to the first day of the week, then they came together as the Lord's people, in the Lord's name. Now if we follow the example of the apostle and the church at Troas, we must have the first day set apart for the worship of God. And this is another

er example of importance, because it is by the apostolic church and the apostle led by the Spirit of Truth.

The fifth case of evidence is in I Cor. 16: 2, where Paul says: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." Notice this passage closely. The apostle does not tell them to come together on the first day of the week, but he commands them to do a certain work of charity on that day; and the way he commands it, shows conclusively that they were in the habit of assembling on that day. He says, "That there be no gatherings when I come;" and the contribution made in the assembly is the only way that could prevent the gathering when he came. If they had not kept the first day of the week, and assembled on that day, how could these directions make anything ready against the time of his coming. There is no fact more clear than this. If we would write to a church in the habit of meeting on the first day of the week, that we wished them to do something on that day, we would use just such language as Paul did; but we cannot see how writing in that manner to a church which kept Jewish time could prevent the gathering. That would be telling them to lay by their contribution the day after their meeting; and how that could save gathering when Paul came, is something that cannot be explained; therefore we believe it is not true.

The sixth evidence is in Rev. 1: 10, John says, "I was in the Spirit on the Lord's day." Here is a day distinguished from the Jewish Sabbath; because the Jewish Sabbath is not called the Lord's day. This phrase, and this day, are peculiarly gospel in their appointment and importance. And what other day could be so well called the Lord's day as that of his resurrection? for that day in the Christian Scriptures is potent with great events, the most sacred and holy, and must ever be consecrated in the heart of the new church, built on the death, burial and resurrection of our adorable Redeemer, as its great essential truths.

#### HISTORICAL EVIDENCE.

We will give another class of evidence before we close our arguments in favor of the first day. This becomes necessary, because some have said that the first day was established as a day of worship by the authority of Constantine. But this is a great mistake, as we will show. Long before the time of Constantine, Ignatius, who was made bishop of

Antioch about the year A. D. 70, a part of his life being contemporary with the apostles, was sent by the Emperor Trajan to Rome, in the year A. D. 107, a captive for his faith as a Christian, to be devoured by wild beasts. He received his sentence with joy, exclaiming, "I thank thee, O Lord, that thou hast condescended to honor me with thy love, and hast thought me worthy, with thy apostle Paul, to be bound in iron chains." On his way to Rome, he wrote from Smyrna to the church at Magnesia in these words, "Wherefore, if they who were brought up in these ancient laws came nevertheless to newness of hope, no longer observing Sabbaths, but keeping the Lord's day, in which our life is sprung up by him, and through his death, whom yet some deny." He further says, "It is absurd to name Jesus Christ and to Judaize; for the Christian religion did not embrace the Jewish, but the Jewish the Christian, that so every tongue that believeth might be gathered together in God." Epis. to Mag. chapter 3 How similar this to the language of Paul, Col. 2: 16, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days."

We would observe further that Pliny, Justin Martyr, Tertullian, Irenaeus, Origen, and the learned Bengal, all unite to prove that the first day of the week was kept instead of the Jewish Sabbath, from the time of the apostles. There is no fact in the Christian religion that can be traced back to the apostles with more certainty than that of keeping the Lord's day as consecrated to public worship. And the Lord's day was kept from the very first in contradistinction from the Jewish Sabbath.

#### OBJECTIONS ANSWERED

We will now speak of some objections that are brought against the first day, then we are done for the present.

We will first note that the Sabbathian demands of us to prove that the seventh day has been repealed or changed. No need of proving that it has been repealed, until it is first proved to be a law given to the church. We deny its being a law given to the Christian. It was given to the Jewish church, but that has passed away with the law. Then it is evident that we need not, and could not, prove the repeal of a law until the law is proved to exist. So far as the Jewish church is concerned, we can easily prove the law to have existed, and just as easily can we prove the death of the law and the end of the church; but so far as the Christian is concerned, it

is not and cannot be proved a law, therefore we could not prove the repeal of a law that did not exist. So far as the Patriarchs are concerned, it might have even been a law to them; like the sacrifices of that age, it might even constitute a part of their religion; but that could not make either of them a law to the Christian; and the Sabbatarian only has the force of inference to give as his reason for that as a law binding upon the Christian. The inference would bring over the sacrifices upon the same principle it would bring the Sabbath; and we deny the right of inference to make a law in the absence of divine command and example.

When they demand of us to prove a change from the seventh day, or Sabbath, to the first day, that is the very thing we do not believe. The Sabbath was not changed; but it and the law that bound it upon Israel were taken away, and a new day, a new law, for a new purpose, was given to a new people, under a new dispensation. Old things passed away and behold all things are become new.

It is said that the Savior did not abrogate but kept the Sabbath. But we reply that he kept the whole law. The Savior came to fulfill the law, and he did it, and then took it out of the way, nailing it to the cross; just like a piece of writing between two parties, no part of it can be abrogated by either, but must be fulfilled by both parties; then it, like the Jewish law, passes away, because it is dead, as Paul says, that being dead under which we were held, we are made free from it. It is evident that Jesus kept the law until he fulfilled it; then he taketh away the first that he may establish the second.

It has been said, as argument, that the apostles preached in the synagogue on the Sabbath day, Acts 13: 14-14. This we readily admit; but as the Jews and Gentiles were in the habit of assembling on that day, Paul took occasion whenever circumstances would permit to preach the gospel to both Jews and Gentiles. There are many other occasions on which the apostle preached in the synagogue on the Sabbath day. He also stood in the Areopagus at Athens preaching the unknown God to them; but the assembly at Athens were not Christians, neither were these synagogue assemblies on the Sabbath Christian congregations. They were Jews, and they were held under Jewish authority. The Christians could not keep these Sabbaths with the Jews. There was the evening sacrifice offered about two o'clock.

Concluded on page 267.



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.  
Botany. No. 2.

In the last issue we learned the two great divisions of plants; and now we are going to take the flowering, or *phanogamous* plants, and proceed with the classification. Every boy and girl has observed that when a bean or a pumpkin seed sprouts there do always two thick fleshy seed leaves come up first. And now we must have a name for those two parts into which a bean, an acorn or a pea may be separated, and suppose we call each of them a *cotyledon*, that being the name which Botanists have given them. Some seeds have only one part. Corn, wheat, rye and many others cannot be split in two parts and consequently are not *dicotyledonous*,—there it is, the word for a seed which does come up like the pumpkin. Those which do not separate that way are said to be *acotyledonous*.

The word *cotyledon* means a button, and a *dicotyledonous* seed like the pea or bean is "two-buttoned" or *dicotyledonous*. Corn or oats and the like are "without buttons" and that is just what the word *acotyledonous* means.

It is not likely that any young reader could now tell whether a rose produced an *acotyledonous* or a *dicotyledonous* seed. But let us see how plants grow. Some, like the oak family, an apple tree or a rose, grow by having a layer of new wood on the outside, each year, and so are called outside growers. Others like corn and the grasses grow from the inside outward and such are called inside growers. Every outside grower has net-veined leaves. Every inside grower has parallel-veined leaves. The seeds of outside growing plants are *dicotyledonous*, inside growers are *acotyledonous*.

Now about the rose. It has net-veined leaves; it grows from the outside and so produces a *dicotyledonous* seed, and you know it if you never noticed one in your life. If I found a seed, the like of which I had never before seen, and it could be split in two parts I would then know what its leaves were like—net-veined and also how it grew—by yearly outside additions. To take a pumpkin vine and cut a section across the grain, it might not be clear as to how the wood or growth was laid on outside, yet that is the way it is done.

In the Indiana county court house some years ago, one of the gentlemen there planted a trophy tomato, and in the uniform growing weather the heaters in the building made for

the plant, it lived and bore fruit for three years. In that case the woody layers were clear and plain. Now then it is time to ask the class a few questions.

Does the pine produce a *dicotyledonous* seed?

What do peanut leaves look like, a net-veined leaf or not?

What kind of seed in a potato ball?

In reading over what I have written I see a good many hard words and I am strongly tempted to say that in science outside growers are called *exogens*, and inside growers *endogens*, but I am not sure but that enough has been said this time. How about the potato seed mentioned above? Is it *acotyledonous*?

HOWARD MILLER.

### What Can A Young Man Do?

What can a young man do? Do? he has immense power for evil and for good. He can ruin his health; he can debase his intellect; he can murder his conscience—he can deaden and destroy it; he can deteriorate his moral feelings; he can fill his mind with gross and debasing imagery, and his mouth with impurity; he can become sensual and disgusting in his habits; he can lose the confidence of society; he can lose his situation; he can be cast off upon the world, as a thing that cannot be trusted; he can become contemptible; he can make anguish come down like a dark cloud, and press upon the brow of his mother, and upon the countenances of his sisters. A young man can do all this—can act so that his very friends shall never wish to hear his name, and shall only secretly, in their hearts follow him with their anxieties and their prayers.

"What can a young man do? Do? He can 'cleanse his way, according to God's Word.' He can seek to understand the Scriptures; to love God's Word; to save his soul alive. He can flee to the fountain of reconciliation; he can become a holy man; he can be a virtuous citizen; he may be the pride of his family; he can take his young brothers and lead them forward in life; he can extend the influence of a Christian pastor; he can be his right hand in efforts to do good; he can take an interest in all the great movements of the day; he may die a happy man, with his children and his grandchildren around his bed, and pass from the dissolution of the tabernacle upon earth to an inheritance on high. He can do all that; a young man can do it all.

"Only let him 'take heed to his way, according to God's Word.' Let him begin to meditate upon this

word as the rule of the divine government; he will soon see the necessity of that mediatorial and restorative process which is brought to light in the Lord Jesus—"the Fountain opened for sin and for uncleanness." Let him then go on, from time to time, putting away everything that he feels to be wrong, trying to conquer every bad habit, and to regulate his conduct by God's Word; and he will be led to rejoice in the sanctifying Spirit, who shall carry on this work. But it is no use for you to pretend to desire the pardon of sin and reconciliation by the blood of Christ, if you do not put away every evil thing, and seek to 'cleanse your way according to God's Word.' The two things must advance together—the putting away everything practically wrong and the seeking after that truth which is according to God's Word."—*Rev. Thomas Binney.*

### Fervency of Prayer.

"An arrow, if it be drawn up but a little way, goes not far," says Bishop Hall, "but, if it be pulled up to the head, flies swiftly, and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like Bartholomew, who is said to have had a hundred prayers for the morning and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much."

### Reproving Offences.

Private offences it must be borne in mind, are always to be corrected in private. Whoever checks a private misdeed in public will be thought more desirous of dragging it to the light than of preventing its repetition,—of deepening the offender's mortification, than of effecting his amendment. Nor is this all: a reprover becomes himself a public offender, meriting a public rebuke.

## The Primitive Christian.

MEYERSDALE, PA., APRIL 25, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### FURTHER THOUGHTS ON THE ANNUAL MEETING.

Can our Annual Meeting be made any more efficient as a bond of union, and as a means of promoting sound doctrine in our fraternity, than it has of late been? This is a question that is at this time occupying the thoughts of many of our brethren, who have the honor of the church of Christ and the welfare of souls much at heart. To know how to make our General Council productive of as much good as possible, and to prevent it from doing anything that would have a tendency to do evil, is a matter of great importance to our brethren, and we hope they will feel it to be such. The question, Cannot our Annual Meeting be held in a more simple, more economical, and more satisfactory manner in regard to the number of attendants present? is not the only question, nor, perhaps, the most impor-

tant one, demanding the profound and prayerful consideration of the church.

It is a fact that there is considerable prejudice against our Annual Meeting existing in the brotherhood. We sincerely regret the existence of such prejudice, but since it does exist, we think it best that it should be known, that we may be prepared to meet it judiciously and, if possible, arrest its growth, and not only so, but remove it altogether. That there is no cause whatever for any of the prejudice alluded to, we will not affirm. But we verily believe there is by no means the occasion for it that some of our brethren think there is.

The old brethren who from their age and position have been looked up to as fathers and counsellors in the church, may not always have manifested that paternal affection and tenderness toward the younger brethren that they should have done. And when discussing questions in Annual Councils and on other occasions, there may apparently have been some, undue stress laid upon the opinions of the brethren who may have preceded them, and not that direct and hearty appeal made to the Scriptures, which was expected, since we as a community of Christian believers, have always disclaimed having any creed but the Scriptures, and have professed to take them alone as our guide in Christian faith and practice. And hence some have had their confidence lessened in the candor and independence of judgment of some of our brethren. And the decisions of the judgments of such brethren have not met with the deference and respect that they thought their decisions were entitled to.

On the other hand, may not some of the younger brethren have been the cause, in some degree, of the elders saying and doing things under some circumstances which may have appeared of doubtful propriety, or even wrong to some? It is evident that there are some brethren, and even ministers, who are not in as much sympathy with the doctrine of the gospel as held by the church as they should be. We may name the doctrine of plainness or non-conformity to the world, the doctrine that has constituted one of the peculiarities of our brotherhood. There are some brethren who have apparently too little regard to this peculiarity of our fraternity and principle of the gospel; while our elders, seeing how the world is controlling and corrupting other religious denominations, generally feel like striving for the faith, of the gospel and of the church, in this respect, as well as in every other; and in doing so they are sometimes thought to be too strenuous, and even arbitrary in their views, by those who perhaps are too yielding in their principles, and too lenient in their government of the church, if they are official

members of the church. Some of our brethren think, and some of our zealous and intelligent ones, too, that our Annual Meeting has taken extreme ground upon some subjects. Perhaps it has. There has appeared in some localities a tendency to depart from the order of the church; and to counteract that tendency, the brethren in Annual Council have taken a more decided stand in regard to such matters than they would otherwise have done, or than they wished to do. They might say with some propriety, perhaps, to those who object to that decided stand, as the Apostle Paul said to some of his brethren as a justification for alluding so much to himself, "Ye have compelled me." One extreme is likely to beget another. Had all our ministering brethren labored by preaching and by practice to maintain the doctrines of the gospel and of the church, our Annual Meeting would have had much less to do, and what it is by some censured for doing, it would have had no occasion to do.

It has been repeatedly said that the tendency of our church government, and Annual Meeting influence is to episcopacy, or to that form of church government in which the bishops govern. A careful weighing of observable facts will show, we think, that this is not the case. Thirty years ago there was much more timidity and hesitation on the part of the young and lay members in Annual Council to arise before our old and venerable brethren and to take a position in opposition to them, when discussing questions before the meeting, than there is at the present time. It is very doubtful whether the free discussion that is now indulged in at our Annual Meeting would have been as willingly tolerated then as it is now. We recollect of being at the Annual Meeting about twenty-five years ago when the discussion was a little warm, and an old and leading brother said, in substance, "If any of the brethren are not satisfied with the order of the church, they can leave it." This was thought to be rather discouraging language, and indicative of but little inclination or willingness to have the practices of the church discussed and investigated. Lay members are not excluded from the Annual Meeting as delegates. The 24th Article of the Minutes of 1857 reads thus: "Would it not be best for churches in sending delegates to represent them in Annual Council, to make choice of one deacon, or of one lay member to serve as delegate in connection with one ministering brother, and thus relieve the ministers from the responsibility of being the exclusive advisers of the churches?—Answer.—We think it should be left to the churches to select such members for delegates as they may think proper." It will be observed from the foregoing query and answer that lay members may be sent



as delegates to the Annual Council if the churches select such to represent them. What more could be asked of the Annual Meeting? So it really appears that the liberty of the members of the church within the last twenty or twenty five years has been increased rather than diminished.

But there is special prejudice felt to the Standing Committee of the Annual Meeting by some brethren. We feel confident that if that Committee was fully understood that feeling it would not exist. We have been acquainted with the doings of that Committee for about twenty years. As clerk of the Annual Meeting, we have sustained a very close relation to the Standing Committee, and have had every opportunity of becoming acquainted with its faithfulness and fidelity. The labors of it are usually very great. As there are but two or three days allotted to the Annual Meeting to transact its business, and the Standing Committee having a good deal to do besides the business that properly belongs to the general Council, it has generally to work a considerable part of the night as well as in the day. And being hurried and often much annoyed, it has to labor under great disadvantages. And this being the case, and the members of the Committee not claiming perfection for themselves, do not claim it for their work. They may sometimes err in judgment, and not always give the most judicious counsel. But any insinuations that the Committee acts unfairly, or usurps undue authority, or makes decisions that should be made by the general Council do the Committee injustice.

We have already made the remark that the Standing Committee has a considerable amount of business to do, that does not properly belong to the general Council, according to the long established usages of the church. Application for committees is made to it, and it is necessary for it to examine the ground on which a committee is asked for. This often requires time and labor. A good deal of counsel is asked of the committee by brethren, in regard to difficulties existing at the time the counsel is sought, or such as are feared may occur. According to the following provision in the order of holding the Annual Meeting, it devolves upon the Standing Committee to form answers to queries, that come to Annual Meeting without answers, before they come before the general Council: "All queries from District Meetings should be accompanied with an answer. But in case those meetings cannot agree upon any questions, then they shall be referred to the Standing Committee and this shall form answers to the questions before they be read before the general Council." But any interference with

answers given to queries by District Meetings is scrupulously avoided. The members of the Standing Committee claim no more authority for settling the questions that come before the general Council than other members of the fraternity have. Quite a number of the brethren have been on the Standing Committee, and we doubt very much whether one of them could be found who would charge the Committee as a body with unfaithfulness. We think it appreciates its responsibility, and usually acts with much caution.

Although there seems to be no sufficient cause for the complaints made against the Annual Meeting and Standing Committee as we have seen, nevertheless, the fact that there are complaints made, should impress those on whom the labors of the meeting devolve, with the necessity of acting with candor and discretion, and of meeting and discussing every question that comes before the meeting in the spirit of honest inquiry after the truth. And in the absence of any plain Scripture testimony upon the subject, all the light that experience and intelligence can afford should be accepted and made subservient to the giving of the best counsel and to the making of the best rules that can be given under the circumstances for the observance of the general brotherhood, and for the promotion of peace and union among the brethren. The brethren in Annual Council pursuing such an honest Scriptural course will obtain the confidence of the general body and the counsels of the Annual Meeting will be properly respected and observed.

#### THE CENTENNIAL.

We have been requested to give our views upon the approaching Centennial, and of the propriety of Christians going there. We are always willing to give our humble views on any subject of a practical character when we are well enough acquainted with a subject and its character to have any matured opinions upon it.—Of the moral character of the great Centennial Exhibition, we scarcely have information enough to have any very positive views of the propriety or impropriety of Christians attending it. As there has been so much said about it, we could not well help giving it some thought and we have done so. But our knowledge of it is so limited that we would not in a positive or dogmatic manner, pronounce upon it.

Whether or not we can consider it an evil *per se*, that is, an evil in itself, it may have become such, or have such a tendency. And we presume it is not unlikely that the moral tendency of the Centennial upon the people of our country, and upon the inhabitants of Philadelphia es-

pecially, will not be to make them more holy. Although every branch of business, and many nations of the earth, and almost everything known will, in some degree, be represented there, we believe, from what we have seen, there will be no consecrated spot devoted to the worship of God. Whether this arises from prudential motives, or from the controlling influence of managers who may be averse to having any religious services on the grounds, we know not. And perhaps it might be thought prudent even by Christian men not to have public worship there, as it might not be judged suitable to the place and the occasion. And if the place and the occasion from their character and surroundings, are not suitable for the worship of God, is it a suitable place for the holy people of God.

The manifestation of fashion and vanity, of the corrupt spirit of the world in various forms, and of the habit of profanity and drunkenness, much of which will be seen in such a heterogeneous mass of fallen human beings congregated together as will be there, will form a moral atmosphere whose influence upon the spiritual health of the citizens of the kingdom of heaven will, we are fearful, be promotive of neither growth nor strength. But cannot a Christian go there and through watching and praying resist the contaminating influences to which he may be exposed? We hope he can. And may not very little children safely play on the green banks of the flowing river, or near the edge of the deep precipice and experience no harm? They surely may. But would a prudent mother permit her children to be exposed to so much danger?

It is a nice point in Christian ethics or in the Christian system of religious principles to know how far we are justifiable in hazarding our lives, or health, or Christian character when duty does not require it. The danger to which life and health will be exposed in consideration of the great amount of traveling that there will be on our railroads during the time of the exhibition, as well as by other modes of traveling, and in being thrown among such a great crowd of people at the place of exhibition, as well as every where else in the city, will be considerable. And how far Christians can expose themselves to the dangers incidental to the great exhibition, or any other place, without being unfaithful to the solemn trust committed to them by their heavenly Master, is a thought that should receive their prayerful attention. An eminent man and a leader and preacher among men was asked the following question: "If you knew that Christ would come to-morrow what would you do?" The reply was, "I would do what I am now doing, I would do my duty." This was a suggestive reply. And it implies

that we can be found in no more desirable work than the service of duty when the Lord comes. And it seems to us on the Centennial ground would not be a desirable place to meet the Lord, having gone there from the motives that will prompt the most to go.

We think that those who live in the vicinity of Philadelphia could with more propriety attend the Exhibition than those who will have a considerable distance to go. The latter will have the danger and unpleasantness of traveling in a crowd in summer, as well as the expenses of traveling to meet, which the former will not have to the same extent. It is supposed from present indications that the expenses incurred in attending the Exhibition will be very high. Then to have the expenses consequent upon the attendance at the Exhibition from a distance to meet, when money is so much needed for other and better purposes, and to risk what must necessarily be risked under such circumstances, is making a journey from a distance, merely to attend the Centennial, a matter of some importance, and Christian circumspection requires of the Christian a careful consideration of the propriety of doing so.

We offer the foregoing remarks to any who may wish to avail themselves of them in considering the propriety of Christians attending the great Centennial Exhibition. We have given some of the suggestions that have presented themselves to our mind from the limited thought and attention we have given the subject. A better knowledge of the matter would enable us to speak with more positiveness. At present, we have some fears that the tendency of it upon the whole will not be for the promotion of Christian sanctification, although to some, and in some respects, it may be beneficial. The apostle Paul said to his Christian brethren, "I would have you wise unto that which is good, and simple concerning evil." Simple here means harmless. And all Christians should be careful to neither do nor encourage any evil, but active in promoting everything that is good.

### Cleanings and Tottings.

**SUDDEN DEATH.**—In a private letter from brother J. P. Hetric, we have the sad tidings of the sudden death of brother Jacob Spanogle of Philadelphia, who died from an attack of heart disease on the 19th inst. at 1.20 A. M. We have not space to give any of the particulars. Only a few weeks ago we enjoyed his pious society in his Christian home; and now, so soon, he has passed away. The bereaved family and church have our sympathy. May the grace of God sustain them in their sudden and severe affliction. B.

**ELDER John Murrey, Marshalltown, Iowa, says:**

"We have a late spring here. This is the 13th of April, and there are but few who have done any plowing or sowing yet. Some years there has more been done in the month of February. The prospect for fruit is good yet. We had an abundance of rain and high waters for the last six weeks."

**BRO. J. P. Ulrey, Osceola, St. Clair, Co., Mo., April 9th, 1876, says:**

"We had a very mild winter till March; then some tolerably rough weather. At present it is very pleasant, so that farmers can plow, and sow oats. The prospect for fruit is good. Wheat looks promising at this time."

**FRIEND W. A. Flory of Willow Springs, Kansas, March 29th, writes:**

"Please find enclosed \$11.00, for one dozen of the 'Harmonia Sacra.' They are having dances in our neighborhood, and our parents, nearly all of them belong to the Brethren church, and they want us to get up something to draw our attention from the dances. We thought that a singing would be as good a thing as we could get, and we had to have books, so we selected the 'Harmonia Sacra,' thinking it would be as good a book as we could get. It was pretty hard for us to raise so much, on account of hard times, but we have succeeded."

We are glad that our young friends at Willow Springs have so far succeeded; and we wish them good success with their singing. Their action is certainly commendable and exemplary. It shows that they are willing to honor their parents by following their judicious counsel. May they continue to be obedient to their parents, and walk in the way of Wisdom, ever choosing the good instead of the evil. B.

**BRO. C. H. Balsbaugh in referring to his article on "Filthy Lucre," says:**

"I wish I could print the inclosed with blood, and give it the voice of blood—even the blood which has in it all the compassion and terror of the Almighty. 'Ye cannot serve God and mammon' should be printed on every door post, labeled on every gate and finger board, and written on the fleshly tables of every heart 'with the Spirit of the living God.' Go to Jesus with all your burdens and perplexities, and wait an intimation of his will in all things."

In a later communication in regard to his health he says:

"I am sinking and know not whether this spring is not the last in which I will be permitted to look into God's mirror to behold the symbols of the unfading beauties and deathless glow and imperishable fragrance of the upper Paradise. Oh, for more of the odors of that sinless world wafted back through the dark lattice into this world of suffering and sorrow, and grace and peace."

**BRO. Emanuel Slifer says:**

"Our congregation voted for a full report of the proceedings of A. M. Speeches with names of speakers attached; but in pamphlet form. It also recommends

again that the brotherhood be divided into two or more Districts, to hold the A. M. and the expenses be apportioned among the various congregations composing said districts; and that the elders of the same collect the money from their members and bring it to A. M. when they go up, or transmit it before the A. M. And should there be a surplus, the A. M. should dispose of it as it thinks best. By such an arrangement we would not lack places to hold the meetings as now.

Subscriptions for the PRIMITIVE CHRISTIAN may begin with any number at \$1.60 a year. Back numbers of the current volume can be furnished to those desiring them.

THE following is the conclusion of Bro. Miller's article on "The Seventh Day." We are sorry that we had to break it, but we were not aware of its being so lengthy until it was too late to avoid it. "THE SEVENTH DAY."—Continued from page 263.

This would be mockery in Christians, for they were preaching against such sacrifices—that the blood of bulls and of goats could not take away sin. Paul met with the Jews on the Sabbath to preach to them, but he met with the Christians on the first day of the week, as we have proved. Then as we cannot find in the gospel one time, one example, of a Christian congregation meeting on the seventh day to worship God, but a number of times where they met and the Lord blessed them on the first day of the week, we have assurance that God will accept and bless the same practice now. And as the inspired apostles and the primitive church are the pattern God has given, we will not agree to accept this Jewish Sabbath, or seventh day, until the Sabbatarian can find one example, one precedent of the apostolic congregations meeting on that day. Until he does that, all his inference and far-fetched reasoning on something not in the gospel, amount to nothing as argument. The plain example of the primitive Christians and the inspired apostles meeting on the first day of the week to worship God, outweigh a thousand volumes of human opinions and Judaized notions concerning this matter. These can only divide the church and lead it away from the example which God has set before us in the primitive church. The example of these first day meetings was acceptable then, it is acceptable now; it is founded on the rock of God's truth, tried, proved and accepted. Then let us keep it as they left it, and we, too, are built on the same rock.

*Ladoga, Ind.*



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## Cinninnati, Nebraska.

"This place is situated in the Valley of the Nemaha, in the south-east corner of the county, and in the South Fork precinct. Here the first settlement in the county was made on the 12th of April, 1854. The precinct contains some of the most fertile land in the county. The South Fork, or Great Nemaha—as it was called in the earlier maps of the county—runs through the south-east corner of the precinct, is the best timbered stream in southern Nebraska, and is bordered by as good land as there is in the State. The soil is deep and rich and seldom fails to produce well. There are plenty of fine springs of water and good water can be found on every quarter section in the precinct with but little digging. Two other streams—Niger branch and Lower branch—are almost entirely embraced in this precinct, and they afford plenty of pure running water the whole year; they are also pretty well timbered. In regard to fuel, this precinct contains more than any other in the county, and perhaps in the State. In addition to the timber mentioned, there is a vein of coal from ten to sixteen inches thick, which was first discovered in 1856, and has been worked more or less ever since until now. About all the coal used in the county, and most of that used in adjoining counties, is taken from this vein. A healthier country than the Valley of the Nemaha cannot be found. There are some fine bearing orchards in the precinct, and there is but little doubt that good fruit can be raised, especially the hardier varieties. The town of Cinninnati is near the Nemaha river, and a good bridge spans the river near the place. There is a steam saw-mill in the town, and a new grist-mill—water-power—within a quarter of a mile. At present there is no store in the place, but a better point for that business cannot be found in the west. It is situated in a very fine farm and stock region,—is twelve miles from Table Rock or Humboldt, on the Atchison and Nebraska railroad, and the same distance from Sabetha or Seneca, Kansas, on the St. Joseph and Denver railroad. Also the same distance from Pawnee City, the county seat, and situated as it is—in the best corn region in the State—cannot be surpassed for handling and feeding cattle—Durham, Jersey, and Ayrshire; hogs—Poland, Berkshire, and Chester White.

"School districts are thoroughly organized all over the precinct.

"Our finances are in a healthy state.

"Our common schools are the pride and glory of our State.

"During the grasshopper year of 1775 Nebraska's increase in population was 30,000.

"Pawnee county can boast of having some of the best bridges in the State.—Few, if any, of our counties can compete with us in this particular.

"For every acre of forest trees planted there is an exemption of one hundred dollars, and fifty dollars for every acre of fruit trees. This is an item worthy of consideration by those contemplating moving west."

The above statement is clipped from the *Pawnee Republican*, as it has set

forth the south-east precinct of Pawnee county, in which ten members of the German Baptist church now reside, and as we think it a correct account, you may publish it and the following if you think best for the good of brethren and others who are seeking homes in the west.

Three families of us (Brethren) settled here a little over one year ago, in the southeast corner of the south-east township of Pawnee county, Nebraska, one mile north of the Kansas line, and four miles west of Cinninnati, situated on the Nemaha River. Here we have the most and best advantages of wood; coal, stone, and the best of living water—perhaps superior to any other in the State. We have settled expecting to make this our home. We formerly lived in Pennsylvania; since that time some of us have lived in Ohio, some in northern Indiana, some in Ogle county, Illinois, and all of us lived in Keokuk county, Iowa. Hereafter, being pretty well acquainted with different States of the Union, we would recommend to the brethren and all who contemplate coming west to visit us. We have no organized church here as yet.—We keep up meetings nearly every Sabbath in our different school-houses; attendance generally good, and more calls for meetings than I can do justice to, as I am the only one in the ministry here.—We think much good can be accomplished by the brethren here if they will come in and help us in holding forth the words of eternal truth. We ask the brethren who so often travel on missions of love to remember us in this new country, and make this one of your passing ways and preach for us and many of our neighbors who are more favorable to these "peculiar people" than when we first came in. Brethren, you who are looking for homes in the west, we would say, Come along; we will assist you all we can. We greatly need ministers, deacons, and lay-members to help us convert the people. There appears to be no main leading church here nearer than Pawnee City—seven miles. We have good school houses, well finished, and splendid teachers. We have the most beautiful soil to till that I have found in the west, no stones to contend with (as the stones are generally along the streams), no sluces, no mudholes, nor any places to hinder. The prairie is moderately rolling, with a rich, deep, productive soil. We are about thirty miles west of Falls City, Nebraska, and about forty miles south-east of Beatrice, Gage county, Nebraska, making this point convenient for brethren that are traveling to and from the above named places. Brethren living in Nebraska, who have been here and preached for us, speak highly of this south-east part of Pawnee county; and well they may. In our judgment it is worthy of praise for its numerous natural advantages. Land is cheap—unimproved, 80 acres, from five to seven hundred dollars; 160 acres, unimproved, from one thousand to fifteen hundred dollars; 80 acres improved, house, orchard, &c., one thousand dollars; 160 acres improved, comfortable house, orchard, &c., from two thousand to twenty-five hundred; grain of all kinds, hay, vegetables, &c., in abundance in this country. Many portions of the west are beautiful, but where will we find a better part than this when it is admitted by those who are well acquainted with the western country that Pawnee county, Neb., is equal in soil, and has the advantage over

other portions of the surrounding country in timber, coal, water, and building stone.

In conclusion, I will say, dear brethren, remember us here in the south-east part of Pawnee county. Now is the time to establish the faith once delivered to the saints. Now is to time to secure yourselves homes in this beautiful west.

WM. SMITH.

Pawnee City, March 24th.

BEATRICE, NEB. }  
April 7th, 1876. }

## Brother Quinter:—

We thought we would do without the PRIMITIVE CHRISTIAN this year, claiming poverty as an excuse; but we have read the *Companion and Visitor* from its infancy, and being accustomed to its weekly visits, we felt that we were depriving ourselves of much comfort, and many wholesome and instructive lessons, which we did not like to do without. We concluded to dispense with the use of tea and coffee, and have the PRIMITIVE CHRISTIAN, in their place, return its agreeable and interesting visits. Already more than the cost of the paper has been saved, and fourteen numbers are at hand, full of healthy and nutritious food for the inner man. We think if others would adopt the same plan, and be willing to sacrifice some of the luxuries which only gratify the appetite, they would soon be able to pay for a copy for themselves, and have some to spare, which would help others in need.

Health among us is good. The weather during the past month has been unpleasant; considerable snow and rain. The last few days were fine, and farmers are making arrangements to go to work. The calls for meetings are more than our pastors can attend to. The people appear anxious to get an understanding of the word of God, as the Brethren hold it forth. Several brethren have moved in lately, two speakers among them. We receive them, therefore, in the Lord, with all gladness, for there is plenty of work for all. Our desire is that they may all be filled with the knowledge of the will of God, in all wisdom and spiritual understanding. May they put on righteousness as a breastplate, and have the helmet of salvation upon their heads, and be clad with zeal for a cloak, that those who cry after knowledge, and apply their hearts to understanding, may be delivered from the way of the evil man, who leaves the path of uprightness to walk in the way of darkness, and delights in the forwardness of the wicked; for the Lord is a God of knowledge, and by his actions are weighed. Therefore, may they speak the things which become sound doctrine, and their teaching may continue interesting, and full of spiritual food, that transgressors may be taught the way of the Lord, and sinners be converted.

Now, brethren and sisters, let us put on the whole armor of God, that which he has provided in and through Jesus Christ, and push forward the work of the Lord, by assisting those who labor for us in the Master's cause. You know our congregation is in its infancy, not yet a year old, and we can do much by letting our light shine before men, and keeping ourselves unspotted from the world, from all the enticements to sin, which the world offers. Let the goodness of our principles be seen in our conduct, that behold-

ers who are yet out of the covenant of grace, may be led to honor God, the author of all good. Let us all endeavor to show that we have a zeal for the cause of Christ, and that according to knowledge, that it may be seen that we have been enlightened according to the truth, that we are not going about to establish our own righteousness, but have submitted ourselves unto the righteousness of God.—“It is good, to be zealously affected, always in a good thing.” We should be steadfast in the faith and practice of the gospel; be unmovable. When we meet with opposition, we should not be discouraged; but always abounding in the work of the Lord, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Then since Christ has given himself a ransom for us, and will be our final judge, let us manifest supreme love to him by acts of goodness to all men, and ever be governed by his revealed will, that those who hate and oppose will be condemned in their conscience, and thus be forewarned of their final doom.

SINA SHICK.

BONSACKS, Va., April 11th, 1876.

Dear Brethren :

I have just returned from a ministerial visit to North Carolina, two hundred miles south of this point.

I found this little congregation of members apparently in good order, under the care of Elder Jacob Faw, who some years ago, in pursuit of God's peculiar people, left his home, scarcely knowing whither he went, and traveled one hundred miles on horseback, when he found Brethren. After being with them and talking with them for a time, he was baptized. He then returned and told his friends and the people “how great things the Lord had done for him.” The brethren with whom he had thus formed an acquaintance visited that country, and presently brother Faw was called to the ministry. So a nucleus was formed, around which the church as it now is, was established.

I preached for them some ten or twelve sermons, to large congregations and we hope with good effect. One willing soul was buried with Christ, and a number almost persuaded to be Christians; at least the brethren thought that there was a general awakening, and an inclination to search the Scriptures and see if these things were so.

We celebrated the Lord's Supper with its accompaniments, and ordained brother Amos Faw, son of the elder brother.—There are there three ministers, two deacons, and a membership of about forty. The third minister, not named above, is brother Levi Spangle. He was in ill health; we hope, however, only temporarily.

The Moravian church has flourished in that country, and is still prevalent. They have in Salem, the county seat, a town of no mean dimensions or magnitude, a splendid female academy—very large building—with beautiful surroundings and extensive accommodations—said to be under excellent disciplinary regulations, and one of the safest places for the education of female youth. But in common with her sister churches, she is declining in

point of humility and self-denial, and therefore, some of their people are looking to the Brethren as the place where they can live the doctrine from which their church is departing. Should we, as a church, also depart from these principles for the purpose of evangelizing the world, then, oh, then, truly, would the world have evangelized the church! Where, then, would the truly humble and God-fearing find a refuge? Lord whither “shalt we go? thou hast the words of eternal life.”

There is nothing in this country especially inviting to emigration. The uplands are mostly hilly, but no mountains. The soil rather poor, but might be much improved by a better system of farming. The low grounds are very flat and so much subjected to overflowing that they must be mainly left to produce such as nature has designed, which is a very coarse grass and not very nutritious. There are several considerable streams flowing through the country. These abound with excellent fish, which are easily captured, and at this particular season are abundant, and compose a part of the provisions on the tables so bountifully supplied by the kind hands and warm hearts of the good people with whom it was my pleasure to associate while there.

One of the most touching scenes and brotherly meetings it has ever been my good fortune to enjoy, I enjoyed on the eve of my departure from Carolina. The brethren and neighbors assembled at the place where I was; the room being nearly filled, the hour was spent in conversing upon Scriptural subjects. The hour of separation now arriving, our dear old brother, our host, after addressing the congregation in rather complimentary terms of our humble, though, as he thought, faithful labors, and of their sorrow on account of our departure from them, with the probability of never meeting on earth again, proposed that all would kneel down and pray together, and then some of them would accompany us to the ship—meaning the cars, but alluding to the parting scene between Paul and his brethren at Miletus. Acts xx.

I left them on Saturday morning; lay over at Lynchburg till Sunday morning; arrived at our meeting house at 12, M.; found the brethren assembled and united with them in devotion, after which we had the pleasure of a number of the brethren's company at the place on earth we call our home, and found all well. Thank the Lord for his care over us; and thanks to the brethren for their marked respect and kindness extended to us.

B. F. MOOMAW.

#### In Memoriam.

Sister LUCINDA L. REDDICK, wife of our dear brother Wm. Reddick, departed this life Feb. 15th, 1876, in the thirty-fourth year of her age. She was a faithful and exemplary member of the Nettie Creek arm of the church. Her disease was consumption. Her health had been declining for more than a year, and her sufferings at times were intense. She was wholly resigned to the will of God, and bore up under her affliction, with that Christian fortitude and resignation that becometh a truly devoted Christian.—Her mind was strong and clear to the very last. Her last hours were spent in prayer, and exhortation to her dear and loving

friends, that they might be prepared to meet her in heaven.

After her limbs had become cold and chilled in death, and the large drops of sweat were settling upon her brow, and just as the last spark of life was leaving her mortal body she said, “Jesus is going with me.” She truly was a devoted Christian, and died in the triumphs of a living faith in Christ her dear and loving Savior, who was waiting to bear her over the dark valley of the shadow of death to the paradise of God, there to await the first and bright resurrection when Christ will descend from Heaven with a shout, with the voice of the archangel, and all the holy angels with him to gather his jewels home.

She leaves a loving husband and one little daughter, with many other near and dear relatives and friends to mourn their loss; but she left the sweet and glorious assurance that their loss was her eternal gain. Oh, how sweet and cheering are these her last words, “Jesus is going with me!” What an incentive are these words of a dying saint to us all, to so live that when it is ours to die, our last words may be like hers, “Jesus is going with me.” “Blessed are the dead which die in the Lord.” Funeral by Elder Jacob Rife, from 1 Cor. xv. 22, to a large assemblage of sympathizing relatives, friends, and neighbors.

Dearest sister, thou hast left us;  
Here thy loss we deeply feel;  
But 't is God that hath bereft us:  
He can all our sorrows heal.

Peaceful be thy silent slumber—  
Peaceful in the grave so low;  
Thou no more wilt join our number;  
Thou no more our songs shalt know.

Yet again we hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.

B. F. KOONS.

Nettie Creek, Ind.

#### In Memory of our Departed Mother.

Mrs. Mary A. Newcomer, wife of Henry Newcomer, departed this life, April 1st, 1876, aged 64 years, 7 months and 25 days. Sad, indeed, the duty to chronicle the death of our own mother, upon whose maternal bosom of love we leaned confidently from our infancy up to our more mature manhood, enjoying the tender affection of her loving heart. Under a kind and beneficent providence, it was her privilege, in this life, to witness the marriage of her six sons, which constituted our whole family. But a few short months ago we enjoyed the happy privilege of meeting together, in the bonds of a family reunion, to commemorate the birthday of our aged father, happily congratulating ourselves in thus being permitted to assemble in an unbroken column, unsevered by the cold and relentless hand of death. But who can fathom a dark and uncertain futurity. The next occasion we were called upon to pay the last tribute of respect to a departed mother. Her chair at the family board has become vacant. The welcome reception that once characterized our meetings, we shall know no more in this life; but by putting our implicit trust in the paternity of the God of our salvation, we may joyously anticipate striking glad hands with her in the



paradise of God, and remain unseparated as long as the ceaseless ages of eternity last.

For many years our mother has been a great sufferer. Some four or five weeks ago she contracted a cold, from which ensued inflammation of the bowels, which baffled the skill of medical aid. Although prostrated for three or more weeks, her physical suffering did not appear to be acute, whilst she lay apparently in a semi-conscious state for some time; yet her mind was perfectly clear. The holy aspiration of her heart was, in her own language, "to go to rest." Some hours previous to her death, she calmly and peacefully clasped her hands across her breast unmoved until the welcome summons when she peacefully expired.

Yes, she is gone—yet do not thou  
The goodness of the Lord distrust;  
But meekly to his wisdom bow  
Who lays thy loved ones in the dust.  
The fern is there, but seek not there  
The spirit, born for light and love;  
Look upward—free from sin and care  
It rests in joy with God above.

P. S. N.

### Epistolary.

Letter to Brother Nelson Kitley, of  
Fordwich, Ontario:

DEAR BROTHER:—With more than ordinary interest I read your communications in No. 33, vol. XI, of the *Companion and Visitor*, and No. 9, vol. I, of the *PRIMITIVE CHRISTIAN*. I loved to read your articles, because they give evidence of being written in a spirit of meekness and love, and show, throughout, purity of motive, Christian fortitude and veneration. They contain some points, however, on which I would like some information. I have been among the Brethren (old order of German Baptists) from my youth up; have read nearly every No. of our church periodicals from No. 1 of the "Gospel Visitor" down, and have never read or heard of any "Brethren" living in Ontario. In a recent number of the "Pilgrim" brother Saylor recommends sending missionaries to your country, and by his phraseology I infer that he is not aware of any brethren living there. Also in a late number of the "Vindicator," in an editorial, the editor mentions a certain Samuel Baker, from Markham, and from the language used there, it seems that he does not know of any brethren there.—Last winter brethren J. B. Shoemaker, of Smithville, Ohio, and M. Weaver of Canton, Ohio, made an extensive preaching tour through your vicinity and reported not having found any brethren.—They were traveling extensively among the Mennonites of Ontario, and report a great deal of kindness and Christian courtesy bestowed upon them by the people of your country. They were very kindly received and entertained, and have a very exalted opinion of your people.

In your communication you say that you have for the last year read the *Companion and Visitor*. You undoubtedly noticed that the Brethren in the States have an Annual Meeting, and that the States are divided into districts; that the several districts have once a year a district council meeting; and that it is expected that each individual church will be represented at the district meeting and that each district be represented at the Annual Council. You will have no-

ticed that the editors of our periodicals have published an Almanac, in which are recorded the names of our ministering brethren. Are your churches where you reside organized into a district? Have you been represented at the general Annual Council? Have the names of your ministers ever been forwarded for insertion in the Almanac? Your living under the British government and the brethren in the States under a different government, should be no sufficient cause for alienation, disruption, and prevention of social intercourse in the church of the Brethren.

There is a body of Christians in the States known as "River Brethren," that originated from the old Brethren; and that sect is subdivided into two factions, one party called "Yorkers" and the others "Princers." I am informed that a body of these people are in your country. I am inclined to believe that you, perhaps, are a member of that organization. They observe the ordinances differently from the Old Brethren, but I am not prepared to give an elucidation of their peculiarities.

In your letters you name eight different brethren that have been at your communion, and preached for you at other times, not one of whom is named in the ministerial list in the Almanac.

Will you please give us a history of the several churches in your vicinity, through the *PRIMITIVE CHRISTIAN*? Tell whence the first brethren there came; how long they have lived there, &c. This, I think, would be very acceptable to the readers of the *PRIMITIVE CHRISTIAN*, and open the way for further correspondence.

Yours in love,

JACOB MISHLER.  
Mogadore, O., March 28, 1876.

### The Centennial.

PHILADELPHIA, April 17, 1876.

Brother Quinter:

This city is upon the eve of the most startling event of our times. It is about one month until the opening of the exhibition, and preparations of immense magnitude are being made. I will mention one thing only to show this fact. Nearly every dry-goods, notion and furnishing house is brilliant with flags for sale, in which a great and increasing traffic is carried on. "The Philadelphia Flag Co." has its handsome little vehicles bedizened with banners, and tinkling with sleigh-bells, canvassing every part of the city.

Having commenced this letter with quite a different object from that of describing the grandeur of the Centennial, I will proceed in my design, which is, to advise none to come to Philadelphia, during the "great show" without ample means to pay for their subsistence while here.—It is almost universally supposed that provisions of all kinds will be enormously high, and already there seems to be an upward tendency in the prices of food.—Several companies have been formed, the agents of which are canvassing the city to secure board and lodging for strangers during the coming summer. Those agents obligate their respective companies to supply the families who open their houses constantly with boarders, at from \$1.75 to \$3.00 each per day, for breakfast, supper and lodging; the board to consist of ordinary fare. Hundreds have agreed to open their houses, who, under other circumstances, would not think of such a

thing. Some, no doubt, have done so to make money; but the great majority as a kind of protection, in dear times, against the raids of their friends in the country, whose curiosity will excite them to come here with barely sufficient funds to pay their fare to and from the city.—Those coming to Philadelphia without the means to live, and finding the houses of their city relatives and acquaintances filled with boarders and lodgers to their exclusion, will be placed in very straitened circumstances. They may be compelled to sell or pawn their watches and jewelry, if they have any, to raise a little money.

SILAS THOMAS.

P. S.—If country papers would please publish the above at once, it might be a timely warning to many.

### Notice.

Those attending the district meeting in the north-western district of Ohio, to be held in Green Spring church, Seneca county will stop off at Watson Station, on the Cincinnati, Sandusky and Cleveland railroad, six miles north of Tiffin. Those coming on the Lake Shore road must take this road at Clide; those coming on the Baltimore road must change cars at Tiffin; and those coming on the Pittsburgh, Fort Wayne and Chicago road must change cars at Forest. All trains will stop at Watson Station on the 5th, 6th, and 8th of May, 1876.

JOHN P. EBERSOLE.

### Information Wanted.

If any of the readers of the *PRIMITIVE CHRISTIAN* know the address of sister Mary Ann Yeager, formerly from Pa., they will confer a favor by communicating a knowledge of her whereabouts to her brother, John J. Yeager, Ephrata, Lancaster county, Pa.

### Announcements.

#### DISTRICT MEETINGS.

BROOKLYN, IOWA, March 6, 1876.

The brethren in the Middle District of Iowa propose holding their District Council Meeting with the brethren in Dallas county, in their new meeting-house near Dallas Center, on Monday, the 22nd of May, 1876. Meeting will commence on Saturday evening, the 20th, and continue over Sunday. Those coming by railroad will stop off at Dallas Center, Dallas county, Iowa. We extend a general invitation to our brethren and sisters at large, and hope to have a full representation.

J. S. SNYDER, Sec'y.

MILFORD, Kosciusko Co., Ind., }

April 11, 1876.

The district meeting of northern Indiana, will be held with the members of the Rock Run congregation, on the 4th and 5th of May, in their meeting-house five miles south east of Goshen.—Those coming by railroad will stop off at Goshen.

By order of the church.

JOHN ANNOLD.

#### LOVE-FEASTS.

At Pipe Creek, Carroll county, Md., on Thursday, the 4th day of May, commencing at 9 1/2 o'clock, a. m. Also at Beaverdam, on Saturday the 6th of May. Perhaps others in connection. Brethren of Virginia, who have thought of being with us, will this time suit you to be with

us? Consider this an invitation, and let us know. Invitation extended to all. By order of the brethren.

E. W. STONER.

We expect to hold a communion meeting on the 16th of May, at the house of brother Noah Obmets about 2 miles south of Osceola, St. Clair county, Mo. Those coming by railroad will stop off at Appleton city, where they will be met by some of the brethren, by informing us in time.

JOHN P. ULREY.

Osceola, Mo.

A communion meeting at the house of David Bechtelheimer, in the Beaverdam congregation, Kosciusko county, Ind., on the 9th of June next.

[*Wagon* please copy.]

**MARRIAGES.**

On the 2nd day of April, 1876, brother LEONARD WISE, Sr., of Carroll county, Ind., and sister ELIZABETH HARSHARGER, of Mason county, Ills., at the house of John Heckman, by D. Frantz. J. P. REFLOEGE.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

March 23rd, 1876, in Taylor township, Cambria county, Pa., infants, son and daughter, of friends John and Anna Ream, aged 16 days. Also, on the 27th inst., infant son of above named parents, aged 20 days. Thus two sons and one daughter who were born into the world at one birth are now gone to God who gave them.

Also in same place, April 2nd, 1876, infant son of Jacob and Margaret Ream aged 6 weeks. DAVID HILDEBRAND.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

John Johnson 1 00; D W George 1 50; Wm Bucklew 1 00; W A Flory 1 00; Geo W Fields 1 00; Sol'n Workman 5 00; Elizabeth Bauner 1 00; Geo W Taylor 1 50; H H Arnold 1 20; Jacob Grisso 8 00; I W Martin 5 20; Wm B Himes 3 00; J J Rosenberger 7 30; T Jeff Yeaman 3 00; Geo W Keim 2 35; I N Perry 25; Henry Brubaker 6 30; H B Brumbaugh 50 00; Lydia Bollinger 30; Esaias P Garman 1 20; J E Bryant 30; David Bechtelheimer 12 50; Sarah Berkley 1 00; E R Siffner 2 70; John Green 35 00; John P. Hitt 1 00; Samuel Moller 2 00; R V Pierce 32 50; Rudolph Heines 1 50; John Hamberger 4 40; J H Wirt 7 00; Nancy Lawshe 1 00; Annie E Miller 1 00; John P. Ebersole 10 20.

**Unlimited Remedial Resources.**

People sometimes suppose that Dr. Pierce's Family Medicines represent the entire extent of his resources for curing disease. This is an error. Experience proved that while the Golden Medical Discovery, Favorite Prescription, Pleasant Purgative Pellets, Compound Extract of Smart-Weed, and Dr. Sage's Catarrh Remedy, would, if faithfully used, cure a large variety of chronic complaints, there would be here and there a case which, from its severity, or from its complication with other disorders, would resist their action. These exceptional cases required a thorough examination into their symptoms, to ascertain the exact nature and extent of the disease or diseases under which the patient was laboring, and the use of specific remedies to meet and overcome the same. This led to the establishment of the World's Dispensary at Buffalo, N. Y., with its Faculty of Physicians and Surgeons, each of whom is

skilled in the treatment of chronic disorders in general, and those belonging to his own special department in particular. To one is assigned diseases of the throat and lungs; to another diseases of the kidneys and urogenital organs; to another, diseases of the digestive system; to another, diseases of the nervous system; and to another, diseases of the eye and ear.—Thus the highest degree of perfection in medicine and surgery is attained. The establishment of this institution enables the Doctor to meet a long felt want in the treatment of the more severe chronic affections. By a careful consideration of the symptoms as given in writing, he successfully treats thousands of cases at their homes. Others visit the Dispensary in person. The amplest resources for the treatment of lingering affections are thus placed at the disposal of every patient, and those on whom the proprietary medicines do not have the desired effect can procure a more thorough and efficient course by a personal application to the proprietor of the World's Dispensary.

**Advertising Rates.**

A limited number of unobjectionable advertisements will be admitted at the following rates.

Ten lines or less constitute a square.	
One square 1 week,	\$ 1 00
" " 1 month,	3 00
" " 2 months,	5 00
" " 3 "	7 50
" " 6 "	12 50
" " 12 "	20 00

**DISCOUNT FOR SPACE.**

On 2 squares,	-	5 per cent.
" 3 "	-	10 "
" 4 "	-	15 "
" 5 "	-	20 "

**A GREAT DISCOVERY!**

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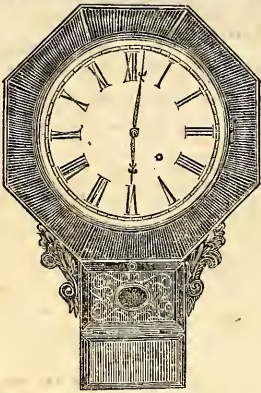
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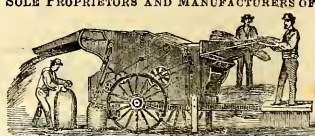
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# Primitive Christian.

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VOL. I.

MEYERSDALE, PA., TUESDAY MAY 2, 1876.

No. 18.

For the PRIMITIVE CHRISTIAN.

## BURY ME IN WHITE.

BY SARAH RUPEL.

When friends are called from earth away,  
Whose deeds seemed good and right,  
We always love to see them go  
Unto their graves in white.

When Christ the Lord was crucified,  
Our pattern and our light,  
We do believe that he was wrapped,  
In linen, fine and white.

And saints that have put on the Lord,  
And pleased their chief delight  
In all the Lord's appointed ways,  
And keep their garments white:

Let patience have her perfect work,  
And watch and pray for light,  
To walk upon the narrow road,  
With garment clean and white.

If on his blessed word of truth  
Our hope is anchored right,  
We soon shall gain the victory,  
And walk with him in white.

Fine linen is the righteousness  
Of saints who walk in light,  
Whose garments ne'er have been defiled:  
They walk with him in white.

There happy saints shall dwell above,  
Where Jesus is the light;  
Oh, may my humble spirit stand,  
Among them clothed in white!

And when my spirit's gone to God—  
The author of all light,  
I want my friends to clothe my corpse,  
In linen clean and white.

And in the resurrection morn  
All beautiful and bright,  
With angels then adore our King,  
Who clothed us all in white.

North Liberty, Ind.

For the PRIMITIVE CHRISTIAN.

## Holy-day Greeting.

BY C. H. BALSBAUGH.

To Elder John G. Glock, of Aughwick, Huntingdon Co., Penn'a.

As fruit represents the tree in all its history and ramifications, so days may stand for centuries and millenniums, and ages. "The hour is at hand." Here all the past and future of God are epitomized in an hour. "The babe lying in a manger." Here the uncreated, Omnipotent, Omnipresent God, is compressed within the form of a tiny, helpless infant. The All-comprehending and All-sustaining can dwell in a "burning bush" with as

much liberty and power, authority and omniscience, as in the "Excellent Glory" in the Heaven of Heavens.

Although the day of the Nativity is past, according to secular chronology, it is not too late to wish you a Happy Christmas. No one can truly celebrate the day unless he has the life of Christmas. Right before my window were two young men who thought to give the day fit commemoration by engaging in a shooting match. One of them is a communicant in a church of superlative pretensions. We have not so learned Christ. Christmas and shooting-matches are as incongruous as Christ and gambling. The day, as to time, is in the past; but the day, as to character, remains. If we had any Christmas at all, we still have it, and I trust will, not only to the end of the year and the end of life, but forever. The believer's Eternity is only an Everlasting Christmas. When Christ was born He was named "Emmanuel," which being interpreted, is, God with us;" and it is this Divine Presence that constitutes our Heaven on earth, and the endless, ever deepening beatitude to come—a Heaven over here and ever to be. In this high and glorious sense, I wish thee and thine a Happy Christmas. That is, a joy which has the very cream and flavor of God's own ineffable bliss. Christmas must needs be happy: there never was any other. Christmas and blessedness are synonyms. It means all that the Gospel means. "Glory to God in the highest, and on earth peace, good will toward men." This is Christmas, not only among men, but among the angels. Luke 2: 13, 14. Only Christians, and the higher order of beings who are in perfect sympathy with the Cross, can have Christmas. To them alone the day means Emmanuel. To them alone the 25th of December means a year, a life, an Eternity—long enough and great enough to embrace not only the life of man but of God. Emmanuel means God with us not only as in society, but in constituency; not only as being proximate, but as being immanent—God and man in one Person. Christmas is the Day of days, being the Incarnation of Him in whom are the New Year, the Year of Jubilee, the "Resurrection and the Life," the Pentecost of time and Eternity,—“all the

fullness of the Godhead bodily." The measures of the Infinite are committed to the finite, the Eternal has been revealed in time, the Holy-day of God and His Angels has become the Christmas of earth, the hope of sinners, and the joy and glory of saints.

This is the anniversary of that matchless wonder, and everlasting enigma of all created intelligences, the love-prompted, love-welded conjugation, when the Eternal God descended from His Throne to His footstool to take fallen man into everlasting wedlock with His Deity. On this day the bans of Jehovah were published: "God manifest in the flesh." As God took our nature to enshrine His Godhead, so we must take His nature as the Life of our life. Then the sacred mystery of Bethlehem will be consummated in us, and we become the Bride of the Lamb. The conjunction of Deity and dust transpired at Nazareth; but the public espousal took place at Bethlehem. "What good thing can come out of Nazareth?" The place originated in honorable circumstances, and was given a correspondent name—"GUARDED, FLOURISHING." But it had acquired a bad character, and become a hot-bed of vice. In this it fitly represents man. God must meet man in his degradation, or abandon him forever. The germ of the Life Everlasting is implanted in the house of corruption; but its oclar germination is in the House of BREAD—Bethlehem. Nazareth is the point of impregnation, and Bethlehem of Birth, Nazareth is the home of betrothment, and Bethlehem the place of nuptial celebration. Although Christ finds us at Nazareth, we find Him at Bethlehem. There is a dim, distant finding in being found, before there is the clear apprehension that answers to sight. An incipient Christ there must be, before the Wonderful can come to birth. The embryo has God in it, but it is the swaddled Babe that makes Christmas. It is the overshadowing power and indwelling of the Holy Ghost that infuses the properties of the Divine nature; but it is the exhibition of the indwelling Christ in Divinely-authorized form, that makes us members of the "household of faith" and joint-heirs with Emmanuel.

And now comes the fearfully solemn question: *Is ours a Christmas*



life? Are we in wedlock with God? Do we know either Nazareth or Bethlehem? Have we the Bride's nature, the Bride's relation, the Bride's privileges, and the Bride's attire and jewels? Do we bring forth spiritual offspring by the generating power and under the nurture of the Holy Ghost? Are we incarnations of love? faithful, sin-shaming, soul-luring representatives of the Manger cradled, Cross impaled Emmanuel? Do the "heights and depths, lengths and breadths of the love that passeth knowledge," crown and encircle and buttress the profoundest depths of our being, and the utmost reaches of our influence? Is the life of Jesus the pulse that throbs within our pulse, and is felt not only at the wrist, but at every point of contact with our fellows, in every relation of life? Is "our life hid with Christ in God?" and its unfolding the efflorescence of righteousness and holiness? Blessed are the Bethlehemites, for they shall see God.

*Union Deposit, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

### Thoughts of a Young Christian.

BY DELLA HECKMAN.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

There are a great many members I would like to write to. If you will give me permission, I will write some through your valuable paper. We have been having meeting here for sometime. Brother Billhimer has been with us, and we had some good preaching. There have been five added to the church within the last month, and there are many who are counting the cost. May they not put it off until it is eternally too late; now is the accepted time, and it is said to-day if ye will hear his voice harden not your hearts. Heb. 3: 15. Some say that they are too young, but I do not think when we can read for ourselves, and understand the Scriptures, we are too young to obey God's commands. But Jesus called the young unto him and said, "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." Luke 18: 16. I myself am not very old. I am but fifteen years old. I was only twelve when I united with the church of the Brethren, and I have never regretted that I turned to God while yet young. Although there are a great many temptations, the Lord said, "If thou do this thing, and God commands thee so, then thou shalt be able to

endure, and all this people shall also go to their places in peace." Ex. 18: 23. It seems as though we do not think of our souls salvation as much as we ought, but when we meet our friends and have to part again, this then causes us to think of that great meeting where there will be no parting; and this very often causes us to turn to God when we would not otherwise do so. If we would not have been made to reflect back and think of the past when we enjoyed ourselves together, and then to think we perhaps shall never see each other again in this world, we would not have become interested in the great subject of salvation.

*La Place, Ill.*

FOR THE PRIMITIVE CHRISTIAN.

### The Beatitudes of the Mount—No. 8.

BY JOHN CALVIN BRIGHT.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5: 10-12.

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." Luke 6: 22, 23.

*Persecute*, the act of harassing, afflicting or punishing for adherence to a system of religious principles, or mode of worship. It comprehends in its enlarged sense all that the tongue can effect—calumny, slander, revilifications, reproaches, evil surmisings; and all that the hand can inflict—stripes, imprisonments, bonds, stocks, rack, death.

*Blessed are they which are persecuted for righteousness' sake.* That the humble, penitent, meek, righteous, merciful, pure, and peaceful characters described by Christ should be persecuted is remarkable. And that they are happy who suffer, and are persecuted for their righteous and holy principles, is passing strange, but a stubborn fact nevertheless. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," and consequently, all who crucify it and live a holy life shall suffer persecution in some form or other. For as "Pure religion and undefiled before God the Father" gives no quarter to vice and sin, so neither will the ungodly and sinner, and those "who hold the truth in unrighteousness," give any quarter to those who "live soberly, righteously, and godly in this present world;" and many and horrible are the persecutions

which they have waged against them.

*Blessed are ye when men shall hate you, revile you, and persecute you.* This is the natural order. 1. hatred. 2. revilification. 3. persecution. The children of Belial, whose hearts are "deceitful above all things and desperately wicked," have a hereditary enmity to all righteousness. And their tongues are "set on fire of hell" to blaze abroad and heap all manner of infamy upon the humble disciples of Jesus. And then persecute them with all the fury of demoniacs.

Thus they hated the Master, and as he declared, hated his disciples also. They reviled Him, attributing His "mighty works" to the devil. And the early Christians received the same treatment. They were called "the filth of the world" and "the offscouring of all things." And they were charged with having "turned the world upside down."

"If they persecute me they will persecute you also." And this they verily did. He was mocked, spit on, scourged, and nailed to the accursed tree. And His followers were persecuted everywhere—some beaten, some stoned some beheaded, &c. And all who espouse "Pure Religion" will be persecuted to some extent.

The soul that would to Jesus press,

Must fix this firm and sure;

That tribulation more or less,

They must and shall endure."

"If so be we suffer with him we shall also be glorified together." "In the world ye shall have tribulation." "Tribulation worketh patience; patience, hope; and hope, an exceeding and eternal weight of glory."

*And shall say all manner of evil against you falsely, for the Son of man's sake.* Here the whole matter hinges on the word falsely. It cannot be said in any other way. One who is a Christian "in spirit and in truth" does not sin. "For whoever is born of God doth not commit sin; for his seed remaineth in him. And he cannot sin because he is born of God." And consequently none of such characters "suffer as a murderer, or an evil doer, or as a thief, or as a busy-body in other men's matters." A Christian owes no man anything but to love one another. His objects are, the good of his fellow-men, the sanctification of the soul, the prosperity of the brotherhood, the promotion of holiness, and the glorification of God. And therefore whatever evil is said of him is false.

*And shall separate you from their company.* They will excommunicate you and separate you from their synagogues. This they did to the blind man who went and wash

ed and came seeing. And this was done to all who accepted Jesus as Christ.

*And shall cast out your name as evil.* This has reference to all opprobrious and censorious titles applied to them individually or collectively. Paul was called a pestilent fellow, a mover of seditions among the Jews, a profaner of the temple &c., but it was untrue. Nazarenes, Christians and many other epithets were given to the disciples in contempt. But says Peter "If ye be reproached for the name of Christ happy are ye."

*Rejoice ye in that day, and be exceedingly glad, and leap for joy.* Paul and Silas sang praises to God at night in prison. The apostles thanked God that they were accounted worthy to suffer for Christ's sake. And all who accept the truth as it is in Jesus "rejoice in tribulation." There is more joy in the furnace of affliction and fires of persecution than in all the haunts of sin and pleasure. Christ gave three reasons why we should rejoice in tribulation.

1. *For so persecuted they the prophets which were before you.* This is a grand reason why we should not fear persecution, but rejoice when under its power. The Holy man of old, who spake as they were moved by the Holy Ghost, were there before us. Some sawn asunder, some slain by the sword, some stoned and all more or less maltreated. And Jesus was there, the apostles were there, and we should thank God for the privilege of taking their places

2. *For great is your reward in heaven.* "Joy unspeakable and full of glory." The pen of the scholar, the pencil of the artist, the skill of the fuller, the chisel of the sculptor, the tongue of the orator, the imagination of the poet all combined cannot describe the bliss of heaven's inhabitants. I say more, in the language of inspiration, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him."

3. *For theirs is the kingdom of heaven.* In the first beatiude we promised a more minute explanation of his expression in the conclusion of this number. The limits of this essay however require us to use the utmost brevity. We will only notice a few points.

1. The following references prove that the phrases "the kingdom of heaven," "the kingdom of God," and the kingdom of Christ are the same. Matt. 5 : 3. Luke 6 : 20. Matth. 16 : 28. Luke 9 : 27.

2. In some of the parables the kingdom of heaven embraces the whole history of man. See Tares &c.

3. But it is generally confined to the gospel dispensation and Christ's universal reign on earth, or parts of it.

4. The different Scriptures which relate to the kingdom of heaven will all harmonize when properly applied to the different ages, stages, and aspects of it.

5. The expression the kingdom of heaven is at hand, means the introduction of the gospel kingdom, the presence of that salvation, Christ reigning in the heart which fits us for his glorious kingdom.

6. "The kingdom of God cometh not with observation,—not in external splendor, but in divine power in transforming men by renewing their minds.

7. "See the kingdom of heaven"—enjoy its blessings and privileges.

8. Enter the kingdom of heaven, obey its laws of naturalization by being "born of water and of the Spirit.

9. "The kingdom of God is within you"—its subjects are filled with "righteousness, peace, and joy in the Holy Ghost." So far we have only noticed the leaven and meal, the mustard seed stage of the kingdom. Let us proceed to notice the tree stage.

10. "Thy kingdom come. Thy will be done on earth as it is in heaven." This refers to the time when Christ shall reign on earth. "The Lord shall be King over all the earth." Zech. 14 : 9. Then the saints shall be "kings and priests unto God" and reign with him on the earth. Rev. 5 : 10.

11. This prayer will be answered when Christ will come the second time, in the clouds of heaven with all the holy angels. "And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of the Lord and of his Christ" Rev. 11 : 15. Then every knee shall bow and every tongue shall confess that Jesus Christ is Lord of the glory of God the Father. And when Christ shall have conquered all enemies, death included, "God will be all in all." Here Revelation closes and we will go no further.

*New Lebanon, Ohio.*

For the PRIMITIVE CHRISTIAN.

**Ourselves First.**

BY A. N. GRAYBILL.

Dear brethren and sisters in the Lord, we, as Christians, profess to be a peculiar people, zealous of good works, and to be different from unrighteous and worldly men, so we should be very watchful and prayerful, and practice in our lives what

we profess; let our light shine to the world, and not keep it under a bushel, &c. Our prayer should be that God would give us grace and strength to keep us pure and unspotted from the wicked world.

If we want to be instruments in doing good, and leading sinners from darkness to light, and from the power of Satan unto God, we must take or keep the beam out of our own eyes, then we can see to take out the beam in our friend or brother's eye. The Psalmist says, "Create within me a clean heart, and renew a right spirit; then will I take transgressors thy ways, and sinners shall be converted unto thee." So we must have the mind and spirit of Christ, that leads us into all truth, and is the narrow path which leads to peace and happiness; and show by our walk and conversation, by all that we do, that we are the true followers of Christ,—not only in word but also in deed and in truth,—so that when the world talks all manner of evil against us, we can rejoice and know that it is not true. Here are a few stanzas of poetry that I saw a few years ago in the *Companion*, in which there is a great deal of truth :

"Thou must be true thyself,  
If thou the truth wouldst teach.  
Thy soul must overflow, if thou  
Another soul wouldst reach.

A little truly said,  
Can deeper joy impart  
Than hosts of words that reach the head,  
But never reach the heart."

*Richfield, Pa.*

A CHRISTIAN is a child of God, a brother of Christ, a temple of the Holy Spirit an heir of the kingdom, a companion of angels, a lord of the world, and a partaker of the divine nature. The Christian's glory is Christ in heaven, and Christ's glory is the Christian on earth. He is a worthy child of God, endowed with Christ's righteousness, walking in holy fear and cheerful obedience before his Father, shining as a light in the world, a rose among thorns. He is a wonderfully beautiful creature of the grace of God, over which the holy angels rejoice, and attended and administered unto by them wherever he goes. He is a wonder to the world, a terror to the devils, an ornament to the church, a delight to heaven.

Heaven help the man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeeded, we should be glad to know it. Wear your colors, in spite of wind or weather, storm or sunshine.



Selected by M. H. LOCKMAN.

**WE SHALL BE LIKE HIM.**

We shall be like him, oh, beautiful thought!  
Well may our spirits with rapture be wrought,  
After the sorrows, the woe and the tears,  
We shall be like him when Jesus appears.

After the conflict in peace to sit down,  
After the cross to be wreathed with the crown,  
After the dust and the soil by the way,  
With him and like him for ever to stay.

Never again shall the throbbing head ache,  
Never again shall the beating heart break,  
Never the task drop from wearying hands,  
Nor the feet ever fail in the brightest of lands.

Never shall sie with the trail of its shame,  
Shadow love's anlight, nor chill its clear flame;  
Savior, oft grieved in the house of thy friends,  
Ne'er will we wound thee when earth's frail life ends.

Death! this dear thought does away with thy sting;

Makes us triumphant to meet thee and sing,  
"Glory to God." When the Jordan is passed,  
We shall go home and be like him at last

Master, alas, thee we've often denied!  
When the world scorned we have shrunk from thy side.

Yet, blessed Jesus, thou knowest thy love,  
Pardon and help us with grace from above.

When thou appearest, oh, rapturous thought!  
Well may our souls into rapture be wrought,  
We shall be like thee when this life is o'er,  
Wound thee, deny thee, offend thee no more.

*Urban, Ohio.*

For the PRIMITIVE CHRISTIAN.

**Look Up.**

BY CHARLOTTE T. BOND.

Devout, pure, and religious minds look up to God as the Creator of the Universe. They adore him for bringing them into being, for supplying all of their temporal wants. They contemplate all of the beauties of nature, as the work of his hands, and they love to dwell on the thought that their Heavenly Father is so mindful of them as to arrange things so beautifully and harmoniously to their wants. It is the pure and good that can enjoy the beauties of nature; that can admire God's own pictures in the landscape in the beautiful flower, in the glorious sunshine, and in the beauties of the rainbow placed in the cloud as a covenant with man. Can any person look upon the rainbow without holy thoughts, and feelings of veneration and love? And the thought that the Great Ruler of the universe has condescended to make a covenant with man, is a suggestive one! Should we not look up with adoring hearts when we contemplate his greatness and his goodness? He has bestowed upon his children everything to make them comfortable, and everything to gratify the most exquisite taste. He is perfec-

tion itself, and claims the homage due him, and does not intend that these things are to draw the mind from him. He designs us to be temperate in all things, in our enjoyment of his blessings. The beautiful things of nature should be looked upon with grateful hearts and feelings of love to that good and glorious Being that has placed his children here with everything so well suited to their nature. If sin had not been permitted to enter the world, and if all were pure and good, and if Satan was cast out with his machinations, what a world this would be! All would be united in one band of brotherly love. There would be universal peace and good will among men. One combined shout of praise and adoration would go up to the Giver of all good. The happiest hours of man's existence upon earth are those he spends when he casts Satan behind him, and holds himself aloof from all sinful practices, and looks up to God for assistance and protection. He feels that through Christ he has a full forgiveness of all his sins, and goes on his way rejoicing. After all of the inventions of different sects, and discoveries of ages, the salvation of the soul through Jesus Christ, is the safest and best thing that mortals can aspire to. It is this that will teach them how to appreciate the beautiful works of God, their kind Father. When the eyes are filled with tears of penitence, then it is that Divine love clothes everything with beauty; and everything, even tribulation, is looked upon as a blessing. It is then we love to look up to the Divine Father with prayer of thanksgiving, and hearts of love and adoration. Then why not look up? Heaven is above; hell and Satan are beneath. Should we not look up to the first, and shun the last? Seek righteousness that we may be filled; hate sin in all its forms and pernicious ways. If we draw near to God, he will draw near to us. We should flee from sin as a deathly disease. It would be very foolish after gaining the victory over sin, to go back. Surely no one could have a taste for the carnal pleasures of earth, after once tasting the joys revealed to those that receive Christ in his own appointed way. Ye pleasure loving souls that are running to and fro on earth, building your happiness on sandy foundations, seek God while he may be found. Look up to that Being that created you for his own glory. Cast your care on Jesus and learn of him, for he is meek and lowly in heart, and you will find pleasures Divine that fade not away, pleasures pure and lasting, that will leave no sting behind,

pleasures that will go with you through the dark valley and shadow of death, and when you pass this you will have access to the fountain of pleasure at God's right hand. My dear friends, this is no fiction got up by the imagination—but it is revealed in God's holy word. And I as a lover of your souls, insist and beg of you to read the Bible for yourselves. And while you will find that earthly pleasures will not last, and that they will soon pass away, those obtained by obedience to Christ will last through this life, and the life beyond the grave. The most fortunate that have ever lived, are those that have continued to labor until they gained almost everything that they could desire, found that it did not satisfy the longings of their nature. It seems that God has implanted this craving in the human heart that nothing earthly can fill, that it might bring the soul to him. But the adversary of souls is busy in pointing out different ways of deception. One plan is tried, but the poor soul finds instead of gaining the coveted pleasure, that the longing is increased two fold. In this way many go on until death comes, and alas! too late they see their error.

In God's word there is invitation after invitation to come to him, to seek him while he may be found. Come then, ye that thirst, and drink of the waters of life. God has given a desire for eternal happiness to man, and like everything else in man's constitution, this longing desire for happiness seems to be mysterious; especially should he not be destined to live forever. But man is "fearfully and wonderfully made." The whole body, mind and spirit are something we cannot understand. There is a controlling power however, and that power must be God. The heart keeps up its regular strokes and we cannot stop or start them, neither can we regulate them and make them go faster or slower. They are controlled by an unseen power. The mind too is ever busy, always engaged in something, only in sleep. And what a strange thing is sleep! But it is necessary, and we cannot fully control it. We must sleep to strengthen both body and mind. And though we cannot fully control the mind, we are permitted to improve and elevate it. What connection there is between the mind and soul, has never yet been revealed to man plainly, but amid all this mystery, God has informed us that he requires our love and service, and that we are to look up to him for every blessing; that we are dependant upon him for life, and health, for immortality, and for the aid of the Divine Spirit. All

we are, and all we have, belong to him. What shall we render him for his goodness and mercy? A broken and contrite heart is what he requires; a meek and lowly heart, one that looks up to, and trusts in, God; one that goes through life performing all of the duties assigned it by the heavenly Master, with a never faltering faith in his divine promises, never disturbed by changing scenes or circumstances, but with a calm, serene faith in the one Ruler of destinies. Such is a man after God's own heart; and such will the King delight to honor. In the last day such will be allowed to enter into the joy of their Lord. No matter how lowly his position or calling on earth has been; though he may have lived in the greatest poverty on earth, yet will he be rich when called up to his Father's house, where there will be a place prepared for him, a kingdom prepared from the foundation of the world.

*Great Crossings, Ky.*

FOR THE PRIMITIVE CHRISTIAN.

### Sure are the Testimonies of the Lord.

BY A PILGRIM BROTHER.

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever. Ps. 93: 5.

Testimony and law are distinct in common usage. The word testimony is a derivative from the Latin *testis*. Its meaning is, evidence of a witness; open attestation; affirmation, &c. The word law signifies a rule of action or motion; a rule of conduct established by competent authority: synonymous with statute, regulation, edict, decree, &c. Testimony, law, and the word of God, in Scripture, are synonymous; at least in a great many instances. To show the truth of this assertion I shall cite the reader to a few passages of Scripture.

1. TESTIMONY.—“Blessed are they that keep his testimonies.” “Thy testimonies are righteous and very faithful.” Ps. 119: 2, 59, 138. “The testimony of Christ was confirmed in you.” 1. Cor. 1: 6. “Declaring unto you the testimony of God.” 1. Cor. 2: 1.

2. LAW.—“The law of the Lord is perfect, converting the soul.” Ps. 19: 7. “The law is holy.” Rom. 1: 12. “I will put my law into their hearts.” Heb. 10: 16.

3. THE WORD.—“They have kept thy word.” I have given them thy word.” “Sanctify them through thy truth, thy word is truth.” John 17: 6, 14, 17.

“The testimonies of the Lord are very sure.”

We infer from the Psalmist's

language that the word of God is infallible; worthy of all confidence. He qualifies the word “sure” with the word “very,” making it doubly strong. How careful, then, should we be to pay strict attention to the testimonies—to the law—to the word—to the Gospel of Christ, “lest at any time we should let them slip.” The Gospel of Christ is “the power of God unto salvation to every one that believeth.” What a magnificent, glorious declaration to every one that believeth. To every individual man and woman who believes, and obeys the Gospel. No one that believes and obeys is excluded. It is positively so, that we are to obey as well as believe, if we expect to obtain salvation. The doer, and not the mere hearer, hath the promises of being saved. “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man.” Matt. 7: 24. “Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed.” James 1: 25. Thus, dear reader, we see the importance of “giving all diligence” to the testimonies of the Lord. We may know the will of God unto usward, and yet daily live in stubborn disobedience to his word and will. We are told that “knowledge puffeth up, but charity edifieth.”

My dear reader, whoever you be, let us turn our feet unto the testimonies of the Lord, we can safely rely upon them with all assurance. They are very sure. “The testimonies of the Lord maketh wise the simple.” “Blessed are they that hear the word of God and keep it.” May we become wise men and women; wise unto salvation, so that we may be numbered among the wise virgins, who, when the cry was made, “Behold the Bridegroom cometh,” were ready and entered in with him to the marriage. When afterwards the foolish virgins came, they were denied admittance; the door was closed against them, the doleful words from him within were, “I know you not.” These latter were also virgins, but alas! they were foolish, not having given that diligence to the testimonies of the Lord that they necessarily should have given them. The Apostle Peter saith, “Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly, into the Everlasting Kingdom of our Lord and Savior Jesus Christ.” The word of God is “quick and powerful.” It is so powerful

that all the powers of darkness, nay, all the demons of hell cannot overthrow it. Yea, it is so powerful that heaven and earth bow at its command.

“Holiness becometh thine house, O Lord, forever.” If we in reality belong to the household of faith, to the house of the Lord, to “the church of the first born, which are written in heaven,” it then becometh us to be holy; and to be *holy* requires of us a complete, entire resignation unto the will of God, bringing the whole man into subjection to God. “Seeing that ye have put off the old man with his deeds.” So that we can say with Jesus, “Not mine, but thy will be done.” We are not to live unto ourselves, but unto Christ. He tells us that the first and great commandment is, “to love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength.” Mark 12: 30. In order to be holy the whole heart, soul, mind and strength must become obedient to God. It requires a full resignation—a yielding of our will unto his will. “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.” Rom. 12: 1. “Ye shall be holy, for I, the Lord your God am *holy*.” Lev. 19: 2. “Be ye *holy* in all manner of conversation.” 1 Peter 1: 15. This important injunction of the apostle, I am sorry to say, my dear brethren, is to a great extent not adhered to, but is abused to a very great extent. In all manner of conversation we are to be *holy*. If we converse, we are to show forth that we are *holy*. How is this? What an inconceivable amount of sin is committed through unholy, unbecoming and unchristian conversation! What an immense amount of idle, unnecessary talk! What gossiping, jesting, joking, and even slanging is there done by those who profess to be Christians—followers of Christ! Can this be so? Can a fountain issue forth bitter and sweet water? It is not possible. “Every idle word that men shall speak, they shall give an account thereof in the day of judgment.” Matth. 12: 36.

My dear brethren, let us beware of these things; stand aloof from them; let us shun these unholy, sinful vices, as we would the most poisonous reptile. The true Christian must “abstain from all appearance of evil.” All these sinful habits belong to the “unfruitful works of darkness.” The children of God belong to another kingdom; they are children of light; they must necessarily walk in the light, as Christ walked in the light.



We are to be a *holy* people. All those that in reality are Christians are holy, most assuredly. "Ye are a chosen generation, a royal priesthood, an *holy* nation, a peculiar people."—*Peter*. But my dear brethren, I cannot conceive, comprehend, or believe, that to mar, or cut off, the corners of our beards, or to marry a pious widow, will in any way, shape, or form, disqualify us from being *holy*. A *holy man*, commits no sin in marrying a *holy* widow, only so it is done in the Lord. Rather, my dear brethren, let us have that inscription engraved upon our foreheads, "HOLINESS TO THE LORD." Ex. 28:36. May we ever show forth this inscription of *holiness to the Lord* in all our doings, wherever we be; may the world see and read it. "Without holiness no man shall see the Lord." "Blessed and *holy* is he, that hath part in the first resurrection." Fare ye well.

For the PRIMITIVE CHRISTIAN.

### Caution.

BY HENRY P. BRINKWORTH.

"Abstain from all appearance of evil." Thess. 5: 22.

Dear fellow-readers and travelers to Zion: For some time past I have been pressed with a desire to speak to you on a subject that I thought may be properly classed under the above heading; hoping that you with me may be benefited by a few words of caution; knowing as we do that we are fallible creatures, prone to wander from the path wherein we should walk, and to tread the by-paths of sin and folly, thereby causing us to mourn our departure from the God we so much desire to follow in his own appointed way.

Our neglect of duty may be traced to more than one cause. In the first place we neglect to improve our privilege in coming to a throne of grace. And oh, how it ought to impress our hearts when we think what it has cost the Lord of life and glory to save us! How he has suffered for us, and then to think that we will refuse, or be ashamed to ask even for those things which he has so freely offered us.

"Must Jesus bear the cross alone?"

We feel the expression too true,

"No cross, no crown.

Then let us be willing, dear brethren and sisters, for we know our captain has led the way, and *would not* that any of his followers should quit the battle until the victory is won. Then onward Christian—win the day.

Our second neglect may be found

in that word of so much meaning, *Watchfulness*. "Watch and pray lest ye enter into temptation," are words from the lips of our blessed Master; and if we would only heed them, the good that would result therefrom may be better imagined than described by my feeble pen. We may notice that in Christ's words, the command *watch* comes before *pray*; thus showing its necessity. And oh! what a world of iniquity would be avoided if this requisite command were obeyed in its strictest sense.

Such words as *goodness, gracious, mercy, mighty* and other words we might quote, which we think are too sacred to be used as they often are, and if we were more watchful, they would be altogether avoided, as they seem to be used in vain, and "the Lord will not hold him guiltless that taketh his his name in vain." We might also say that as they are used in the place of *stronger language*, perhaps they may very properly be considered, *mild swearing*. Brethren and sisters and fellow reader, whoever you are, "abstain from every appearance of evil." Can you consistently pray for God's blessing on the use of such words, when used as we know they too often are, without the consideration due them as sacred words? If not, then *consider* your ways, and in the words of the inspired apostle, "present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. Then let us resolve, not in our own strength, (lest we fall) but through the assisting grace of God; to live nearer him who has said: If any ask, he *shall* receive. May the Lord add his blessing is my sincere desire and prayer.

Jewell Centre, Kan.

For the Primitive Christian.

### The Covering for the Head—What is It?

BY DANIEL ROTHENBERGER.

"Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 1 Corinthians 11: 4, 5.

This is such a plain command that I was made to wonder many a time why it is that so many pay so little attention to the apostles instructions in regard to this matter. While some do it out of neglect, others contend the hair is the covering spoken of. I agree that the hair is a covering, but not the covering spoken of. If the hair were the covering, it would have been useless for the apostle to say anything in regard to the matter; for

we are all created alike in that respect. It is natural for us all to have hair on our heads. Then if the apostle had reference to the hair, it would become necessary for the man to take every particle of hair off of his head in order to make the distinction. No doubt all will agree with me, that that was not the design of the Creator; and if not, we must then conclude it means an artificial covering. If any will contend that the covering means the hair, they will please read the chapter; and when they come to where it reads *cover* read it *hair*, and then see what it will make.

All will agree that it would be inconsistent for a man to keep his hat on in time of worship. Then why not agree, that it is wrong for a woman to have her head uncovered in time of worship? The one is just as inconsistent as the other. Now as I am aware that our sisters often come short of this important duty, more out of neglect than otherwise, especially when they surround the tables of our daily meals which God has "created to be received with thanksgiving," 1 Tim. 4: 3, therefore I would admonish them to be more careful in this matter, and if in public worship, or in private at the family altar, or surrounding the tables of our daily meals, they should have the covering on the head.

I am sorry to learn that some of our brethren are also departing from the instructions given by the apostle, on some occasions. I have long felt anxious to have something said on this subject before our brethren will partake of the evil to such an extent that it will be a hard matter to get them to refrain from the evil. When I read that good and wholesome article from the pen of our brother D. P. Saylor, in PRIMITIVE CHRISTIAN, Vol. 1, No. 1, page 5, my wishes were that all might read and practice the wholesome doctrine contained therein.

O may our brother and others too, continue to warn us all of the evil. Brethren who wear their hats in time of worship or funeral occasions, are certainly violating God's laws, when the gospel is so plain that "way-faring men though fools shall not err therein." Is it possible that brethren will sit with their hats on and do not bow in time of prayer on such occasions? Is it possible that they will say we have no need of prayer on these occasions? Surely if ever we stand in need of prayer, it is in such trying times, when we are bereaved of those who were near and dear to us. Is it possible then that we pray not on such occasions? We hope not, for God alone can heal our sorrows.

Shall the minister pray for us, for God to comfort us, and we ourselves pray not? O may we all learn to be more careful and prayerful. Remember David who was a man after God's own heart, said when bereaved of one he loved, "I shall go to him, but he shall not return to me." Another example: Job, when he had lost all, said, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." Job 1: 21. Brethren be steadfast, always abounding in the grace of the Lord, and earnestly contend for the faith once delivered to the saints.

### Pay Your Debts.

"Owe no man anything, but to love one another," is the text; and the sermon is all around us. Are you in debt? Then you hold in your possession that which is not yours. You shine in borrowed feathers; you are rich on other men's property; you are generous of other men's earnings; you have influence which other men have won. Your life is an elaborate sham. Men call you rich, when you are poor. You live in a fine house and are supplied with every luxury, while you are really poorer than the beggar without a crust or a shelter, if he owes no man anything. Men come to you for money, and you must give liberally, though every dollar you give belongs to other men who may never get their pay, and who may curse you as a rascal for cheating them. People come to you to borrow, and you loan money that is not your own,—perhaps you lose it, and so your friends or creditors are cheated out of it. You buy things you do not need because the money is in your pocket; but you dishonor Christ because you do not pay your debts. You may put your property out of your hands; you may convey it to your wife; you may give it to your children; you may donate it to religious objects; you may invest it in life insurance policies for the benefit of your friends; but do what you will with it, it is not yours, nor theirs, nor will it ever be, until you pay your debts. Your debts may outlaw in man's courts, you may slip out of mortgages, win law-suits, and defy executions; but still you can never stand square and honest before God and man till you pay your debts, or until you are freely and fully forgiven, after an honest and frank uncovering of the *entire facts in the case*. Any forgiveness obtained by falsehood and deceit is a sin and a crime, and will not pass muster in the day of judgment. Pay your debts. Pay them in full. Live poorly till you pay them. Work

hard till you pay them. Dress plainly till you pay them. Sell the property you got in debt for if need be, and pay them. Stop pleading poverty till you are poor. Do not get in debt and make that an excuse for being stingy and robbing God in tithes and in offerings; but sell, pay up, get clear and square with the world, and then shout, Hallelujah! Do not spend other people's money. Do not lend other people's money. Do not give away other people's money. Do not live on other people's money. Do not squander other people's money.

Debt has made many a man a rascal, by giving him an opportunity to cheat, which he was too weak to resist. Debt has ruined many a Christian's reputation, when otherwise he might have been honored and respected. Debt has destroyed many a minister's usefulness, for who wants to hear a man preach if he does not pay his debts? Debt has made many a man a hypocrite, because few men who are in debt dare tell their creditors or the world the exact truth about their property, and often money is borrowed, or debts are incurred under false representations, and then all sorts of lies and shams are palmed off to blind the minds of the public and stop the mouths of clamorous creditors.

Debt has brought condemnation and sin upon many Christian women, who have had their husband's property put in to their hands to hide it from creditors, and who have been obliged to deceive, lie, cheat, and perjure themselves to conceal and keep their ill-gotten gains. Debt has swept away all men had, in thousands of instances, where people have risked and lost other men's money for uncertain gains, and have been compelled to make good the loss with their own. Debt has hindered the work of God, and many a man who had been accumulating money, hoping by and by to do good with it, has had it swept away in a day to pay the debts of others whose notes he had endorsed or in whose transactions he was involved. Debt has separated chief friends, for when a man has borrowed money from a friend and fails to pay it, then he feels meanly, and sneaks around and dodges his creditor and avoids his presence, and so the money is lost and the friend also. Debt has impoverished many a widow, who once had every luxury, through her husband's earnings and the money he borrowed, and who now, robbed of her husband's support, is obliged to strip herself of everything to pay the debts that he needlessly contracted, when able to live without. Debt sends many orphans to poverty and ruin. Taken

at once from the comforts of affluence and sent adrift on the world; accustomed to spend the money they never earned, they try dishonest courses, and go headlong to destruction.

Man of God, pay up! Live within your means, if you eat nothing but roasted potatoes and corn cake. Do not roll in comfort and luxury, on other people's money while you live, and then slip out of the world leaving your children to brave the storm of adversity, and your wife to meet the creditors you have cheated, or face the responsibilities you have dodged. Come down where you belong. If you are in debt, pay up. Sell out, and clear matters up. Love can settle your business a great deal better than your executors will be likely to when you are dead. Come down to hardpan. If you are poor, own it. "Afraid of impairing your credit?" Let your credit go to the winds. It is a sham, a lie, a cheat, a curse. It would be better for you if you had never had any credit; your credit has been your ruin. Come down out of the chief seats in the synagogue, and sit with the poor. Let your name drop out of the lists of big donations, and instead cast into God's treasury an honest widow's mite. Live in a poor man's house, or in the corner of a house-top. Be poor as Lazarus, it need be; but don't die mortgaged to the devil for more than you are worth; if you do, when the angels come they will not be likely to carry you to any very good place. Pay up; square up. The day of judgment will be spent settling accounts. You had best settle yours beforehand. And be quick about it, for times are troublous, and life and health are uncertain; and when once out of debt, make it your unalterable decision to "owe no man anything, but to love one another."—*The Christian*.

"To be holy is to be devoted to God, and given over entirely to his use. Our hearts and lives must not, therefore, be 'common or unclean.' To live a holy life is transcendently above all success in money-making, and all perfections in the sciences and the arts. To whatever extent God's Spirit is upon us and in us, so much our present condition is more excellent than the highest worldly good can advance us to. To the true believer, God should be the first and last, and the all in all.

To spend and be spent in trying to do good makes man far more honorable in the sight of God than to command armies or to amass a fortune.



## For The Young.

### The Boys.

How anxiously we look upon the growing boy! What promises, what possibilities, are found in boyhood. What habits and characters are forming in the boys around us. Let us group together a few facts which will show how character is formed and the work of life dimly sketched, even in boyhood.

Genius, which has been defined as an aptitude for a particular study or course of life, has had much to do with the after experiences.

Galton has given some statistics of genius which are quite interesting. Of two hundred and eighty-six English judges, one hundred and thirty-three had kinsmen of great eminence. These may be grouped into ninety-five families. Of these there are thirty-eight cases of two eminent men in one family; forty cases of three; five cases of four and five; and six cases of six.

Daniel Webster was so quick in learning that his mother predicted that he would become distinguished. He could learn more in five minutes than some of his companions could learn in five hours. It is said that Nathaniel Bowditch, at the age of fifteen, made an almanac for the year 1790, containing all the usual matter.

Mozart, the celebrated musician, when only three years old, left his playthings to listen to his sister's music-lessons. At five years of age he attempted to write music, and soon after became a favorite among musicians.

When Pascal was only nine years of age he crept into the room where his father's scientific friends were assembled, to hear their conversation. At eleven he drew figures to demonstrate the mathematical propositions, and at sixteen produced a famous paper on conic sections.

At eleven Sir Thomas Lawrence took portraits.

As soon as he could write, Halleck, the poet, began to rhyme.

Bulwer, the great novelist, began authorship at the age of six, and at fifteen wrote a volume entitled "Ishmael: an Oriental Tale."

Benjamin West was at the zenith of his fame he related to a friend that among his boyish efforts were six heads in chalk which, coming under the eye of the father of General Wayne, were purchased by him at a dollar apiece. "West was surprised and delighted at their bringing so large a price, and this awakened in him a desire to devote himself to art as a regular pursuit during life.

Richard Whately, the great logician and rhetorician, was a poor, sickly child. Contrary to boyish experience, he never felt hungry till he was twelve years of age. He was a very shy youth, and used to say afterward, if there was no life but the present, the kindest thing one could do for an intensely shy youth would be to shoot him through the head. But so thoughtful was this boy that he used to say of many theories of government and civilization: "I went through them when I was twelve; I thought that out when I was thirteen."

Matthew Henry, the commentator, at the age of nine was able to make Latin verses and read in the Greek Testament.

Isaac Watts began the study of the learned languages at four, and composed devotional verses at eight. He had scarcely passed boyhood when his verses were sung by the congregation from printed slips, which were furnished every week.

But few have known until quite recently that Charles Dickens had lived in his own life in most of the scenes which he depicts, and which have afforded exquisite pleasure to so many. At the age of ten he was sent out to earn his own living. He was a poor little drudge at that early age. Said he: "No words can express the secret agony of my soul as I sunk into this companionship, compared these every day associates with those of my happier childhood, and felt my early hopes of growing to be a learned and distinguished man crushed in my breast. The deep remembrance of the sense I had of being utterly neglected and hopeless; of the shame I felt in my position; of the misery it was to my young heart to believe that day by day what I had learned and thought and delighted in, and raised my fancy and emulation up by, was passing from me, never to be brought back any more, cannot be written. My whole nature was so penetrated by the grief and humiliation of such considerations, that even now famous and caressed and happy, I often forget in my dreams that I have a dear wife and children,—even that I am a man,—and wander back to that time of my life."

Benjamin Franklin struggled up out of the most unpromising circumstances. He rose superior to every difficulty, and commenced a life of usefulness when a boy by making ballads and circulating them in the streets of Boston.

Ruskin speaks of the instinctive awe, mixed with delight, which he had even when a child in the contemplation of nature. He says: "There was a certain indefinable

thrill, which made me shiver from head to foot."

These examples are sufficient to show the power genius has to form the character and to indicate the work of life. They illustrate the words of Watts:

"I must be measured by my soul;  
The mind's the standard of the man."

And also the words of Dryden:

"What the child admires  
"The youth endeavors and the man acquires."

—Selected.

### Don't Complain.

Don't complain of your birth, your training, your employment, your hardships; never fancy you could be something if you only had a different lot or sphere assigned to you. God understands his own plans, and knows what you want a great deal better than you. The very things that you most deprecate as fatal limitations and obstructions, are probably what you most want. What you call hindrance and discouragement, are probably God's opportunities, and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poison. No!—a truce to all such impatience. Choke that devilish envy which gnaws at your heart, because you are not in the same lot with others; bring down your own soul, or rather bring it up, to receive God's word and do his will, in your lot, your sphere, and then you shall find that your condition is never opposed to your own good, but really consistent with it.

### How to Look at Things.

Two Rabbis approaching Jerusalem observed a fox running upon the hill of Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what was written in Lamentations fulfilled: 'Because of the Mount Zion which is desolate the foxes walk upon it.'" "And therefore do I laugh," said Rabbi Eliezer, "for when I see with my own eyes that God has fulfilled his threatening to the very letter, I have thereby a pledge that not one of his promises shall fail, for he is ever more ready to show mercy than judgment."

—There are some who hope in the Lord; but yet in vain, because they only smooth and flatter themselves that God is merciful but repent not of their sin; such confidence is vain and foolish, and leads to destruction.

## The Primitive Christian.

MEYERSDALE, PA., MAY 2, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

## WAITING FOR THE SON OF GOD FROM HEAVEN.

"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—1 Thess. i. 9, 10.

The gospel is said to be "the power of God unto salvation to every one that believeth." This is one of the grand characteristics of the gospel. "I have laid help on one that is mighty," said the Lord in referring to his work in raising up Christ to be a Savior. The moral condition of man that made a Savior necessary, was a deplorable one. "The whole head is sick, and the whole heart is faint. From the sole of the foot even unto his head there is no soundness in it; but wounds and bruises, and putrefying sores." He was in an oppressed state of servitude to sin and Satan. One of

the many dark pictures which the pen of inspiration draws of the condition of men in their unregenerated state, is the following: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."—Titus 3: 3. This dark picture was not designed to apply to the people of any particular locality, but was, we presume, a description of mankind in general, while retaining the carnal mind, with its ordinary characteristics.

The converts of Christ at Thessalonica, made by the preaching of the gospel there comprised both Jews and the Gentiles. The former possessed the inveterate prejudice against Christianity which was characteristic of their nation, while the latter were guilty of idolatry. But when the gospel was preached at Thessalonica by the apostle Paul, and was received by the people as it was, not "in word only, but also in power, and in the Holy Ghost, and in much assurance," the change wrought in them was complete, and their reformation thorough. They were "turned to God from idols to serve the living and true God; and to wait for his Son from heaven."

Among the traits of Christian character for which the brethren at Thessalonica were noted, and for which they were commended by the apostle, was that implied in their waiting for the Son of God from heaven. This implied their faith in Christ—in the Christ that had been on earth—in the Christ that was then in heaven,—and in the Christ that was to come again to the earth, "to be glorified in his saints, and to be admired in all them that believe." And it is noticeable in our estimating the comparative importance of the various traits of Christian character, that the attitude of waiting for the Son of God from heaven with all that is implied in it, is expressive of the highest attainment in that character. Or perhaps we might more correctly say, the waiting attitude implied in the language is the happy result of the highest attainment in the Christian life. The apostle expresses himself in regard to the happy and prosperous condition of the church at Corinth at one time, as follows: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. i. 4—7. Here it will be noticed that the statement that they came "behind in no gift," is connected with the attitude of waiting for the coming of our Lord.

This waiting attitude of Christians for

the coming of our Lord from heaven, is itself the fulfillment of one of his commands to his followers, given in the following words: "Be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." Matth. xxiv. 44—47. Here we have the command, and a precious promise connected with it as an encouragement to secure its observance.

This attitude of Christians for the coming of the Lord implies a readiness on their part for his coming. It implies a faithful performance of duty whenever and under whatever form it may occur. No believer can with propriety be said to be waiting for the Lord, if he is putting off until to-morrow any duty that ought to be done to-day. To be ready, and waiting for the coming of our Lord, we must be at peace with him, by a faithful discharge of all our duties, or by a humble and penitential confession of our failing wherein we have failed in performing our duty.

This waiting attitude of Christians for the coming of the Lord is also connected with a desire to see that coming. Hence it is said, "unto them that look for him shall he appear the second time without sin, unto salvation." Heb. ix. 28. But Christians in the attitude of waiting for the coming of the Son of God from heaven, do not only look for his coming, but look for it with anticipations of glory and blessedness, and therefore desire it, and pray, "come Lord Jesus." "They love his appearing," and this they do because they love him, and know that when he appears, they shall be like him, for they shall see him as he is. 2 John iii. 2.

In this attitude of anxious and yet patient waiting of Christians for the coming of our Lord, we see the development of Christian character under apostolic preaching, and in primitive times. Then the gospel was preached as it had been delivered to the preachers by its divine Author, and it was received as it was preached, and it produced a beautiful, exemplary, and influential character, one of whose peculiarities was waiting for the Son of God from heaven.

Dear reader, has the gospel produced the effect in you which it did in the believers at Thessalonica? Has it turned you from idols and all ungodliness to serve the living God? And have you served him so faithfully, that you are now waiting in readiness for the coming of the Lord from heaven, who will bring his reward with him, to give every man according as his work shall be? Re. 22: 12.



If so, you will love his appearing, and hail his return to earth.

"O happy servant be

In such a posture found !  
He shall his Lord with rapture see  
And be with honor crowned.

Christ shall the banquet spread,  
With his own bounteous hand,  
And raise that fav'rite servant's head,  
Amidst th' angelic band."

### APPEALS FOR HELP--AN EXPLANATION.

We have quite a number of letters in the form of appeals to the brethren for help, sent to us to be published, that the appeals may be made to the general brotherhood through our paper. Some of the brethren represent themselves too poor to procure a home for themselves, and as they are desirous of procuring one, they propose to ask the brethren to assist them either by donations or loans to obtain what they cannot obtain without assistance. We sympathize with such brethren, and would like to see their desires gratified, and feel like doing what we can to promote their wishes, but we hope they will appreciate our position, and our reasons for not publishing all such letters.

There are many of our brethren who have no homes of their own, and they all no doubt would like to have. And the same reasons that one brother would have for asking for help to procure a home, hundreds of brethren would probably have. And if all such would desire to appeal to the brethren through our paper, we could not with propriety publish their appeals. And yet if we give place for some to be heard, and would not give place to others whose cases are equally deserving of attention, we would subject ourselves to the charge of partiality. Our position will be seen to be a critical one, and desiring to give no offence, we make this explanation. An extreme case of necessity or of suffering, may admit of a general and public appeal through the papers, but we cannot encourage brethren to bring ordinary cases before the brotherhood in that way. Even if we thought it advisable to publish so many appeals, we do not think it the best way to obtain the desired help. They may become so common that they will not be likely to be read with the interest necessary to a prompt and favorable response.

The general rule of the brotherhood in regard to the poor is this : When there is a poor member in a congregation that needs help, his first application should be to the church in which he has his membership. If that church is not able to help him to the extent that the case requires, it may permit him to apply to others. But he should not go from home for assistance without the authority of the church in which he lives.

The poor should by no means be neglected by the churches, as our duty to them is so frequently taught, and pressed upon our attention from various considerations. The apostle Paul intimates that when James, Cephas and John gave to him and Barnabas encouragement to preach to the heathen, they reminded them of the claims of the poor. "Only they would," says the apostle, "that we should remember the poor; the same which I also was forward to do." Gal. ii. 10. Let us all be forward to do the same.

### WILLIAM C. THURMAN ON DEFINITE TIME AGAIN.

William C. Thurman in a paper called *The Word of God*, published in Boston, and apparently edited by him, in referring to an approaching meeting at Lewiston, Maine, on April 7th, at which he expected to meet a number of his brethren and sisters, and with them celebrate the solemnities of the Lord's Supper, has the following : After quoting Dr. Kurtz in his History of the Church as saying, "With the first Christians this solemnity was deepened by the prevalence of an old tradition that Christ would return during that night," he continues : "And indeed, as noticed in our last paper, according to the best light we have, the 2300 years of Daniel end on that very night. But I am sorry that we have 'not room in this paper to show that every prophetic date in the Bible in harmony with this may end there. But if Jesus does not come this year, I shall honestly admit that my arrangement of those prophetic dates, is incorrect, for after much mature deliberation, and the closest investigation, I can extend them no farther. Therefore, if 'at the time appointed the end shall be' (Dan. viii. 19), I shall this year, even on the 14th of the 1st month, expect to see Jesus; though, after the shock of such a sad disappointment, I am almost ashamed to admit that I am on definite time again. But I am in good company ; for, if the Apostles 'thought that the kingdom of God should immediately appear (Luke xix. 11), we were, in our opinion, 1,845 years nearer the correct time than they were. If, then, you have patience to bear with them, why not with us?"

In another article on *The Lord's Supper*, he has the following : "Then the time for the Lord's Supper this year is Friday evening, at 33 minutes after 7 o'clock, April 7th. And it is possible that we may, on that night, see the Lord; at least according to the best light I have, the 2,300 full years end there, which is 2,300, at least as I understand it, is Daniel's time appointed. But, if disappointed and tried, we will have to wait until Jesus comes."

It appears from the foregoing that the author of *The Sealed Book of Daniel Opened*, was not so sanguine in his expectation that our Lord would come on the night of the 7th of April, as he had been in regard to previous times that his calculation of prophetic dates brought him to look for that event. He seems to have been prepared himself, and to have tried to prepare the minds of his friends for a disappointment. This was wise. He evidently is learning to distrust the correctness of his conclusions drawn from periods of time about which there seems to be some uncertainty.

### A NEW EDUCATIONAL ENTERPRISE.

Our brother J. M. Zuck, has opened a Normal Select School in the "Pilgrim" building in Huntingdon. Brother Zuck is well recommended as a teacher, and we have no doubt but that he will use his best endeavors to advance his pupils, and to make their situation pleasant and comfortable. We hope he will meet with success.

Those wishing to know more about this school will address,

J. M. ZUCK,  
Box 50, Huntingdon, Pa.

### WESTERN DISTRICT OF PENNSYLVANIA.

By reference to the Minutes of the District Meeting of Western, Pa., for 1875, it will be seen that the meeting for 1876 is to be on Tuesday, two weeks before Whit-Sunday. This will be on the 16th of May instead of the 23rd as announced in No. 14. Let it be understood, then, that the meeting will be on the 16th of May. We are indebted to brother Mark Minser, of Decker's Point, for this correction.

The brethren of the Jacob's Creek congregation applied for the meeting for 1876, provided the liberty should be given them to select their own time; but according to the minutes their request was not fully granted. The meeting was given them, but the time of the meeting was fixed as above stated. No doubt our brethren at Jacob's Creek will feel a little discommoded; but as there is yet a few weeks' time to make the necessary arrangements, it is hoped that they will be able, without much inconvenience, to conform to the change. B.

### Cleanings and Jottings.

THE first article in the present issue seems now to be out of season, but as the author truly says, while the Christmas day as to time is in the past, "the day, as to character, remains." We wish however, the article had not been overlooked or kept back so long. B.

BRO. Wm. Hiner, of Doe Hill, Va., says: "I enclose \$1 60 to you for the PRIMITIVE CHRISTIAN. Our time will soon be up and we don't want it to stop." This is the way we like to see our subscribers doing. Many others have done the same thing; and, in fact, it is a very rare thing for any of our subscribers to ask us to discontinue his paper. We, however, do discontinue more than we like to lose, merely because they do not seem to notice when their time is up; or if they do notice it, they fail to ask us to continue to send.

It may be proper here to give the rule by which our subscribers may know when their subscriptions expire, so here it is: If there is a number after your name, and that number is less than the number of the paper, you will know your subscription expired with that number, and that it is only by an oversight that the paper continues to go; as, G. Arnon 6, means that, his subscription should have been renewed, or his paper stopped at No. 6. However, as we continue to send his paper, and as he continues to read and enjoy it, we suppose he will be willing to continue to pay for it. 25 after any name (or 1—25, as it is in some cases), signifies that the time subscribed for will be up with No. 25. Should it be 2-10 it means that your subscription ends with No. 10 of vol. 2. If there are no figures after your name, your subscription will continue to the close of the volume. We invite all to renew before their time is up and their names are taken out of our addressing galleys, and hope our patrons will appreciate and accept the invitation.

B.

BRO. Tobias Hoffer sends \$1 60, saying: "You will excuse me for not sending the money for your paper sooner." Of course we will, and thank you kindly for sending it as soon as you did; but we cannot excuse you from telling us what your address is. It is necessary for us to know your address before we can attend to your wishes in a satisfactory way. Will you be so kind as to send the desired information on a postal card?

B.

THE attention of such as are wishing to purchase homes is called to the advertisement of a farm for sale by Joseph Holder.

CORRECTIONS.—In No. 14, in the second obituary notice, read Mary Ann Stouffer instead of Margaret Stouffer.

Also, in same No. 4th obituary notice, "sister Sallenberger" should be sister SOLLENBARGER. Brother Sollenbarger wishes to have this correction made lest the friends in Pa. should not know who was meant. We think right here would be a good time and place to ask those who send us marriage or death notices to be particularly careful in spelling names

correctly and writing them plainly. Figures should also be well-formed.

These remarks will apply to names of persons, places, and things in general, and we wish our agents to remember this, as well as our correspondents.

ONE of our subscribers in writing from Cerro Gordo, April 5th, says:—"Please send my paper to Beatrice, Gage Co., Neb., instead of Cerro Gordo, Ill.," but we don't please to do it just now. If he sends us his name we will attend to it soon.

BRO. Peter Beer has changed his address from Decker's Point, Pa., to Troutville, Clearfield county, Pa. We wish him success in his new field of labor.

BROTHER John S. Newcomer, has changed his address from Columbia, Pa., to Mountville, Lancaster Co., Pa.

BROTHER James P. Harris, formerly of Mooresburgh, Ten., has changed his address to Newtonia, Newton Co., Mo.

BROTHER Abram H. Cassel of Harleysville, Montgomery Co., Pa., writing on the 7th ult., says:

"As I am much interested in the Danish Mission and Stein Fund, I hold forth the necessity of contributing to it, upon which the following young sisters (mostly sewing girls), resolved to contribute all that they could earn by one week's sewing; but while the price of sewing varies so much, the result of their labor (although equally industrious), is also very different. Please credit as follows:

Elnaira Harley	\$ 4 00
Sarah Harley,	1 00
Amanda Cassel,	2 75
Hannah Cassel,	1 00
Rosalinda Cassel,	1 00
Susan Wise,	1 00

Total \$ 10 75

BROTHER J. S. Flory, Greely, Col., April 3rd, 1876, writes:

"During March we had a few meetings with the brethren in Boulder Co. The last was two weeks ago, in company with our dear brother minister Nicholas Brubaker, of Ohio, who, we think, is improving in health since his sojourn here. He remained in Boulder Co., thinking the high altitude at the base of the towering mountains would be better for him. On the 30th and 31st of March we had the heaviest snow storm known here for years at this season of the year. About one foot of snow fell. It drifted badly. Weather moderate; so it is now rapidly disappearing. The farmers regard the snow as a god-send, as it will put the ground in an excellent order for farming and the bringing up of the grain that is sown. Early irrigation will not be required.

BROTHER Martin Cochran, of Harrisville, Ritchie Co., W. Va., says:—"I received from the Nettle Creek church, Wayne Co., Ind., thirteen dollars, of which I was to give \$1.50 to the brother who had his house burnt last summer in this state. Brother John Werking's name was signed to the letter. He said he had

forgotten his name and address, and he wished me to send the money to him. This I would gladly do if I knew where to send it; but I know of no such brother." The attention of our brethren at Nettle Creek is called to this matter, with a request that they give brother Cochran more explicit instructions.

BROTHER A. J. Correll, April 9th, 1876, says:

"I have changed my address from Romeo, Green Co., Ten., to Limestone, Washington Co., Ten. I think this will be the last change I will make, if the Lord be willing. I am now near Limestone Station, and can pay more prompt attention to the mail matter I may receive in the future, hoping I may not be forgotten by the beloved brethren and sisters in the Lord. As it gives me much comfort, in my old age, to receive letters from them, I wish all of them to write to me. As I love the people of God, it makes me happy to receive encouragement and advice by them, in both spiritual and temporal matters; but particularly in religious matters, as I have but a few days yet to live here on earth. I have passed my three score years, and can say of a truth, as Job said a long time ago, "A man that is born of a woman is of few days and full of trouble." My day has been full of trouble, trials temptations; but thanks be to God, he has delivered me out of them all, and I continue until this day to praise his great Name. May God's love and mercy and blessing attend us all in the future, is my prayer. Yours is love,"

CAUTION.—The Brethren are cautioned of one Robert Hutchison, who has a letter in his possession signed by brethren Holler and Murray, of Dayton, O., and claims to be a brother but whose conduct does not become a member. He agreed to surrender his letter and make satisfaction to the church, but afterwards refused to do so; and the brethren of Ogan's Creek congregation, with the sanction of brethren Holler and Murray, have decided to publish him.

P. A. EARLY, Sec.  
North Manchester Ind.

POOR FUND.

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK XIV. 7.

C. Heise,	\$ 50
Sarah Taylor,	1 00
Geo. W. Taylor,	25
Geo. W. Fields,	1 00
Six young sisters,	2 00
Geo. W. Keim,	50
Lewis P. Keim,	50
Sister Canfield,	60
Jacob Wertz,	25
Anna C. Miller,	50
Sister N. E.,	25
Sarah Berkley,	1 00
Nancy M. Cannon,	50
James H. Ownly,	30

Acknowledged in No. 15,	9 15
	73 32
Total	\$82 47



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

### Penny Papers.

For the satisfaction of many inquirers, we will say that, *Truth Triumphant* consists of ten numbers each containing four pages. Price one cent each or 80 cents per hundred.

Many brethren and sisters of limited means have long desired something of the kind to hand to their neighbors and friends. This long felt want can now be supplied; and many have already availed themselves of this opportunity to spread the doctrine of Jesus.

We cannot supply any more *Truth Awakeners*, the same matter may be had in lesson 1, *Truth Triumphant*.

Should any one ordering books or tracts from us, fail to get them, please notify us at once. We try to make no mistakes in filing orders, but they will occur.

M. M. ESELMAN.  
Lanark, Carroll Co., Ill.

### Railroad Notice.

I have made arrangements with the Cincinnati, Sandusky and Cleveland Railroad Company from Cincinnati to Sandusky, and from Columbus to Springfield (both roads have agreed to the same arrangement), to return all persons for one-half cent per mile who shall travel over any of the above-named roads or any part thereof to Bellefontaine, on their way to Annual Meeting. Those coming from Virginia or Maryland on the B. and O. railroad, will change cars at Columbus and take the Columbus and Springfield road. Buy tickets through to Bellefontaine. (No change of cars from Columbus to Bellefontaine). Those coming from the west on the Baltimore and Ohio railroad, western division, change cars at Tiffin. Those coming on the Pittsburgh, Fort Wayne and Chicago road, change at Forest, and those coming on the Lake Shore railroad will change at Clyde, and all run south to Bellefontaine, and there change cars and run west to Gretna Station, 4 1/2 miles, which is two miles north of the place of meeting. At whatever points you strike either of the above roads, buy your tickets through to Bellefontaine, paying full fare and asking no questions, and at the place of meeting I will furnish you with a certificate which you will present to the ticket agent at Bellefontaine, who will sell you a ticket to return you over these roads at the above rates, 1-2 cent per mile.

JOHN P. EBERSOLE.  
(*Pilgrim* please copy.)

### Lift up Your Hands which Hang Down.

God, in his infinite wisdom, never deprives us of opportunities to exemplify our faith. We have abundant assurance in his word that he will not forget our acts of charity, nor fail to repay us, provided they are done in the right spirit. He puts an abundance of tests before us, to see whether we actually believe that he will fulfill his promises, and these are the most definite tests of our faith and love. O! I feel belittled in the light of the glorious gospel, so abounding with acts of love, not only called for, but performed and

recorded, when I turn to the columns of the PRIMITIVE CHRISTIAN, and read the different calls upon us to give just a little, and I have so far contributed to one and neglected to contribute a little to all. I suppose my case is that of many and therefore I am encouraged to write, as I send my little. We have bought a little farm, and it needs bringing up. We have scarcely ever any money that we do not need to pay our honest debts, and sometimes we don't get them paid so promptly as we should. But when we read the divine word, and "behold the lilies of the field," we see that as long as we have more than food and raiment, we are not justified in putting ourselves into a position that forbids us to appropriate a little of our earnings to the fund of charity.—We use no tobacco nor coffee, nor can we afford any unnecessary luxury; but our children as well as we, have better health on our plain diet than we would have if we fared sumptuously every day. All the excuses then that I could offer against helping a little, would be filthy rags to my soul; such as I pray I may not be dressed in when I appear before God. Our heavenly Father does not leave it for the rich alone with their great deeds of charity to swell the accounts on the pages of the great book, where the cup of cold water given in the name of a disciple shall receive its full credit; for the treasury two mites carried off the prize of greatest donor in all the multitude. There is no way in which we can better exemplify our love to our fellow-man, and our implicit faith that he will repay us, than by deeds of charity.

In conclusion to these thoughts we arrive at two facts: First, we cannot expect to be children of God without charity; and second, there is no such thing as unexemplified charity. Miles may prevent us from doing good to our fellow-man.—The absence of Scripture directly applying to similar specific cases; or a similar manner of accomplishing the good, may prevent some from doing good. The fact that we do not read in the Scriptures about a Danish fund, or a Stein fund, or a poor fund similar to the one in the PRIMITIVE CHRISTIAN and a hundred other things may prevent the accomplishing of any good deeds, but none of these things are obstacles to charity. It is only our depraved nature that is prone to halt at these considerations. Look upon the example of the ancient church of Macedonia. Paul testifies that they were poor, but beyond their ability they contributed to the necessities of those poor saints in Jerusalem, when it had to be carried all that distance by Paul as he went on his journey.

We have no more poor saints in Jerusalem, but we have one—Martin Cochran—in Pennsylvania, Ritchie Co., W. Va., who lost all he had in one night by a flood. In No. 3 of the PRIMITIVE CHRISTIAN, page 44, we read a statement of his loss with a recommendation that each elder should lay the case before his arm of the church. I do not know how many responded to the call, but any one who reads the letter must feel like helping in such an extraordinary case. Such a total loss scarcely occurs in the brotherhood once in twenty years. Just about three miles down the creek from here lives a man who lost a grist-mill, with its contents about a year ago. Well, he belongs to the Masonic fraternity, and of course they helped him out of his difficulties.—

Now brother Cochran is a minister in the second degree in the fraternity of *Christians*, and we are not bound by an oath to help him. Charity, however, does not consist in helping when we *must*, but it consists in helping whenever we can, and if we don't help one another when the opportunity of doing good presents itself, we fail to exemplify charity. Must we take lessons of good deeds of kindness from secular orders? Our charity should outshine theirs as much as the noon-day sun outshines the light of a candle.—Without multiplying words let us simply help one another, and so fulfill the law of Christ.

I read an article some time ago in which allusion was made to brethren who talked about sending the poor to the county poor-house. I do not wonder that the brother was grieved at such expressions. We are all prone to err, but I do hope that not a single brother, after mature deliberation, would advocate such a course to get his little poor-tax back, and get rid of the poor members. O, no!—I hope the church has not nearly arrived at that policy yet, and I hope the abounding grace of God will never suffer it to come to that. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

### A PROPOSITION.

I would propose that a fund be started and solicited at the office of the PRIMITIVE CHRISTIAN and also at the offices of the *Pilgrim*, and the *Vindicator*, in behalf of brother Cochran; but I will here leave the suggestion with the discretion of the editors. C. F.

GREELEY, Colo., April 3, 1877.

### Dear Primitive Christian:

We more than ever appreciate your kind visits. Being somewhat isolated from the main body of the members of the church we are glad to hear every week from the same. We notice a decided improvement in the PRIMITIVE CHRISTIAN, as well as in other of our periodicals, and we hope we all shall learn more and more how to bear one with another in our faults, and not cultivate the spirit of criticism so much. We had better strive to cultivate the more worthy traits of Christian character, such as love and forbearance, and by all means labor to a more perfect union.

Our brethren editors are doing their part in endeavoring to send forth a banner of light to the benighted world, that thousands who are groping in darkness may be made to see the glorious light of gospel liberty—a liberty that not only sets the soul free from personal sins, but also a liberty of freedom from religious inconsistencies, such as bind burdens on both poor and rich—I mean from those enactments that require such extravagances to support the gospel merchants and to build idol temples.

This being the case, it stands us in hand to avoid everything that might blur the pages of our periodicals, and be detrimental to the best and broadest interests of the general reader. If we could always see ourselves in our productions as others see us, we would try to electrify our pens with the magnetism of mutual love and discretion.

Personalities, when of such a nature as to savor of discord, belong to individuals and not to such an extended community

as our periodicals reach. General principles, general news, and a united mutual interest for the welfare of the church and sinners at large, is the mission of our journals, if I mistake not. Then we would say to all correspondents, if you feel impressed to improve your talents, have your say according to your wisdom, and grant to others the same liberty without endeavoring to bend every writer to your own notion. Let the productions of others take care of themselves—stand or fall on their own merits or demerits, and take care of your own pen, and I believe we will all have enough to do, and the editors less fuel for the fire. We, for one, expect to profit by past experience, and as much as lieth within us, go on the even tenor of our way as Providence may dictate or lead.

J. S. FLORY.

**Moody and Sankey's Method of Converting.**

The above are two celebrated revivals, of whom there is much said in different papers. Their success in our eastern cities, reaches it is said to not only hundreds, but thousands. We do not purpose to either eulogize or condemn their theory of conversion; but simply invite attention, to an item of means which they employ, which we regard as virtually the secret to their success. When they commence operations at any point, the first step they take is to organize the congregation into classes: married men into one class; married women into another; so also with the young men and young women, and if necessary these classes are divided and subdivided, so that every man and woman is called upon to act in the respective district assigned him.

It is a sad truth that the interest of our religion is ebbing in many congregations, and it is not without its cause.—Parents should first work in their own families ("charity begins at home"); then in their neighborhoods. When we fail to secure the membership of the brethren's children, we do not consider the increase in the church a healthy growth. Every community is dotted with persons who feel the visitation of God's Spirit, and are sensible of their duty; these are the persons that we can wait upon, and with propriety solicit them to come on the Lord's side. We have just closed a mutual joint effort, on the part of the church, assisted as we feel by the Lord, in which we witnessed fifteen souls returning to the fold, with a flattering prospect for a fruitful season during the summer. Brother Jesse Calvert was made instrumental in the cause. May the Lord abundantly bless and reward him for his earnest, zealous and untiring labors while with us for truly it was a soul-reviving feast.

I. J. ROSENBERGER.

Gilboa, O.

MADISON, Ga., April 18, 1876.

*Dear Brother Quinter:*

I am now receiving many letters of inquiry from all parts of the north and west, many of them from brethren who think of emigrating to the south.

The desire to know more about the climate, soil, productions, society, and in fact, all about Georgia, is rapidly gaining ground among all classes who have any idea of removing from their present homes. It affords me pleasure to answer.

so far as able, all inquiries addressed to me, with the hope (at least that desire and hope is uppermost) that brethren may be induced to seek homes here, and that we may have a church established in Georgia.

But many questions cannot be answered in a letter, and I have pretty well decided to visit my aged parents, beloved brethren and friends during the spring season of lovefeasts, and, if possible, attend the Annual Council of the brotherhood. Having been deprived of the privilege of meeting with brethren around the communion table for almost ten years, I feel very desirous to once more celebrate the sufferings and death of our Savior, with the brethren at our old home, under the shadow of the Green Tree, and elsewhere.

If permitted to carry out these intentions, I hope to see you and may be able to do something toward inducing some of the brethren to make Georgia their future homes.

We are enjoying our usual good health; have had a mild winter, but an unusually cold, disagreeable spring. The first snow we have had for three years came the last week in March, followed by cold, freezing weather, and ice that killed vegetables and trees that were putting out. Peach and other fruit trees were in bloom; and whilst leaves and young branches were frozen, much of the fruit escaped unharmed. Strange as it may seem, it is true, that many peach trees have a fair crop of fruit, now as large as full grown cherries, whilst the limbs are entirely bare of leaves; but now we have pleasant weather, and I notice a few ripe, red strawberries in our garden this morning. Accept love for all.

As ever in Christian fellowship,

E. HEYSER.

THORNTON, West Va., }  
April 13, 1876. }

*Dear Editors:*

By request, and for the benefit of your many readers, I give the following. At the request of the brethren of the Valley River congregation, Barbour county, W. Va., I, in company with brother Holsleyson, started on my journey, April 6th, to visit them. Went as far as elder E. Auril's same day, and meeting that evening at brother Ferguson's, who was sick.—The old brother is very feeble and far advanced in years. Stayed in that neighborhood all night. Next morning took leave of our relatives and started on the way; the roads being very bad in places, we reached brother John Keiser's in the afternoon, where we spent the time pleasantly together until evening. Then we went to worship where, we met a fair congregation. The meeting continued until Monday night. I formed acquaintance with some brethren that were in attendance, and had previously been acquainted with some of the members. During the meeting I had some pleasant interviews with the brethren and sisters. The church is not in as prosperous a condition as is prayed for by the children of God. Too much of a coolness seems to prevail over or among them. Although they have had their fiery trials and conflicts to pass through, yet I found earnest workers for Jesus, trying to make use of the means of grace that God has given them. We had some some very interesting meetings. There were no accessions to the church;

but the brethren think the result is largely in the future. With the work begun they are trusting for its diffusion through the benign influence of the gospel.—

Brethren, we have, indeed, a source of congratulation, and with the earnest determination of Christians, we may hope to see the seed spring up and bring forth abundant fruit, being as bread cast upon the waters, seen many days hence. Brethren, prove faithful to your calling; neglect not the assembling of yourselves together; neither be cold nor lukewarm.—But lay aside every weight and the sin that doth so easily beset us, looking unto Jesus the author of our salvation. Brethren, let us pray one for another, and those brethren who have visited this congregation, lift your voice to God in their behalf. Let us all strive to meet Christ in peace.

Arrived home on the 11th at six o'clock p. m., and found all well. Thank God for his goodness.

Z. ANNON.

*Dear Brother Quinter:*

I here acknowledge the receipt of another package of pamphlets sent by brother J. H. Moore and ordered by a sister in the east. I am very thankful to that sister, whoever she may be, and may the Lord bless her; and if we never see or know each other in this world, may it be his will that we meet in that bright world where we will unite in singing praises to God and the Lamb forever. I shall make use of all the printed matter the brethren and sisters are kind enough to send me, I possibly can.

We have had another visit from the Ohio brethren. Brother Jesse Stutsman and Jacob Garver preached several sermons for us which encouraged the members and built us up in our most holy faith. The people generally turned out well and paid good attention to the word preached. I conversed with several of those who attended the meeting. They seemed well pleased. I shall take this opportunity to again beg the brethren not to desert us. They have done so much for us that it seems presuming too much to ask more; but brethren, we are told to never weary in well-doing, and I hope this, together with the love you have for poor souls, will stimulate you to continue the good work. If I was idle myself it would be more like pressing the matter too much, but the brethren that have been here will bear witness for me that I am at work trying to surmount every obstacle that presents itself. After begging an interest in your prayers, I subscribe myself

Your sister,

CHARLOTTE T. BOND.

ELKPORT, Iowa, April 16, 1875.

*Dear Brother in the Lord:*

Inasmuch as church news seems to be of general interest, I will give your readers a sketch of part of the church in Clayton county, Iowa. We have had several meetings here this winter. Brethren Peter Forney and Elias Troxel, of Benton county were with us in December. Brother Miller, from Lion county, and brother Benjamin Beeghly, from Waterloo, were here in February. There were 12 added to the church by trine immersion.

Brethren John Ridenour, Mahlon Smith, Elias Trall, and B. Beeghly were with us in March. We number 40 mem-



hers here. These meetings were well attended, considering the weather, and we feel that there has been much good done here. We have reason to believe that there are many more almost persuaded to turn in with the people of God. Oh, that the Lord may help us all to so live that when we are done with the troubles and trials of this world we may be found ready for heaven and its happiness, is the prayer of your unworthy sister,

SOPHRONIA HANSEL.

Urick, Henry Co., Mo., }  
March 19, 1876. }

*Editors Primitive Christian:*

I noticed some time since a desire on your part to know the causes that have led members to the Brethren church who were brought up under the teaching and influence of other churches; hence, inasmuch as I am one of that kind, I will proceed to relate the causes that finally brought me to the "Brethren church."

I was born and raised in Ohio. My parents were members of the Methodist Episcopal church, and took great pains to bring me up in that faith, to which I assented till I was about twenty years of age. From that time till I was about thirty-five, I grew worse and worse, till I became almost a hardened sinner. In 1872 I went into the United States service. At Murfreesborough, Tenn., I took sick and was placed in the hospital.—There a Lutheran minister visited me and offered me a fan, which had written on it these words, "To day if ye will hear my voice harden not your hearts." I asked my comrade whether this quotation was correct. Said he, "Yes." I objected, and began to read the Testament, and read it through, and discovered that instead of the passage reading, "hear my voice," it read, "hear his voice." This prompted me to read more carefully than ever. I was discharged June 29th, 1863, and I returned home. Soon after this, our house burned with all its contents, also our only daughter. This caused me to stop in my wicked career. No house, no home, no daughter, no hope! Being an alien from the commonwealth of Israel, and a stranger to the covenant of grace. We resolved from this time to set our affections more on heavenly things. In 1865 we joined the Methodist Episcopal church, and were taken on six months probation. This gave us some relief from our former sense of guilt. At the end of that time we expected to be received as full members, but were somewhat disappointed. At the next quarterly meeting several Methodist ministers were present and we happened to dine together. The conversation and actions of these preachers was such that I was ashamed of them. And we sometimes think the devil himself might have been ashamed, if there be any honor about him. This disgusted us very much. Sometime after this we attended a camp meeting. Several preachers were appointed to keep the peace. They carried revolvers. Trading and trafficking and cheating were carried on in the Sabbath day on the ground. This, with a good deal of other corruption, again disgusted me. We left the camp meeting, never to return, with the firm conviction that if any could get to heaven by traveling on this road, they could do more than I felt I could. In the fall of 1868, we moved to Henry Co., Mo., and made an effort to connect our-

selves with the Methodist church here. But we soon found them as corrupt as those in the east. Hence we withdrew from them forever. We then began to look around for the true church. I wanted to see that kind of baptism as I thought the Bible taught. Also the Bible method of sending out preachers. Where could I find the church that had these marks or features? The Baptists offered to take me into their church if I would join them. The Campbellites also made overtures; but these proposals did not suit me. I soon had the pleasure of meeting a brother, and as soon as I saw him I believed he belonged to the Dunkard church; and asked him whether he did not. He replied in the affirmative.—This aroused my curiosity to know something of their doctrine, and I asked him for a Scriptural conversation soon, which was granted. I soon discovered that their doctrine was in harmony with the word. I now wanted above all things to see them observe the ordinance of feet washing, the Lord's Supper, and the communion. This privilege was also afforded soon.—Then and there I was thoroughly convinced I had found the true church if there was one on earth. I then offered myself for membership, was baptized, and am more than ever satisfied with my present church relations, hoping that my dear brethren and sisters will pray for me that I may prove faithful, as I have great trials to endure, having formerly been a very great sinner, and spent the greater part of my life in sin, and am now called to testify of Jesus, whom I once crucified.

J. C. MAYS.

#### Danish Mission Fund.

LANARK, Ill., April 4, 1876.

*Brother Quinter:—*

I send a list of moneys received since March 2nd:

Stanislaus church, California,	\$ 5 00
Two sisters, Bush Creek church,	1 50
John Emmert,	50
J. W. Hawn,	1 00
Grundy church, Iowa,	3 00
Batchelor's Run church, Indiana,	6 00
A sister,	5 00
Sandy church, Ohio,	3 00
J. Quinter, Meyersdale, Pa.,	100 00

The above, I believe, is correct; if any is missing, please let me know.

JOHN ROWLAND, Treas.

(Pilgrim please copy)

#### A Letter to the Isolated Members of Southern Kansas.

HAMILTON, Caldwell Co., Mo., }  
April 7th, 186.

*Brother Quinter:*

Please say through the PRIMITIVE CHRISTIAN to the isolated brethren and sisters of southern Kansas, that I have concluded to locate somewhere in southern Kansas this coming fall. Hence I would say, that if any wish to secure my service in the ministry, we should be pleased to hear from all such, in order that we may be enabled to have some idea where the Lord wants to us labor. We hope and pray that our kind Father in heaven may guide by his divine Spirit, that good may result from our contemplated move. Yours in the hope of a glorious immortality,

S. A. HONBERGER.

#### Announcements.

##### LOVE-FASTS.

The Aughwick branch of the church of Christ expects, God willing, to celebrate the ordinances of God's house, in the Stone meeting-house, Germany Valley, Huntingdon county, Pa., May 25th, 1876; worship to commence at one o'clock, p. m. Also, meeting on the next day.

A. L. FUNCK.

The brethren of Hudson, McLean Co., Ills., intend, God willing, to hold a love-feast on the 26th day of May, and will continue until the 28th.

TROS. D. LYON.

The brethren and sisters of the Rome church expect to hold a lovefeast 5 miles south of Pistoria, in Hancock county, Ohio, on Saturday and Sunday the 23rd and 24th of June next. An invitation is extended to all who wish to be with us on their way to A. M. Those coming by railroad will meet with conveyance at Pistoria on the 2nd to take them to place of meeting.

JOHN P. EBERSOLE.

We intend, the Lord willing, to hold our lovefeast, in our meeting-house three miles north-east of Monticello, White county, Ind., on the 10th day of June, commencing at 10 o'clock. We want our western brethren to notice this when they make arrangements to go to Annual Meeting, so that they can be with us at the meeting and over Sunday.

By order of the church.

JOHN S. SNOWBERGER, } Elds.  
JOSEPH AMICK, }

A communion meeting in the Middle-creek church, Summers Co., Pa., three miles north from Mineral Point, on the first day of July next, commencing at 3 o'clock, p. m.

A. F. SNYDER.

#### MARRIAGES.

By the undersigned, at his residence in Meyersdale, Pa., April 23rd, 1876, Mr. HENRY H. BITTNER, of Somerset county, Pa., and Miss NANCY JANE GINDLESPIERGER formerly of Wheeling, W. Va.

J. W. BEER.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In West Branch church, Ogle county, Ills., Feb. 27th, 1876, CLARA ENMA, only child of John and Elizabeth Reisinger, aged 10 months, and 9 days. Disease, scarlet fever. Funerary by brother Michael Emmert from 1 Cor. xv. 17.

Also, in the same church, March 8th, JOHN WILSON, youngest son of brother Enoch and sister Mary Ann Norris, aged 6 years, 1 month and 9 days. Disease, scarlet fever. Funerary by brother Melchor Newcomer, from John xi. 26.

Also, in Grundy county, Iowa, March 6th, GEORGE T. REISINGER, son of brother Simon and step-son of sister Rebecca Reisinger, and brother-in-law of the writer, aged 21 years, 7 months and 29 days. Disease, black measles.

ELIZABETH ANNA REISINGER.

Near Nappanee, Elkhart county, Indiana, March 22nd, 1876, brother ZENO ROGERS, aged fifty years and sixteen days. Disease, typhoid pneumonia. He leaves a widowed sister and three children to mourn their loss, which is his grief. Our brother was a consistent member of the church for a number of years. He fulfilled the passage of Scripture which says, "In your patience possess ye your souls," for he was the most patient person when sick I

ever saw. When he took sick, he told me he never would get well, and called his neighbors in and made settlements with them so as to owe no man anything, and also fixed his property in such a shape that there is no chance of quarrelling about the estate. Then he called for the elders of the church to "anoint him with oil in the name of the Lord." Thus we have reason to believe he has gone home to a better world than this. Funeral services by brethren John Miller, John Anglenyer and the writers, from Rev. xiv. 12, 13.

DANIEL WYSONG.

In the Logan district, Logan county, Ohio, on the 23rd of March, 1876, our old, respected mother, NANCY MOHR, aged seventy-five years, five months and five days. She leaves a kind husband, children and grandchildren to mourn their loss. The deceased and her husband, Conrad Mohr, were married fifty-two years, 11 months and 13 days. Funeral preached by friend David Plank in German, and in English by the writer, from Luke xii. 4, 5.

J. L. FRANTZ.

In the Bear Creek church, Montgomery Co., Ohio, April 11th, 1876, sister MARY TRISSEL, aged 80 years and 14 days. Funeral discourse from Rev. xii. 12, 13, by David Bowman, Samuel Garber and Isaac Hier.

BENJAMIN METZGER.

In the Iowa River church, Marshall county, Iowa, March 27th, 1876, sister ESTHER NICHOLSON, aged 61 years, 10 months and 27 days. Sister Esther truly lived a Christian life, and, we believe, died the death of the righteous; and by the multitude assembled at her funeral, manifestations were given that her many good deeds and kind acts through life were appreciated by her neighbors and friends. God grant grace to our bereaved brother Jesse and their two sons and four daughters, to enable them to prepare to meet with her again where all their troubles and trials will be ended.

JOHN MURREY.

(Pilgrim please copy.)

In the Maumee church, Defiance county, O., Jan. 31st, 1876, GEORGE LESTER SNOOK, infant son of David and Martha Shoug, aged six months and four days. D. SNOOK.

Of consumption, in the Shannon church, Carroll county, Ill., April 2nd, 1876, sister MARY ANN CURTIS, daughter of brother Isaac and sister Elizabeth Lutz, aged 26 years, 9 months and 24 days. She leaves a husband and three children to mourn her loss. Funeral services by brother Lemuel Hillery, from Rev. xiv. 12, 13. S. H. SPROGLE.

In the Stony Creek congregation, Hamilton county, Indiana, March 14th, 1876, sister PHEBE HEINY, wife of friend Jacob Heiny, aged 40 years, 10 months and 18 days. The subject of the above notice was the writer's eldest sister. Funeral services by Wm. Pierce and E. Fry. JOHN H. CAYLOR.

In the Aughwick arm of the church, Huntington county, Pa., March 22, 1876, brother Joseph Rhoads, aged 73 years, 8 months and 6 days. Funeral by the Brethren.

A. L. FUNCK.

[Pilgrim please copy.]

In the Deep River congregation, Iowa, Feb. 6th, 1876, of typhoid fever, brother JOSEPH SNICK, formerly of Ashland county, Ohio, aged 48 years, 1 month and 14 days. Funeral occasion improved by elders John Thomas and Samuel Flory, from Job xiv. 14.

Also, Feb. 16th, of Diabetes, WILLIAM WILLIAMS, aged 45 years, 9 months and 26 days. Funeral occasion improved by brethren William H. Palmer and Isaac Funck, from Isaiah xxv. and first part of v. 8.

Also, April 11th, SARAH DILLSAVOR aged 79 years, 11 months and 5 days. Funeral services by William H. Palmer, from 2 Kings xx. 1. H. R. TAYLOR.

At the residence of her daughter (M. and A. Helman), in Darke county, Ohio, sister FRY, widow of Christian Fry, aged 93 years, 4 months and 23 days. The old sister has left four and 5 daughters and a great many grandchildren.—She was a member of the church for 53 years, and was blind for the last 15 years. She was

born in Somerset county, Pa., near Berlin, and brought to Ohio in 1806. She was the daughter of Nicholas Schultz. Funeral services attended to by elders Joseph Risser, Samuel Rairigh, and others. JOHN MONTLER.

A Toast.

Two Important Discoveries: The discovery of America by Columbus, and Dr. Pierce's Golden Medical Discovery; the one opening up to mankind a new continent, the other a fountain of health, which is indispensable to the full enjoyment of life and its blessings. In response to the above sentiment come the unsolicited attestations of tens of thousands of grateful patients, who have been relieved of chronic ailments through its instrumentality. Those voices are limited to no locality, but from every city, village, and hamlet, in our broad domain, as well as from other climes, and in the strange utterances of foreign tongues, like the confused murmur of many waters, come unfeigned and hearty commendations.—It is, in combination with the Pleasant Purgative Pellets, the great depurator of the age. Under its benign action eruptions disappear, excessive waste is checked, the nerves are strengthened, and health, long banished from the system, resumes her reign and re-establishes her rosete throne upon the cheek. All who have thoroughly tested its virtues in the diseases for which it is recommended unite in pronouncing it the great Medical Discovery of the age.

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117-217 MEYERSDALE,  
Somerset Co., Pa.  
Refer to Editor *Primitive Christian*.

Farm for Sale!

The undersigned offers for sale 75 acres of FIRST QUALITY LAND; 40 acres in cultivation, the balance well timbered, at \$85 per acre. The land is two miles south of Hagers' own, 2 1/2 miles from two of the Brethren meeting-houses, in the Nettle Creek church, Wayne county, Ind. For further particulars address the undersigned at Hagerstown, Wayne county, Ind.  
174s. JOSEPH HOLDER.

\$12 a stay at home. Agents wanted.—Outfit and terms free. TRUE & CO., Augusta, Maine.

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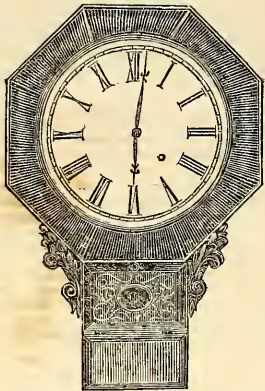
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VOL. I.

MEYERSDALE, PA., TUESDAY MAY 9, 1876.

No. 19.

For the PRIMITIVE CHRISTIAN.

## BRIDLE THE TONGUE.

BY E. J. MYERLY.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."—James i. 26.

How blest the heart, how wise the man,  
Who bridleth his unruly tongue!  
For he is monarch of a crown  
That kings and conquerors seldom own.

How vain the form of righteousness  
That wreath secret slander's dress  
Beneath, and, like the poisoned dart,  
Will often wound the tender heart!

Can Christians in this garb be dressed  
And think to obtain a heavenly rest,  
When truth doth solemnly declare  
That such shall never enter there?

O child of God! such evils shun,  
And in the path of duty run;  
All evil speaking lay aside,  
And by your Lord be justified.

"The way of righteousness is life,"  
Hence free from ev'ry deadly strife;  
To all who seek 't is freely shown,  
It is to heaven their stepping-stone.

Dresden, Iowa.

For the PRIMITIVE CHRISTIAN.

## My God, My God, Why Hast Thou Forsaken Me?

BY J. S. FLORY.

Was it true that the Father had really forsaken his Son while upon the cross? Or was Christ mistaken? We have every reason to believe this agonizing cry, "My God! my God! why hast thou forsaken me," was the offspring of a sad reality. Christ in all his life never made a mistake—never judged erroneously. He knew the will and providences of his heavenly Father. During his ministry on earth the Savior felt that God was with him and by Divine grace sustained him through trials and temptations and overshadowed him by his all-abounding love. All along the thorny pathway and way of sorrow he felt the presence of Divine influence. It was indeed meat unto his soul to do his Father's will; for at any turning point prior to this God revealed a smiling countenance and upheld him by his sovereign power. No marvel, then that a turning day on the part of his Father should bring such sorrow, and from him be heard such a cry. The withdrawal of Divine

love was as the drying up of the fountain of life. Well might he cry "I thirst." The cup of living water was denied him. The midday sun which had so graciously illuminated his pathway of life was eclipsed. "Blackness and darkness" spread its thick gloom all around the agonizing Son of God. Oh! why this wonder of wonders? Why should the Father forsake his Son—his only Son? He so pure, so holy, meek and lowly, so humble and so obedient! Yes, why should he? This question we propose to answer. The reason is couched in the following quotation from Paul's 2nd letter to the Corinthians. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Now we know it Christ was made to "be sin for us" he was made or became our substitute. To become our substitute is to take our place. No one can really be a substitute to suffer the penalty due a guilty person unless he himself is innocent or free from guilt. For if the offered substitute was guilty he would have to be punished for his own guilt. But thanks to God, Christ our substitute who came to fulfill the law, which man could not or did not keep, was one who "knew no sin." He was "holy, harmless, undefiled separate from sinners." 'Tis true, he was of the "seed of the woman" but free from the taint of original sin. Conception through Divine influence could not be other than *immaculate*. Of the Virgin was born a son holy, pure, and spotless, the offspring of the overshadowing influence of the Holy Ghost. In all his life Christ "knew no sin." 'Tis true he was surrounded with sin and iniquity, but experimentally he "knew no sin." He was well acquainted with grief and sorrow, but with sin he had no acquaintance—was a stranger to it. Not that he was ignorant of its effects on man, but he himself joined no hand with sin. In his thoughts, desires and life he "knew no sin." Oh! the purity of our Savior. His garment of milk-whiteness was preserved unsoiled, kept spotless even to the end. Thus we see he was indeed a fit substitute for man. In every respect he filled the requirement of the law, "*a lamb without blemish.*" He came not of himself to officiate in the high

priest's office, but like Aaron was made a priest by the calling of God and "made sin for us." Being ordained of God to make an offering "to take away the sin of the world" he made the offering, even his life. He was not called upon to select an offering from the "cattle of a thousand hills" or from the flock that fed in the valleys. Nay, the offering must be the "chiefest among ten thousand the most worthy one in all the universe—God's only begotten Son! And now when the time to make the offering comes, oh! wonder of wonders! he is made sin for the whole world, not a sinner, but "SIN." In him all sin culminates. Rapine, murder, adultery pride and all the devices of Satan, yea all the guilt of the world centered on him who is "made sin." God could not endure to look upon such a hideous mass of sin here piled mountain high. The beast in former times that was offered for sin had to be "taken without the camp." So Christ when he became "sin" our substitute, must be taken without the camp, away from Jerusalem—away from Zion—with him up to Calvary's rugged brow he is taken.

*Sin always separates from God.* Christ was "made sin" for us and as sin separated us from God, so he, when he became "sin" must be separated from God his Father. The crisis had come. God turns from sin, cannot behold it with pleasure. Mercy and love flee away—the light of the Father's countenance is withdrawn. No wonder darkness envelops the sun. Oh! what sorrow! Oh! the depths of agony in these words "My God! My God! why hast thou forsaken me?" To be deserted at such a moment, oh! what a calamity! His was bodily suffering the most execrating, yet this was nothing in comparison to the rivers of mental sorrow and pain that overwhelmed the spotless Lamb on Calvary. He was "made sin for us," therefore he must needs drink the bitter cup to the dregs. He, our substitute, must endure the wrath laid up for sin. Here we can see what would have been the doom of the world, forsaken of God and plunged in an abyss of woe, blackness and darkness the most appalling. All eternity would have resounded with the cries of a lost and ruined



world. But Christ our substitute bore it all—he made the cry of agony in our stead that we might go free. The whirlwind of divine wrath pent up for a sinful world, burst in all its fury upon his innocent and defenceless head, that the guilty world might escape. He who was the very essence of purity and uprightness was “numbered with the transgressors,” became “a curse”—was “made sin,” all for us. Oh! what love—who can fathom its depths? The time at length was come when the Lamb must be slain—the passover killed. The “rock is smitten by the divine rod and from out the cleft cometh forth “blood and water!” A fountain was opened “for the healing of nations.” A famishing world washed and cleansed through the efficacy of the blood of the vicarious sacrifice. The fountain of everlasting life, so long pent up, now gushes forth in all its sparkling beauty. Stupendous wonder! Silence in heaven! Nature is paralyzed when the Son of God dies upon the tree. “It is finished.” “God was in Christ reconciling the world unto himself”—the atonement is made. The Saviour has “trod the wine-press alone” “was buried for our transgressions” and reconciliation is complete. That the grave might be sanctified and death robbed of his power, the mangled body of Jesus must be buried to “rest in hope,” because it was written “thou wilt not leave my soul in hell, (darkness) neither wilt thou suffer thine Holy one to see corruption.”

Behold a new wonder! Darkness fleeth away, the heavens are resplendent with glorified light—the light of God’s reconciled countenance. Shining angels are sent to welcome home the Holy one. God’s mighty arm reaches down to earth to pluck the royal Heir from out the embraces of death. “Come forth my “blessed Son!” “Come to my arms—to my bosom!” Up, up, the shining pathway the Lord of life and glory ascends. Hear, oh! hear, the triumphant shouts of welcome; there is *no silence in heaven now*. “Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in.” (Ps. 24).

Need we now ask why God forsook his Son while he was on the cross. When we consider what a fearful thing sin is we need not wonder why God should turn from it in any phase in which it is found.

Christ being “made sin,” at that most momentous period, separation from God the Father must needs take place; not “divorcement,” but separation for the time being. But just *how* this mystery took place and to what extent, is not for us to say, not knowing, neither does it matter. We know enough to teach us all that sin always separates from God and that person who come to die full of sin, never having known Christ in the pardon of their sins, must be separated from God and that *forever*.

One word relative to those commentators or persons who deny the doctrine of the imputation of the sin of the world to Christ, and strain the text to read, “He made him to be a *sin-offering* for us, who knew no sin.” Greek scholars inform us that the same word in the original is used in the first place in the text, as in the latter. If it means *sin offering* in one place, it also means the same in the other. Then we would have, “He hath made him to be a *sin-offering* for us, who knew no *sin-offering*. Such a rendering of the text would be ridiculous. Hence we are driven to the necessity of taking the English text just as it reads. We will leave the latter part of the text, used in the forepart of this essay, for another time.

Greeley, Col.

FOR THE PRIMITIVE CHRISTIAN.

### Earnest Prayer.

BY E. B. WHITNER.

“The effectual fervent prayer of the righteous availeth much.” James 5: 16.

Prayer is asking for a favor, and particularly in *earnest*. The Savior, in that memorable prayer in Gethsemane, said, “Father, if it be possible let this cup pass from me, nevertheless, not my will but thine be done.” And there appeared an angel unto him from heaven, strengthening him, and being in an agony, he prayed more *earnestly*, and his sweat was as it were great drops of blood falling down to the ground. It is this *earnest* prayer that is effectual and that availeth much. “Ye ask and receive not because ye ask amiss, that ye may consume it upon your lust.” Asking favor in earnest is pouring forth the desire of our hearts to God for the accomplishing of certain objects in view. And the object in view must be the desire of the heart and in harmony with God’s revealed will.

One of the first essentials to prayer is, that whoever petitions should well consider the object for which he or she petitions, lest we ask for inconsistencies; lest we ask God to

do that which we, through his assisting grace can do alone. We should not ask for anything but what we really and earnestly desire. These things we cannot know except we know our own hearts. “From the abundance of the heart the mouth speaketh.” Then if we know our heart, we know our desire, and knowing our desire, we, according to the language of the text, must pray a fervent prayer, or pray in the *earnest* of the spirit, which God giveth us. But in order to be qualified thus to approach God in prayer, we must according to the text, be also righteous, or it availeth nothing to pray. It is of importance then, in this solemn undertaking, to know our own heart, and to know whether we are properly qualified by being clothed with the garb of righteousness, and if not thus clothed, we must come to Jesus Christ, the righteous, and buy, “and we can buy without money and without price.” “Blessed are they that hunger and thirst after righteousness, for they shall be filled,” said Jesus. “In every nation he that feareth God and *worketh* righteousness, is accepted of him.” Acts 10: 35.

“If ye love me,” said Jesus “keep my commandments.” John 14: 15. Having then purchased this saintly garb, let us go forth in the *earnest* of the spirit, and pray more *earnestly*, trusting to God for that which we pray for, having faith in his promises. “He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall *ask* in my name, that will I do.” John 14: 12, 13. So declared our Lord. But says one—“I cannot pray.” To that, dear reader, I would kindly say, consider well the import of that saying, “I cannot pray.” Prayer as defined at the head of this article, is simply *asking favor*. Oh! come and ask; does not your heavenly Father know what ye need ere ye ask of him? Yes, “he heareth ever the young ravens when they cry” Oh! dear reader, who is so poorly clad with language that he cannot ask for what he so much needs—the Spirit of the Lord? Look at the little child that cries to its mother for what it wants. In simplicity of heart, go to God in the same way.

But let us not expect to receive without asking, or to find without seeking, or that it shall be opened unto us without knocking, because the promise is conditional, and our part of the condition is the most important, because it must be first, and the blessing is sure to follow.

Much has been accomplished by effectual, fervent prayer. Elias

prayed earnestly and it rained not for the space of three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit. Daniel prayed in his house three times a day, and God delivered him from his human enemies and from the beasts of prey. Prayer was made without ceasing by the church for Peter, and he was rescued by the angel of God. Paul and Silas at midnight prayed, and there was a mighty revelation of God's power displayed in the person of the Roman jailer. To these we might add almost an endless variety of instances where the prayers of God's people were heard and answered—but we merely refer to those few to show the power in prayer. And now let us learn from these examples, and let us take courage, and adorn our profession by obeying the commandment, "Pray always," "pray without ceasing." We are also to "pray everywhere, lifting up holy hands to God without wrath or doubting."

Having shown that prayer is a command, how stands the case with such as have said they cannot pray, and especially when we remember that it is not the amount of words we use, for he heareth us not for our much speaking. It is not the eloquent flow of language that will "avail much" but "the effectual fervent," "Lord have mercy on me a sinner." The cry must come from a broken spirit and a contrite heart, and be seasoned with faith. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24. "But when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." Lord, increase our faith, confirm our hope, and perfect us in love. Amen.

*Pawnee, Ill.*

For the PRIMITIVE CHRISTIAN.

### Popularity vs. Notoriety.

BY GEORGE BUCHER.

A man is popular when he has the good affections of the people; a man is notorious when he has the bad affections of the people. A man may be popular with one class of people, and notorious with another at the same time. In some professions a man may be either popular or notorious: the way he manages his affairs will decide that. In some professions a man can be only notorious. A minister may be

either; a thief can only be notorious.

These words are applicable to characters both in church and state. No doubt but many would feel an impulse to leave notoriety and strive to be popular, if they were aware of the true sense of the words. As a consequence of the late rebellion, notorious characters seem to be more numerous in the state than popular ones; and, apparently the church has reaped some of the bitter fruit, too. The state has many notorious characters in public trust, with a multitude to govern. The church, too, has felt the volcanic shudder. How many hearts have been bleeding when seeing the occasional eruptions! The way, and the only way to become popular in the church is to be virtuous. But such popularity is not popularity with the world. The way for a member to become popular with the world, is, to think, and say, and act as the world does. Fashionable members are not popular, but notorious with the church; and they are not notorious, but popular with the world.

Members who are always afraid "the narrow way" is not wide enough, who are always ready to gainsay everything the church does, who encourage rebellious members, who are lovers of self and despisers of order, such are notorious in the church and popular with a part of the world. Members who, at church, District, or Annual Councils, think they must say something on every subject, will likely be notorious in the church. Brethren have prided themselves with being popular when, in fact, they were notorious. Lamentable fact! These notorious characters are found here and there over the brotherhood. They form a somewhat obscure but compact body. Like Elihu "they are full of matter, the spirit within them constraineth them. Behold their belly is as wine which hath no vent; it is ready to burst like new bottles." They only want a little more time, and a little more power, and they imagine to be the guiding senate of the church. Then the *old* brethren,—the well-tried, faithful, apostolic brethren,—will be things of the past! Then a brighter (?) day will have come! Things in general will be a little smoother! Itching ears must not be offended, &c. *Shall that time be allowed to come?* Brethren, sisters, young and old, who will say YES, and who will say NO? Know we what manner of spirit we are of? This appeal is made specially to the young. We see the aged pass away. Will we not, as their followers, be faithful sentinels in the trust committed to us? "Cry

aloud, and spare not." Let us put on the whole armor of God. Let us put our trust in God. Let us look unto Jesus, the author and finisher of our faith. Let us go *back* for the Living Waters. *Back*, not only fifty years to see how the practice was then,—*back*, not only back to the reorganization of the church,—but *back* to the source and fountain of all that's Christ-like; and *there* study the heavenly way with a zeal worthy of our high calling.

*Cornwall, Pa.*

### Stand Still.

Faith can stand still. There are times in the Christian's history when the greatest thing to do is to do nothing, and the grandest stand that can be made is to stand still; and faith is strong enough for all this. Strength oftentimes manifests itself in impatience, but the greatest strength is that which can be patient. In quietness or confidence, (or faith,) lies our truest strength. Though the Red Sea be before us, and there be no bridge, no sail, nay, not a raft nor a plank on which to float over, when on either side of us are mountains that we cannot climb, and behind are Pharaoh and his avenging hosts;—then to stand still and see the salvation of our God, simply because God hath bid us do so, that is the sublimest exercise of faith, for it is the most complete renunciation of self, and the most thorough dependence upon God. Such faith as that shall not have long to halt. For such faith God will open up a way, even though it be across the bed of the sea, and "go forward!" shall be the cry. Whatever the night may be, in the morning faith will start the timbrel and dance, calling joyously for a song unto the Lord, who so gloriously hath triumphed on behalf of his own. When we see how nobly, how grandly faith can act, and the blessed results that follow, we are not surprised that the inspired apostle should say of faith that it is the gift of God. The power calmly, quietly, patiently, confidently to wait and to endure, could come from none other than the all-patient and almighty God.

LET us read the Gospel, not so much to know what truth it contains, but as we say our prayers, that we may possess our hearts with the same spirit which Jesus Christ discovers in them; observing his actions and manner of life, and striving continually to imitate them, following his instructions and believing his promises and threatenings.



For the PRIMITIVE CHRISTIAN.

## IMMANUEL.

BY JAS. Y. BECKLER.

In olden times the prophet's word  
Proceeded straightly from the Lord;  
And in the word was written thus,  
By inspiration, "God with us,"  
Immanuel.

The prophet spake, his word believe :  
"Behold a virgin shall conceive  
And bear a son, him shall ye hear;"  
For he with wisdom shall appear,  
Immanuel.

The word of God went forth to kings,  
Because the spreading of his wings,  
And the outstretching of his hand  
Should fill the borders of thy land,  
Immanuel.

Behold in Bethlehem, a child  
Born of Mary, meek and mild,  
And cradled where the camels fed,  
In swathing clothes, in humble shed—  
Immanuel!

The angels shed their living light  
Around the shepherds in the night,  
Who heard their hallelujahs ring,  
Rejoicing in the new-born king,  
Immanuel.

The eastern Magi from afar  
Came guided by an unknown star;  
Inquiring at Jerusalem—  
They found at last in Bethlehem,  
Immanuel.

Conversing, in Jerusalem,  
Among the doctors, wisest men,  
His wisdom their attention won,  
Because he was the Royal Son,  
Immanuel.

Unnoticed by the world at large,  
And subject to parental charge,  
A carpenter at work was seen,  
It was the lowly Nazarene,  
Immanuel.

A Messenger by night and day  
Before him went to pave the way;  
And afterward we see the same,  
The humble, meek, and loving Lamb,  
Immanuel.

Resolved to ope the way of peace,  
And to fulfill all righteousness,  
Some thirty miles from Galilee,  
Unto Bethabara, went he,  
Immanuel.

Obedient to the will of God,  
He went into the Jordan flood,  
And was immersed beneath the wave—  
Such easy rite and pattern gave  
Immanuel.

And open'ning thence the space above,  
The Holy Spirit like a dove  
And the eternal Father's voice,  
Descending, made their hearts rejoice.  
Immanuel.

Here, with astonishment we stand  
And gaze with wonder o'er the land,  
How people from their duty swerve,  
And by the pattern will not serve  
Immanuel.

The prince of darkness came around,  
When in the wilderness was found  
The "Man of sorrows," wrapt in gloom;  
But Satan could not overcome  
Immanuel.

Again, upon a mount, unfurled  
Were all the kingdoms of this world  
In panoramic view. With guile  
The Tempter never could defile  
Immanuel.

In Galilee and by the way,  
A Light appeared as bright as day;  
It spread its brilliancy around  
On all the land where'er was found  
Immanuel.

At Cena first in Galilee,  
A few his miracles did see :  
But thousands when he gave them bread,  
Perceived by whom they all were fed,  
Immanuel!

One day there came to Jacob's well,  
A woman strange; and what befell  
In conversation, Sychar's daughter,  
When she demanded living water?  
Immanuel!

The house of God, the temple great.  
A house of merchandise was made.  
But One there came with cleansing power,  
Who drove the traders out that hour—  
Immanuel!

To Sidon where Astarte stood  
In images of brass and wood,  
There came a man with mien benign,  
In being human and divine—  
Immanuel!

A man of Judah doing good  
In Tyre and all its neighborhood,  
By healing sick, the blind and lame,  
Who merited a wondrous name,  
Immanuel.

A ship was riding in the storm :  
The fearful sailors took alarm,  
When o'er the waves of Galilee,  
Came walking on the surging sea,  
Immanuel.

At Nain a miracle was wrought :  
The dead arose as he was taught,  
And other dead, when called, arose,  
To prove the pow'r none else could use.  
Immanuel!

In parables a man was heard  
To speak and vindicate his word.  
He sought the lost of Israel,  
Because he was Immanuel.  
Immanuel!

The counsels from the court of heaven,  
By Jesus Christ to man were given :  
He gave the counsels by command,  
For all the borders of thy land,  
Immanuel.

The Pharisees of high estate,  
The rulers of the land, the great,  
Those men of honor, wealth and fame,  
Despised the unassuming Lamb,  
Immanuel.

Three witnesses on Tabor's height,  
Beheld three men in shining white :  
Two strangers from eternity  
Come back to view thy majesty,  
Immanuel.

A king, though born in Bethlehem,  
Once rode into Jerusalem,  
While all the air was made to ring  
With loud "hosanna to our king,"  
Immanuel.

Assembled in a chamber upper,  
To institute the sacred supper;  
Before their supper they did eat,  
The Master washed his servants' feet.  
Immanuel!

How changed the scene! What agony  
Was felt in cold Gethsemane!  
When Jesus bowed his soul in prayer,  
His sweat like drops of blood fell there.  
Immanuel!

He prayed, if possible, the cup  
He might not drink, but give it up—  
In anguish bowed, he raised his face,  
And did to God submit his case.  
Immanuel!

At last came the momentous hour  
For Antichrist to show his power :  
To make his felon crime accord,  
The traitor Judas sold his Lord,  
Immanuel.

The powers of hell combined at last,  
And a decisive judgment passed;  
The treach'rous Jews were heard to cry,  
"O, crucify, O, crucify"  
Immanuel!

But Pontius Pilate, governor,  
Was somewhat moved with pity for  
The innocent, who was accused,  
By wicked, unrelenting Jews.  
Immanuel!

So Pontius thought he would release  
The man, and him dismiss in peace—  
But then the Jews refused his plan,  
And chose a murderer, rather than  
Immanuel.

The cruel Jews at length prevailed,  
That Jesus to the cross was nailed.  
Six hours he hung : but then he cried,  
"T is finished,"—bowed his head and died.  
Immanuel!

The angels saw the awful sight,  
The sun refused to give his light,  
The earth perceived convulsive shocks,  
That shook the mountains, rent the rocks.  
Immanuel!

Rich Joseph a disciple was,  
Who took the body from the cross,  
And, wrapped in linen for the grave,  
He laid it in his own new cave.  
Immanuel!

But then the grave so still and cold,  
The Savior's body could not hold :  
For on the third day morn he rose  
Triumphant over all his foes.  
Immanuel!

Ye heavenly hosts, astonished stand,  
And meditate this wonder grand.  
Behold the power and majesty,  
That captive led captivity—  
Immanuel!

Ye conq'ring spirits all combine—  
Ye saints on earth your voices join  
To praise the Lamb that once was slain,  
That conquered death, that lives again—  
Immanuel.

He vanquished Satan, broke the thrall  
That fettered Adam since his fall,  
And made a way for all mankind,  
A throne of grace by faith to find—  
Immanuel!

He gained all pow'r in earth and heav'n,  
The keys of hell to him were given,  
He took the sting of death away  
From those who do thy will obey,  
Immanuel.

He next ascended up on high  
To God's empyrean in the sky,  
And left to us his word and will,  
That we thy righteousness fulfill,  
Immanuel.

How will it be in that great day  
When heaven and earth shall pass away?  
The word of God will steadfast be,  
And every human eye shall see  
Immanuel.

The righteous then shall freely stand  
Before the Judge, on his right hand,  
In garments washed with blood be free,  
With approbation they shall see  
Immanuel.

The wicked trembling in that day,  
When ev'ry hope shall pass away,  
Lamenting, shall with sadness rue  
That in this life they never knew  
Immanuel.

The wicked shall go down so hell,  
Where Satan and his angels dwell,  
In darkness and in torments dire,  
To realize thy dreadful ire,  
Immanuel.

Not so the just, who lived by faith,  
They shall not see the second death:  
They washed their garments in his blood,  
And shall be kings and priests to God,  
Immanuel.

Harleysville, Pa.

FOR THE PRIMITIVE CHRISTIAN.

### I am the Way.

BY C. H. BALSBAUGH.

#### To a perplexed saint.

Not unfrequently it requires two applications of spittle fully to restore our sight, so "that we see every man clearly." Mark viii 23—25. When we "see men as trees, walking," it is safest to conclude that the difficulty is ophthalmic, and not that every person is a giant. Our clearest vision "cannot see afar off," as by intellect, while in most things we are stone blind, save by trust. It is as easy to stumble into a theoretic labyrinth, as for a purblind man to fall into a pit. The meshes of Chrystal in his "Modes of Baptism," in which you have become entangled, and which seem as if made of wire cable, are no more than cobwebs. They may hold a fly, or a gnat, but an animal of larger proportions will walk through them without being aware of any obstruction. So will you after your eyes get another touch from the hand of Jesus.

Perhaps nine-tenths of our perplexities originate in misapprehension. Our narrow moral horizon shuts us in to imperfect apprehensions of the truth, and these half-perceptions become to us the whole truth. When a new stand-point gives us a view that overtops and outreaches the old, we are in a maze, and apt to bring the old and new into conflict instead of making them complementary. It is very easy for Chrystal to ask questions which nobody can answer—a child can do that—but it is not easy for him to establish the premises from which his questions proceed. He speaks and you apprehend, as if the continuity that gives validity to the ordinance must be in the ordinance itself. Continuity implies life, and baptism is as lifeless as the inkly letter that mediately enjoins it. Whatever life is in the letter, is put in by Christ; and whatever vital significance is in baptism, is put in by the same Person. Christ acted and spoke as one "having authority," because "all power in Heaven and in earth" was committed unto Him. Christ is not a power outside of the Church, but is a part of the

Church, just as really as my head is a part of my body. The authority to baptize is in Him alone, and when no one lower than the Head can be found to administer according to the Word, the injunction remains the same, the action is unchanged, and the authority as imperative, as if the last sinner on earth were the applicant, and all the others were empowered to administer the rite. When the ordinance was established, some one had to be the first administrator; and his qualification lay not in being immersed himself, but in being Divinely-authorized for his work. If he was immersed he received the rite at the hands of God, or, like Naaman, dipped himself. "There was a man sent from God whose name was John." "He that sent me to baptize with water," &c. Should circumstances necessitate a re-institution of the ordinance, the same principle would obtain as at the beginning. The same Word that came unto John, came also to the little, Divinely-illuminated, Divinely-guided company which were the nucleus of the Brotherhood. When there is no John to welcome Jesus, no Philip to accommodate the Eunuch, no Peter to induct Cornelius, and no Ananias to immerse Paul, what then? Does the absence of a baptized agent render the "word of God of none effect?" If no one can be found whose authority to act as God's vicegerent is sealed by immersion, shall we therefore starve, even while the whole Loaf of Heaven is in our hands? God forbid. If there is no parveyor left to feed us with "every word that proceedeth out of the mouth of God," shall we therefore perish beside the Golden Table, with showbread enough within our reach for all Israel? If you are the only seeker after God that is left, baptize yourself; or, if you have company in the faith, do as did Mack and his associates. Rightly apprehended, we are never without fellowship. Christ as much a member of the Church as you or I; and if we are morally reduced to Alexander Selkirk, we can do in Him, for Him, and with Him, what in other circumstances is valid only by dual action, as acceptably as if done by Paul, or Peter, or John. If there is unbroken historical connection, we are under obligation to honor it on the one side of our faith, even as we honor the vital connection on the side of God. Where the historical bond fails, the obligation Godward remains. The baptism of to-day, as practiced by the Brethren, derives its validity not from Mack, nor from John, or from Peter, but from Peter's Master and Lord, whose relation to us as individuals

is as immediate as with the eleven to whom He gave the original commission. Better be self-baptized, or unbaptized, or baptized by a sinner, than be sprinkled, or have water applied in God's name that does not represent God's mind. Better have the child circumcised on the eighth day by the mother, than disappoint the Divine ordination in the absence of a priest. Better be self-immersed, or receive the ordinance at the hands of an unbaptized John, than convert the possible into an excuse for not being baptized at all. Had our ancestors done otherwise, and that by the unyielding stringency of the principles of the Gospel, the Brotherhood would have no existence, and the world be a moral wilderness without an oasis to relieve its sterility. Thank God that He found a septenary beyond the Atlantic, who were ready to populate the world anew with genuine Apostolic successors, whose connection with Primitive Christianity is through Christ Himself, and not through mundane history.

Union Deposit, Pa.

FOR THE PRIMITIVE CHRISTIAN.

### The Tabernacle, Typical and Transitional.

BY S. T. BOSSERMAN.

In all the various modes of worship, the people had a particular place to which they resorted to hold communion with God. Generally they put up some structure in which they worshipped the true and living God, and those places that they resorted to for this special purpose were styled tabernacles. A tabernacle is a slightly built structure of wood, a portable structure that can be moved at the will of the possessor. That may be styled a tent under which the ancient Israelites worshipped God. Those tents were regarded as holy places, and were regarded by the faithful as places of happiness. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Num. 24: 5. Job understood a tabernacle or house of worship to be a holy place, and it was the earnest desire of his heart that no evil should dwell there. "Let not wickedness," said he, "dwell in thy tabernacles." Job 11: 14. But if the heart should again be led into the paths of sin, he encourages us to divest ourselves of all evil. "If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles." Job 22: 23.

Again, a tabernacle may be regarded as a tent that can be put up or taken down as occasion requires. And during the time of Moses, this



was regarded as the palace of the Most High, "the dwelling place of God." It was the place in which they worshipped God in the camp of Israel. It was this holy tent that contained the Holy place, in which the high priest entered once a year. And wherever the Israelites traveled, they carried this tabernacle with them in order that wherever they pitched their tent, they could erect an altar. Our tabernacling in this life is regarded as transitory, or of short duration. Christ tabernacled in the flesh, and remained long enough in the world to show unto us his "human nature," of which some regard the "Jewish tabernacle as a type, God having dwelt in both." Christ as a minister of the true tabernacle, came from heaven and showed the way, so that if life is but short, we can still qualify ourselves for that upper and better tabernacle which will last through all eternity. He is said to be "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." He became a "high priest of good things to come, by a greater and more perfect tabernacle, not made with hands." The soul, if faithful to its calling while tabernacling in the flesh, can enjoy the pleasure of the "good things to come" in this life, and in the life to come.

If we are as much concerned in the great matter of our salvation as we should be, we will endeavor to live up to all the requirements of the Lord. The apostle exhorts his brethren to faithfulness, and as a reason for them doing so, says, "that ye may be able to withstand in the evil day, and having done all, to stand."

In the 15th Psalm we have described a true citizen of Zion. And the tabernacle named in the Psalm, may represent the Christian church. This should be kept pure, that it may be prepared to receive the Lord, when the cry shall be heard, "Behold the bridegroom cometh, go ye out to meet him."

Lastly, the natural body in which the soul abides and makes its home, may be regarded as a tabernacle. "For we know that," says the apostle, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Peter realized this transitory life while he was in the flesh, and he labored earnestly to establish his brethren in the "present truth," in the truth as he learned it from his blessed Master. He knew that life was short, and that there was danger of the flock of Christ being led astray. He says, "Yea, I think it meet, as long as I am in this taber-

nacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." Thus did he exhort his brethren, that by his earnest endeavors they might be able after his decease to have "these things always in remembrance." The apostle would have us to understand that we must labor earnestly in order to gain heaven, that life is but short; that this earthly tabernacle must soon perish. Yes, my friendly readers, our bodies soon must be consigned to the tomb, though we may cherish them and indulge them in all the luxuries that this life can afford, yet they must die. Oh, let us then so live, and so do, that when the pale messenger comes, we may be enabled to say, "Come welcome death, thou end of fears, I am prepared to go." Let us all "humble ourselves under the mighty hand of God, that he may exalt us in due time."

Dunkirk, Ohio.

For the Primitive Christian.

### Fasting and Feet Washing.

BY D. P. SAYLER.

I have been requested by several brethren, and also sisters, to write an essay on *fasting*, alleging as a reason for it, that they never heard a brother preach on the subject, while they think it a Christian duty to fast &c. I always feel reluctant to write on such subjects, as there are brethren always ready to volunteer their personal criticisms; especially if a Christian duty is neglected, or a truth disobeyed by themselves, then their pens become the pens of ready writers, though on practical religion they are never heard.

Fasting was much in use by the ancient people of God, in times of sorrow and afflictions. Nature, under these circumstances, denies itself nourishment, and takes off the edge of hunger. I do not now remember an example of fasting, properly so called, before the time of Moses; he, Elijah, and the Saviour each fasted forty days. These were miraculous fasts. But the Old Testament Scriptures abound with accounts of fastings. When Benjamin destroyed of the children of Israel in two days fighting about 40,000, the children of Israel wept and sat before the Lord, and fasted that day, &c. After Israel under Samuel's administration put away Baalim and Ashtaroth, and served the Lord only, they fasted that day. When the valiant men had buried the bones of Saul they fasted seven days. David and the men that were with

him, when they heard of the death of Saul and Jonathan, mourned, and wept, and fasted until evening. David besought God for his sick child, fasted and lay all night upon the earth. When Ahab heard the denunciations of God by Elijah against him for his dreadful wickedness, &c., he rent his clothes, and put sackcloth upon his flesh, and fasted, &c. And so I might continue citations; but let these suffice.

In all these cases the people fasted when they were in *trouble* and *sore distress*. I do not now remember an instance of fasting, but in times of affliction and sorrow. In cases where the heart was humbled, the Lord blessed the fasting mourner. But the prophet said, "Wherefore have we fasted, say they, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge?" The Lord answers and tells them why: "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *Is it* to bow down his head as a bulrush, and to spreadsack cloth and ashes *under him*? Wilt thou call this a fast, and an acceptable day to the Lord?" It would appear that these fasted for the sake of form only; that is, had stated days and set times to fast, that is, to abstain from food, whether there was sorrow of soul or not. And so, it appears, the hypocrites fasted in the days of the Saviour. But God here tells them what the effect of a godly fast is. "*Is not* this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it not* to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? where thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isaiah 58: 3-7. I hold that if the *mind* and *spirit* to do all this are formed in the soul, abstinence from food is not necessary to bring it into exercise.

It does not appear by our Savior's practice or commands, that he instituted any particular fasts to be observed by his disciples. But when the Pharisees in the way of reproach told him, that his disciples did not fast as often as theirs or John the Baptist's, "He said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them? But the days will come when the bridegroom shall be

taken away from them, and then shall they fast in those days" Luke 5: 34, 35. I feel well assured, in my own mind, that an enforced abstinence from food will profit nothing, but rather tends to evil. A healthy man, feeling no trouble or sorrow of soul, purposely deprived of food when the cravings of nature demand it, becomes peevish, fretful, and cross. The lives of the apostles and first believers were lives of self-denial, sufferings and fastings. The bridegroom was taken from them, and they fasted. So may we in times of sufferings, of sorrows and regrets over our own depraved natures, &c., fast with profit; but we ourselves must know these seasons and adapt ourselves to them. There is no law to enforce it. We may (and some of us certainly do) recommend it, and the serious ones may get themselves into a proper state of mind to abstain from food with profit; for, fasting is confirmed by our Saviour's discourse on the mount, not a stated, but an occasional duty of Christians humbling their souls because of their sins, or when under the afflicting hand of God, &c., &c.

**FEET WASHING.**—A sister writes in connection with the fasting question: "My husband differs a little with the Brethren. He thinks when brethren travel preaching, and stop, tired and fatigued, over night with the brethren, then should there be water brought, and wash their feet as was done in olden times, &c."

Dear sister, in reply to this question, as you put it, "I wish to know your mind on it," I can only say, that while it was a custom with the ancients to do so, I nowhere find that it was a law that it should be so done. From their mode and manner of living, walking bare foot, and with sandals, on all roads and in all weather, such an act of hospitality was proper, and, no doubt, often necessary. Our manner and mode of life has obviated this necessity. But should a ministering brother come to your house to remain over night, or otherwise, and your husband should feel overwhelmed with love to him, and the blessed truths he declares, and to manifest his love by bringing water and washing the brother's feet; or you, the sisters, while there is no law to impose the act upon you, there is none to forbid you doing it; and if you do it, you have the ancient Bible worthies, and our own dear primitive brethren to sustain you. By tradition I know that one hundred years ago, and less, my grandfather used so to treat the ministering brethren; and my grandmother, the wives' the sisters' when they came to their home. One time the act was performed upon me by the good old

brother with whom I lodged, as well as all the brethren present at the time. The sister, the brother's wife, performed the same services to the sisters present.

Now dear brethren and sisters, I have disposed of your question as best I could; and as you requested me to answer through the PRIMITIVE CHRISTIAN, I send it to its editors for inspection; and if they think its publication will stir up controversialists, to consign it to the waste basket at once, and I will ever be grateful, as I hate controversy.

*Double Pipe Creek, Md.*

For the PRIMITIVE CHRISTIAN.

### The Priest.

BY JOSEPH MYERS.

"For the priesthood being changed, there is of necessity a change also in the law." Hebrews 7: 12.

In No. 11 of the PRIMITIVE CHRISTIAN, brother C. F. DeWeller in his comments on an article headed "Be ye Holy," says, "When I was received into the church of the Brethren, I was informed that the professed discipline of faith and practice among the Brethren is the New Testament. This is exactly my case, and I believe so yet. I agree with brother DeWeller from beginning to end in his article. Now it is evident that in this case of the priest we and the brethren that instructed us at the time when we were received into the church would differ with brother Saylor. And since we are to be of one mind and speak the same thing, it is further evident that we cannot all be right. Therefore I think it becomes our duty to give a reason of the hope that is in us, with meekness and love.

In the first place I will give for my reason the words at the head of this article, as touching the priest.

Next, Paul says, "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10: 4. Again, "Therefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after faith is come we are no more under a school-master." Gal. 3: 24, 25.

Again, in speaking of meat and drink, and holy days, and new moons, and Sabbath days, he says, "Which are a shadow of things to come, but the body is in Christ." Col. 2: 16, 17. Again the apostle says, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel. In that he says a new covenant, he has made the first old. Now that which decayeth and waxeth old is ready to vanish away. These are only a few of the passages which

might be quoted to prove that we are no more under the law, but under the gospel.

When the question was brought to Jerusalem whether the Gentiles should keep the law of Moses, all that was demanded of them, deduced from the law, were these necessary things: "To abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Nothing about the priest, or the full beard. Brother Saylor says shaving was a heathen practice. These Gentile converts were heathens. Why not tell them they must wear a full beard. I find no fault with the brethren wearing their beard as described in Lev. 19: 27, "Thou shalt not mar the corners of thy beard"—In the German Bible, "*Ihr sollt euer Haar am Haupte nicht rund umher abschneiden; noch euren Bart gar abschneiden*." By this we understand, and the Brethren fifty years ago understood, that the Israelites were commanded to cut their beards not quite all or entirely off. But now it has got to be the fashion among those which we would class with the heathens, or Gentiles, to wear a full beard, or mustache, as they call it. When this fashion was first got up, some who would justify themselves in it, I heard say it was good for sore eyes, and now, finally, some make it out to be a Christian duty. I think the most of us believe that were it not for the fashion, but few of our young brethren would wear a full beard, and even some of our old ones are obediently bowing to the goddess of fashion, and by so doing are more likely to take a "sip from the golden cup" of the lady Fashion than our old brethren which adhere to the old order of shearing off or shaving as much of their beard as is opposed to decency and cleanliness, and for this are stigmatized and charged for taking a sip from the golden cup of the great whore, the mother of harlots: a very hard expression against our dear old brethren who have gone before us. But we will try to bear with those that see proper to make use of the language. I believe that holiness has its seat in the heart, and the fruits thereof are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; if we do these things we shall never fall.

If I thought that the priest with his full beard and the marrying a virgin had anything to do with holiness, I should think the holy garment ought not to be overlooked with his linen breeches and the whole dress in full. But the priesthood being changed, there is of necessity a change also in the law.

*Fandon, Ill.*



## For The Young.

For the PRIMITIVE CHRISTIAN.  
Botany--No. 3.

The parts of a plant as every reader very well knows, are the root, stem and leaves; and each part has its own peculiar office and part to perform. The root takes up the sap, which is nothing more than water; and after it has passed to the leaves, it returns and is built into the body of the tree or plant.

But a very curious change has taken place at the leaves. The air all around us is composed mainly of a gas called oxygen; and every time we breathe a large portion of this gas is taken up by the blood, and is what gives it its color. At the same time another gas is thrown off by the lungs, and its name is carbonic acid. This carbonic acid is very poisonous, and is what causes the death of those whose business leads them to go down to the bottom of old wells, whether it has sunk through the air; for although we cannot see it, it is heavier than air, and is certain death to those who breathe it.

Now the life-giving oxygen that keeps us all alive, and also every animal, bird, fish, and everything else that can move of itself, is the very gas that the lungs of the plant throw off, and can not use. The leaves, which are full of pores or breathing holes, which I have called lungs, throw off this oxygen, and take up what is poison to us, the carbonic acid I spoke of. Thus you see there is a balance of forces, if you understand what I mean, that is, plants and animals using the one what the other leaves, one taking the fat and the other the lean, (which is unscientific enough to suit even the editor, who has said I must put things plainly.) This is universally true of all plants, except when in flower, when the blooms give off carbonic acid gas. Plants are beneficial in a house except when they bloom: then they are not so, although all the poison a few flowers give off will hurt nothing. In another paper we will discuss what is done with the carbon the sap takes up.

Now for a question for all of you: Does a tree grow up, or not? For instance, if it is just ten feet from the ground up to the lower side of a limb of a tree, after the tree has grown for ten or twenty years will that limb be closer or farther from the ground, or will it be just ten feet? and, my dear young friends, *Why?* One of the greatest things in this world, is to be able to tell the why for what is going on around us. So always look up the *why* of everything. You and the "old folks" can talk this over and endeavor to settle it among yourselves. I am not going to tell in the paper, but if you disagree about it and write to me, I will make it clear to you. Some years ago the papers were full of arguments about this matter, and

some very funny things were written by men who did not hunt down the *why* or observe closely.

Some plants have no roots of their own, but live on other plants. They are called parasitic plants; that is, hangers on to others. The commonest one I happen to think of is a yellow vining mass of tangled stems about as thick as a straw and found in fence corners on elder bushes. It is called dodder, and—I hardly know about it but will risk trying you—its scientific name is *cuscuta*.

HOWARD MILLER.

### Work.

What consistent people Americans are. Continually bellowing about the dignity of labor, equal rights and honorable toil, and all time showing by actions that they do not believe a word of their own buncombe. Nine-tenths of them think that if they were not obliged to work they would be happy, and they are looking and hoping for a time when they will enjoy this happiness. They think, and sometimes say, that, if they were only as rich as this, that, or the other man, they would not work as he does; just as though they were slaves now, working because compelled to. It is very doubtful whether these same persons would do very much less if they were what they now call rich; it is a question whether they could enjoy themselves without something that would busy either head or hands, or both, especially those who have been brought up to work, who have worked all their lives, and who of all others think a life of idleness necessarily one of happiness.

One is going to work till he gets a certain amount of money; another till an education is acquired; another till this or that object is gained, and then they are all going to be happy; forgetting or rather ignoring the fact that our wants increase as the square of our means, that no man ever yet found himself possessed of "an education;" what he has learned seeming to him only the rudiments of what he sees to learn, and that this or that object gained only creates as great a desire for something else.

We know with our heads that these things are true, but we cannot believe them with our hearts. Others who have found them so, tell us their experience, but we think ours will be different. Sometimes, though, we are fully convinced that this testimony is true, that our heads were right and our hearts wrong, and there is a very critical period. If this knowledge takes away the stimulus to all our effort, better indeed to have kept up the old illusion, but if it teaches us to make every day as near as possible like our model future, then happy are we. These desire were given us as springs of actions, and it is the acting that we are to enjoy in this world,

while using it as a means given of God to prepare us for that other, the glory of which, eye hath not seen nor ear heard, neither hath it entered into the heart of man.

"Tis being and doing and having that make All the pleasures and pains of which beings partake,  
To be what God pleases, to do a man's best,  
And to have a good heart is the way to be blessed."  
—Selected.

### A Child's Faith.

In the highlands of Scotland there is a mountain gorge twenty feet in width, and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save the crevices, in which grow numerous wild flowers of rare beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourists once offered a bigblaud boy a handsome gift if he would consent to be lowered down the cliff by a rope, and would gather a little basket full of them. The boy looked wistfully at the money, for his parents were poor, but when he gazed at the yawning chasm he shuddered, shrank back, and declined; but filial love was strong within him, and after another glance at the gift and at the terrible fissure, his heart grew strong, his eye flashed, and he said, "I will go if my father will hold the rope." And then with unshrinking nerves, and heart firmly strong, he suffered his father to put the rope about him lower him into the wild abyss and to suspend him there while he filled his basket with the coveted flowers. It was a daring deed, but the faith in the strength of his father's arm, and the love of his father's heart gave him courage and power to perform it.—*Sel.*

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern that would not cheerfully become a subject; no man can safely command that has not truly learned to obey; and no man can safely rejoice but he that has the testimony of a good conscience.

—"UNDER her wings." It is nature that teacheth a wise man in fear to hide himself. But grace and faith doth teach him where. Where should the frightened child hide his head but in the bosom of his loving father? Where a Christian but under the shadow of the wings of Christ, his Saviour?

MANY of us have to lament not so much a want of opportunities in life as our *unreadiness* for them as they come, and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff" are out of repair.

## The Primitive Christian.

MEYERSDALE, PA., MAY 9, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE MISSION OF THE CHURCH.

"As thou hast sent me into the world, even so have I also sent them into the world." John 17: 18. So said our Lord when praying for his disciples. The point of resemblance between his disciples and himself did not consist alone in the idea that they were both sent, though they were alike in this respect;—the Father sent the Son, and the Son sent his disciples. But another point of resemblance more striking, and very suggestive of practical thoughts to believers, is seen in the circumstances that their mission into the world had the same object in view, namely, the reformation of the world. Christ came to do that which was necessary in order that men could repent, as his commission to his apostles containing the following words, implies: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the

dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24: 46-48. And the apostles "went out, and preached that men should repent," Mark 6: 12. Here we perceive the similarity between the preaching and work of Christ, and the preaching and work of his apostles.

The church is represented, and declared to be the body of Christ, by Paul, who, in speaking of his afflictions and the motive which led him to endure them, says, "for his body's sake, which is the church." Col. 1: 24. And in addressing believers he says, "for we are members of his body, of his flesh, and of his bones." Eph. 6: 30. It is true, he declares the close union of believers with Christ, to be a mystery, Eph. 6: 32, and so it surely is in some respects, and though we cannot understand much pertaining our to bodies and the laws of their organization, there are some things in regard to the union between believers and Christ that we can understand, as there are some things in our natural lives we can understand, though life itself may be a mystery.

In regard to the union between believers and Christ which constitutes them his body, we know that Christians are in sympathy with Christ, in his deep and anxious concern for the salvation of souls, and for the promotion of the glory and honor of God; that he is likewise in sympathy with them in all their troubles and sufferings, for he is touched with the feelings of our infirmities, and was in all points tempted like as we are. Heb. 4: 15; that they both are actuated by the impulses of the same spirit and same mind. The church which is the body of Christ, is in some respects the vicegerent of Christ, his substitute on earth, to which he delegates power to act in his stead, and to transact business for him, in the redemptive affairs of the world.

Such being the character of the church and the relation it sustains to both Christ and the world, the position it occupies is one of vast responsibility and power. And every individual member of the church shares in that responsibility and power. The church is made up of individuals; and these individuals in the aggregate constitute the church or body of Christ. The members of the church have not been redeemed and organized into a body merely for their own salvation and edification. Neither was it designed to be no more than the depository and protector of the truth. The church may be sound in doctrine, and the members constituting it at peace among themselves, and yet it may not by any means be filling the commission, or doing the great work committed to its trust. Sound-

ness of doctrine, peace, and fraternal love are desirable in every branch of the church, and should be sought for with diligence perseverance and self-denial. But these are not to be sought as an end merely, but also as a means for the accomplishing of something else. The church is the "salt of the earth," and "the light of the world." The heathen have been given to our Redeemer for an inheritance, and the utmost parts of the earth for his possession. Ps. 2: 8. But the world that he came to redeem, was "sold under sin." "The wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. And his wretchedness and misery were commensurate with his guilt. The groans of misery, the sighs of sorrow, the agonies of death, the ills of poverty, the deceitfulness of riches, social troubles, civil wrongs and oppression, wounded spirits and bleeding hearts, were some of the numerous evils inflicted upon the human family by sin. To save such a mass of morally diseased, and perishing humanity, by an application of the redemptive blessings of Christ, is the great mission of the church. And it is a glorious mission. Its conquests are deathless spirits taken from the broad road which leads to ruin, and transferred to the Kings highway of holiness, by which they "shall return and come to Zion with songs and everlasting joy upon their heads."

Oh if the members of the church more fully appreciated the greatness of their work, estimated by the value of souls it is commissioned to serve, and by the joy that the salvation of sinners produces in heaven, and especially that afforded to our Redeemer, who in seeing the travail of his soul is satisfied. Isai. 53: 11, they would surely act with more consistency, and would do more for Christ and less for self, and more for the church and less for the world; they would be more liberal in their contributions to promote the church's extension, and more fervent and importunate in their prayers for its success. And why not appreciate the work in all its magnitude? Has it not been opened to our understandings and pressed upon our consideration with a clearness and force which leave us without an excuse for being ignorant of the work that we as members of the church of Christ are to perform? Among the last communications he made to his disciples, was the following: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8. Christians are to be witnesses for Christ,—to the purity of his doctrine, and to the holiness of character which it



forms. And hence the Savior prayed for the union of believers as follows: "That they all may be one, as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John xvii. 21. From this it seems that the success of the work of Christians would be promoted by their union. Their important relation to the work of Christ is clearly implied.

The estimate we put upon our own salvation, will also enable us to estimate the importance of the work we are called to perform in our labors to save others.—And that estimate will be very high, if we have the assurance of salvation, after we have the terrors of an awakened conscience. The salvation of every human being is of equal importance to that of ourselves. In this great work every Christian is not only permitted to do something, but required to do it. None is so young, none so poor, none so weak but that he can do something, and what he can do he will be held responsible for. Then let every one carefully and anxiously examine what he can do in the great work of rescuing a guilty world from the misery of the fall, and when he has ascertained this, let him "do it as unto the Lord," and great will be his reward in heaven.

### Querists' Department.

Does the Bible justify a brother minister to assume the title of Rev.? and can we call a minister Rev. and not commit sin?  
NOAH LONGANECKER.

*Answer.*—It is somewhat doubtful whether the Bible justifies the application of the term *reverend* to ministers of the gospel.

1. It is nowhere in the Bible applied to them.

2. We have various other names applied to them, such as teachers, preachers, ministers, evangelists, elders, bishops, &c. These are all terms expressive of the nature of the work and office of the Christian minister, and not of honor.

3. We believe there is no term of honor applied to ministers in the New Testament, by divine authority. And as *reverend* is a term expressive of respect or honor, the application of it by ministers to themselves or to one another, is of doubtful propriety.

4. The following words of our Lord would seem to be against it: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.—And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ." Matth. xxiii. 8–10. The prohibitory precept contained in the above language of our Lord, forbidding his disciples to accept titles of honor to themselves,

would probably not allow the term "*reverend*" to be accepted by his ministers. The highest of titles is "*Servus Servorum Dei*," Steward of the servants of God. Hence the Apostle Paul frequently calls himself "the servant of Jesus Christ."

But we would not say that we would commit sin by applying the word *reverend* to ministers of the gospel. Webster defines it to mean, *worthy of reverence; entitled to respect mingled with fear and affection*. It has been applied to the aged and to those who have been called to fill important offices in government, and not always applied to ecclesiastical offices. The apostle directs the wife to "*reverence her husband*." Eph. v. 33.—So it seems that reverence is due to husbands from their wives. And if it is due from wives to husbands, it is due from the people to the ministers of Christ, if they are faithful to their holy calling.—But, although they may be worthy of reverence, it is not advisable, as it is not in accordance with the humble spirit of religion of which they are ministers, to assume the title of *reverend*, even if it is not sinful to apply it to them. It is said that Diogenes in rags was prouder than Plato in robes, so many without any titles, may be prouder than others with many. It is the spirit of vanity that seeks the honor of man, that is to be guarded against, and the spirit of self-abasement that is to be possessed not only by ministers of the gospel, but by all Christians.

*Brother James:*

What does the apostle mean when he says, "Owe no man anything?" Rom. xiii. 8, first clause. Please give an explanation through the PRIMITIVE CHRISTIAN.  
MICHAEL HOFF.

The meaning of the apostle probably is that we should defraud no person of what we owe him. If we borrow money of a person or go in debt for some article we purchase, whenever the time arrives for the payment we should pay it or have an understanding with the creditor and obtain his consent to extend the time. If the creditor wants the money when it is due, we should make every effort we possibly can make to pay it; and if we do not make such efforts, and the debt is not paid, we commit sin. If a debt is contracted for a certain length of time, it is no violation of the apostle's command, provided measures are taken to have it paid when it becomes due.

It is very wrong to withhold from our creditors what is theirs and what we promised them, and to apply it to the promotion of our own interests and enjoyments. "The wicked borroweth, and payeth not again." Psa. xxxvii. 21. But Christians should "owe no man anything." The following remark of Henry

upon the language of the apostle under consideration, is very true: "Many that are very sensible of the trouble, think very little of the sin of being in debt."

There is another application of the precept, "owe no man anything;" we think should be made. It is this: All persons should keep out of debt as much as possible. There is much truth in Solomon's proverb, "The borrower is servant to the lender." Prov. xxii. 7. Pecuniary embarrassments are a source of annoyance, and they weaken the mind, and hinder progress, and expose to temptations and many troubles.

*Brother James:*

Please answer the following query through your worthy paper. Have the bishops of Pennsylvania or Virginia a right to install a bishop into office in other States, or wherever called for, if the church in which the bishop is wanted has never been represented?

A DEACON.

*Answer.*—The above query is not as plain as it is desirable it should be. When in the case alluded to, it is intimated that the church was not represented, we should like to have known in what respect it was not represented. Perhaps not represented at the District Meeting, nor through the District Meeting at Annual Meeting. Every church should be represented at the District Meeting in which it exists. But should it not be, that circumstance in itself would not necessarily hinder it from being recognized as a branch of the brotherhood.

The bishops from one state should not go into another state and ordain a bishop without consulting the bishops of the churches that are nearest to the one that needs and desires a bishop. But if the bishops of the nearest churches would approve of an ordination in the church desiring a bishop, and would commit the matter to the bishops from another state, in that case, we presume they might perform ordination.

We presume the above course as a general rule should be observed. But a church might be connected with peculiar circumstances, which might change the manner of proceeding somewhat. In such cases it is necessary to know the condition and circumstances of a church, to give a satisfactory answer.

### FIRE AT SOMERSET.

Only a few years ago the best portion of Somerset, our county seat, was burned. On Thursday, the 4th inst., in the afternoon, it was the scene of another fearful conflagration. At this writing we have not been able to learn the particulars; but we are credibly informed that there were twenty dwellings and business houses burned; some of which

were fine buildings, erected since the former fire. Besides these there were several stables and other buildings of minor importance consumed. The loss is heavy, amounting to several hundred thousand dollars, besides the inconvenience and suffering which usually attend such cases. We hope they will have such aid afforded as may be necessary to prevent actual suffering. B.

THE CHRISTIAN LIFE. Vol. 1st—Its Course, its Hindrances and its Helps. Vol. 2nd—Its Hopes, its Fears and its Close. 82 Lectures, by Thomas Arnold, D. D., Head Master of Rugby School. Delivered to his Students.

N. Tibbals & Sons, 37 Park Row, New York, have published an edition of this most excellent work, on their associate plan of subscription in advance of the work, like the Clark Library, published in Edinburgh. The English edition of the work is \$3 50. The price of this edition to subscribers is \$1 50, postpaid.—Send to N. TIBBALS & SONS, 37 Park Row.

## Gleanings and Gottings.

A brother in the south requests us to "tell brother U. M. Beachly and that other brother (Bro Jos, Fahnestock, Covington, Ohio), who sent us the copies of the PRIMITIVE CHRISTIAN, that the papers have already produced some fruit." We take this way of complying with his request. B.

We have a letter from brother D. P. Saylor, dated April 29th, in which he briefly sketches a three weeks' tour among the brethren in Yellow Creek, Clover Creek and James' Creek congregations, the first in Bedford Co., the second in Blair Co., and the third in Huntingdon county, Pa. He says: "I preached 29 times; installed and laid on hands in the ordination of two elders—Leonard Furry and Daniel Snowberger; conducted the election of John L. Holsinger to the ministry, and installed him into the first degree; conducted the election of two deacons and installed them into office, I was alone on the trip and the labors fell fast and heavy upon me. I was transported over the country and my efforts not concentrated, excepting in the vicinity of New Enterprise (Bedford Co.), where four very substantial persons,—three men and one woman,—were baptized. The brethren saw their mistake in not concentrating the effort, and promised themselves to do better the next time. . . . I am in my usual good health." B.

BROTHER W. B. Woodard of Vinton, Iowa, says:

"My heart has been in sympathy with the 'Poor Fund' ever since its birth; but

every time I looked at my purse it gave me an excuse; but recently it has been removed, and I now enclose one dollar fifty cents for the 'Poor Fund,' and may God open the hearts of more to do likewise. It would be strange if two hundred brethren could not be found in the brotherhood who are able and willing to do the same. Let those that are not so able give what they can, remembering that the mite is often more acceptable with God."

A sister at White Hall, Pa., who is interested in missionary work says:

"We rejoice in the good work which the PRIMITIVE CHRISTIAN is doing. It is arousing many who have been long sleeping in regard to missionary work. Can any one read brother Hope's letter in No. 16 without tears, with prayerful sympathy in his sore afflictions privations and sufferings? Oh! brethren and sisters, think of it, and let us be more in earnest in rendering him all the assistance we can to aid him in his missionary work. Enclosed you will find one dollar for the Danish fund."

BRO. L. E. Prickett of Newtonia, Mo., says:

"As I have not seen any funds from this part of the church, or from any brethren here, we will cast in our mite; perhaps it will encourage others in these parts to do something for the poor, or for the Danish cause, or for the Stein fund. As I believe them all to be good works, I enclose 25 cents for each, for myself and my wife." He adds: "We have beautiful weather at this time. The crops look well. Since the winter set in, there have been seven young souls made willing to take up the cross and follow Christ."

BRO. B. F. Moomaw sends us the following under date of April 28th:

"You remember from the sketch of my visit to North Carolina, that the brethren thought there was an awakening. I received late intelligence from them informing me that there had since been four additions to the church; and that there is still quite an interest, and large attendance at their meetings. May the good Lord continue to bless their labors and to add to the church such as shall be saved.

Since my return from Carolina I made a tour into Old Va., 50 miles east; had several meetings; formed some interesting acquaintances, and had the assurance that some were awakened to the resolution to seek for the old paths and to walk in them. The winter seems now to be past, and spring has set in, with all its beauty and cheerfulness, to gladden the hearts and arouse the energy of the husbandman. Nearly all the fruits, however, such as pears, peaches, and sweet cherries, were destroyed by the late freeze. On the morning of the 18th inst., the mercury was 8° below freezing point. There will be plenty of apples yet and also sour cherries. The prospect for a wheat crop is as good as ever we have had in this country. Other vegetation is doing finely. We are having warm weather and refreshing rains. The health of our country is now tolerably good; but during the winter and early spring there was much sickness and a number of deaths, especially among persons advanced in age."

FOR want of space in the proper department the following items of correspondence are here inserted.

### Erratum.

In the article entitled "*Israel*," current volume, No. 10, page 245, 7th line from the top, for "Yahrah," read *Yahvah*.  
C. H. B.

RULES OF THE ANNUAL MEETING FOR 1876.—It will be a violation of the rules of the Meeting, for any person or persons to come any nearer than two miles of the place of meeting to put up any boarding tent, grocery, or to engage in the selling of patent rights, medicines, books, or trafficking of any kind.

By order of the committee of arrangements.  
ABEDNEGO MILLER.

### Announcements.

Please announce through the PRIMITIVE CHRISTIAN that we intend holding our lovefeast in Spring Run branch, Mifflin county, Pa., 2 1/2 miles north of McVeytown, May 29th, at 2 o'clock, p. m.; preaching next a. m. Usual invitation extended. By order of the church.

S. W. BOLLINGER.

There will be a communion meeting in the Miami or Grove District on the 1st and 2nd day of June. A cordial invitation is extended to the brethren. Those going to the A. M. will please take notice of this, and by notifying the undersigned arrangements will be made to convey you from Tippecanoe City on the Dayton and Michigan, or Osborn on the Broadgauge railroad to the place of meeting.

O. F. YOUNT.

The Lord willing, we, the members of the Panther Creek church, Woodford Co., Ill., intend to hold our communion meeting on the 9th of June next, commencing at 10 o'clock, a. m. An invitation to all the brethren and sisters, and especially ministering brethren. By order of the church.  
J. B. TAWZER.

We intend holding a lovefeast on the 3rd and 4th of June next, commencing on Saturday at 4 o'clock, p. m., at our communion house, in Pine Creek church, St. Joseph county, Ind. Brethren coming from the west to Annual Meeting, will take the 9:30 a. m. train at Chicago, on the Baltimore and Ohio railroad, and stop off at La Paz, where they will be met by the brethren at 12:06 on Friday and Saturday. Brother Troyer has made arrangements for lower rates on this road.

DAVID RUPEL.

Lovefeast in the Mississinawa branch of the church, Delaware county, Indiana, June 2nd, at 10 a. m. Usual invitation. Brethren on their way to A. M. from the west can stop over Sabbath here and reach the place of meeting on Monday. Those coming by Bee Line railroad must stop off at Muncie, which is ten miles south of meeting, and those coming on the Pan Handle must change at Hartford City and take the Muncie, Fort Wayne and Cincinnati railroad to Eaton, which is 1-2 mile from place of meeting.

W. R. DEETER.

P. S.—Those coming to Muncie and notifying us by addressing at Royerton, will be furnished conveyance.

W. R. D.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

UNION CENTER, Elk Co., Kan., }  
April 18, 1876. }

## Brother Quinter:

By your permission I will drop a few lines for the ever-welcome PRIMITIVE CHRISTIAN, which comes regularly, laden with good news of such variety as to present nearly all classes of readers with something that they love to read, and those that are not suited are those that have little or no relish for the truth of God. Our little church, away down here in southern Kansas is in good spirits and increasing in faith, and, we believe, in love toward God and man. Our strength in laborers, has been quite insufficient, until recently. Brother John Clingenpeel has located with us; and some two months ago an election was held which resulted in the choice of brother J. C. Ulrey to the ministry, and brethren Conrad Sholl and Leander Bolinger to the office of deacon. These are worthy brethren, and we have great hope that they will adorn their profession and office in such a way that through them good may be done to the glory of God. We have had some twenty additions during the past year, and quite fair prospects ahead. With four speakers and other helpers, with our trust in God and his Spirit, we hope to labor together for the good of souls.

I wish, by your permission, to say a word to brethren who are inquiring after this country. There are a number of us that are receiving letters of inquiry—more than we think we are justified in answering because of time and expense (an occasional brother thinks of the necessary stamp, and such are answered). I propose in the course of a week or two, to write out a full description of this country for the brethren's papers and call the attention of those interested to the fact that it is an imposition upon our editors to advertise without some compensation, and hope the readers will compensate the editors for the publishing of the foregoing article.

In love, E. SMICK.

## The Old Home.

The word home probably is dear to all, and many a heart is made sad as thoughts steal over the mind of the home of our youth. The play-ground of our childhood, the fire side of our parents, the pleasant association of brothers and sisters in bygone days, all appear to tell us that time is swiftly passing away, and that the time and place that now know us will soon know us no more forever.—The dashing rain, the howling wind, the darkness of this night, tell us no pleasing story of earthly joys, as we are silently meditating upon our sadness of one year ago to-night, as we returned to our old home after following the remains of our dear old mother to their resting-place 'neath the clouds of the valley, where we placed them beside the body of our dear father, there to await the resurrection morn.

The old home, where I had grown from childhood to manhood, that twenty-seven years before had been the happy home of nine, was now desolated till I alone of that number was left to call it home. Here I had heard the merry

laugh of brothers that are now slumbering beneath the dust. Here I have heard the happy songs of loving sisters mingling their voices together as I shall never hear them more. Here I have heard the sobs of wounded hearts around the death-bed of loved ones as they were about leaving the shore of mortality. Here I was first taught to love my Savior in sweet words of consolation that fell from my mother's lips. But amid these thoughts my heart is made to rejoice in the happy prospect of immortal glory.—Within these walls was the gospel first preached in its simplicity and purity in this part of God's moral vineyard among the savage tribes of the western wilds; but the little vine that was planted here has suffered much from the storms of persecution; yet most of its branches still survive and are reaching forth their twining tendrils that they may ascend higher upon the tree of heavenly wisdom, that they may enjoy more of the shining rays of God's infinite love, have bowed in the depths of humility, that they might drink deep of the waters of the living fountain. Oh! that we knew how to persuade others to stoop to drink of this living water. Christ is that fountain, and is ready and willing to give to all that will come and drink.

Dear reader, you that are out of the ark of safety, to you he is saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" rest for the soul in the Paradise of God, the home is the blessed; a home not such as our earthly homes, but where all is joy and serene. May we ask you to accept of that home where sorrows will never come?—No sickness, no pain, no death, no bitter tears shall be shed over the graves of departed ones. No separation of friends will be known there. There long-parted friend shall meet again. There the mother will realize that God heard her prayer when upon earth, as she strikes glad hands with her darling on the other shore to sing the song of redemption.—Oh! that we could all exclaim,

"Redeeming love is now my theme,  
And snail be till I die!"

Who would want to exchange such a place as this for the whole world? then how much less for a few sinful pleasures of the world. Young man, young woman; "procrastination is the thief of time;" put not off your return to God. To day you have the promise, to-morrow may be none of thine. My heart, with the hearts of many others, is full of sympathy for you, but for the present I must bid you good night.

H. R. TAYLOR.  
Deep River, Ia., April 12, 1876.

## Death of Bertie Skinner.

The little boy took sick on Sunday, the 23rd of April, and died on Monday, aged 8 years, 11 months and 18 days. Remarkable were the speech hand actions of this beloved boy. Children of ten bring us to consider our ways that we may be ready also to go when God will call us.—It will long be remembered by those who were with him during his sickness and death. Young as was Bertie, and aware, as will be seen, of the approach of that monster who is dreaded by all, he gave directions for the disposal of his books and boots, also of himself, with a self-possession that few of more mature years

can equal. Truly it was a house of mourning, bringing tears and sobs to men of the strongest nerve, while Bertie remained as composed as a little soldier, telling all not to feel troubled for him, as all was well—"The Lord is with me."—As the disease was fast pulling him down, and while resting in the arms of his aunt, he looked up and said, "I am going to die. I knew I was last night. Mide, remember this." Looking toward his father, he said, "Good-bye, Pa, you have always been good to me;" then to his mother, "Good-bye, Ma, you have been good to me." He also said the same to his aunt Mide; his little sister in her turn, receiving the same kind words. He kissed every one in the room, as he called them one by one to his bedside, and would not receive a kiss on the cheek, but mouth to mouth. Looking around the room for his uncle Wells, and not seeing him, he asked for Leander, saying that he wanted to bid him good-bye.—He was told that he had gone after medicine for him. His aunt told him Leander must come to him. He said it would be a long time, but he was back in time to receive his kiss and good-bye. Turning his eyes toward Mr. Young he said, "Good-bye, Benjie." He bade good-bye to all present; also to his friends he could not see a good-bye from him must be given, and a request to all to turn and meet him in heaven. His books and boots he gave to Bertie Young. These two little boys were intimate friends for children as they were. From this we may learn a lesson to love our brethren and sisters; for the word of inspiration says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Next came directions in regard to himself. "I want Mr. Winterbourn to preach my funeral sermon. Have the funeral in Young's school-house. Bury me at Rossville; then when you go to the store you can stop and see my grave. Put a gravel walk around it, and a picket fence around my grave. Plant flowers on my grave every spring. Mr. and Mrs. Young will lay me out. Aunt Mide will comb my hair. Leander and Benjie, I want you to get my coffin made, and get a raised lid. Mide, I am getting weaker. Willis, how is my pulse? Mother, put your hand upon my heart and see if it beats. Keep me one day and bury me the next." His mother said, "Yes, Bertie, as long as we can." "No; keep me one day, and bury me the next. Tell every one to come to my funeral. When I get home, I am going to see a lot of little children." He was asked if he did not want to live. He smiled and said, "No; Mr. Young, will you pray with me?—When I am gone, pray for yourselves.—Tell everybody to pray. They will see so many good things if they live right, and do as the Lord has said." Then he said, "Help me to die, O God! help me to die, Lord!" With a smile on his face he closed his eyes in death.

Now let us take warning, that when God shall say time shall be no longer, we may have a hope in God, and with David of old say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, and thy rod and staff they comfort me." Christ said, "If a man love me, he will keep my words."

WILLIAM LUGENBEEL.

Ida, Kansas.

### A Letter from Aged Brother.

With a solemn mind, to the honor of him who knows the secrets of my heart, I will undertake to write something that may, perhaps, be worthy of your notice. I am now in my 81st year, and my wife and I were received into the church in Virginia, Botetourt county, and am now here in Linn county, Oregon, as a member of the church where brethren David Brower and Daniel Leedy are the ministers. What I intend to write is, perhaps, too simple to be worthy of notice; but will write plainly, so that it can be understood.

I had my home in Albany, a brother Baltimore's, and there was a brother there that has not had the use of his legs for years, and his arms body and mind were good. I mentioned to him something in regard to calling the members of the church together to have, as might be said, a prayer-meeting, and I failed.—

Next morning was the Sabbath, and I went to see another brother, and I saw a brother going a different way; and I find myself guilty of not having done my duty, as I fear it is the case with too many of the brethren. God has given us a mind, a conscience, and when our hearts condemn us, will not God also condemn us? It is true, we can plead weakness, but there are not many that can plead ignorance. We well do know where there are appointed meetings once a month, within 30 miles that we could assemble ourselves together in fasting and prayer, to encourage one another, and build each other up in the most holy faith. We are here in Oregon, we might say, with but one speaker, that is, David Brower.—Daniel Leedy is going to California, is somewhat discouraged because there are no more meetings than once a month in the Willamette Valley, that is in Linn county.

Here in Oregon the harvest truly is great, but the laborers are few. I have lived in 4 States, and by experience I do know that people can make a living here with less labor than in any other State that I have been in. Land in Albany valley is from \$40 to \$60 per acre; but some of the farmers raise from 20 to 30 bushels per acre on the average. If some of the ministering brethren would come to Oregon, not full handed, it might be that the brethren would help them; for some of them are wealthy, having come here in an early day, when a man with a family got a section of land. I understand that there are so many ministers that the churches could spare a few to labor in the word for the cause of Christ, and for the prosperity of the church, for which I always was zealous, and contended for the faith once delivered to the saints, which binds us together as Brothers and sisters, heirs of that heavenly kingdom; and it is our duty to pray for each other, that God may enable us to perform the duties required of us, to have our minds and affections on things pertaining to our soul's salvation. As I before stated, the harvest is great and the laborers are few. I have seen men here of good report that said they did not know that there were such people on earth as the "Dunkards." I would then explain to them the meaning of the word. Many good meaning people are in the dark, not knowing which way to go; and it is our duty to preach to them and try to bring them to the light.

Unto us is committed the word of reconciliation, and we are to beseech all men to be reconciled to God, and to be brought into union with us. Christ came not to call the righteous, but sinners to repentance.

Now, dear brethren, we are the light of the world, and should not only continue at home in the churches, where we reside with our families; but we are commanded to teach all nations. Some of the States of America have never heard the gospel preached in its purity, that would gladly hear the word, and perhaps receive it; but if we only preach a sermon one day, and perhaps go away the next, it is like a seed planted and not cultivated.—Our savior says, "Blessed are they that hunger and thirst after righteousness;" and we are commanded to feed the hungry with the bread of life that comes from heaven, and he saith, "My words, they are life and truth." It might be that some of the brethren are acquainted with some of my father's brothers, or some of their children. The family of the Zells was raised in Adams county, Pa. I was in Adams county, near Getysburg, in the year 1830, then a member of the church.

A BROTHER.

### The Lord's Treasury.

Brother Quinter:—

I would like to say to the brethren, through the PRIMITIVE CHRISTIAN, that they have commenced a good work in sending spiritual supplies to those who hunger and thirst after righteousness.—By the Penny call and the Poor Fund much good is done; but we have more to do. We, as a church, need a treasury, as there was one in Christ's time on earth, unto which we can cast our gifts for the Master's use, that we may lay up treasure in heaven, and finally receive a heavenly reward. In this way we can give something to the poor and needy, for while we are sending out spiritual food many need something more for this life. We have members in the church who have not clothes fit to wear to meeting, and who, if they do go, must walk, as they have no other way of getting there. Is it not too hard to bear all this? Brethren, can we suffer all this to be, and we be contented to live in our fine houses and go to meeting in our spring wagons, or fine carriages or buggies? Do we think of the poor? Are we not commanded to help the poor? If we have two coats to give one? Jesus says: "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

We must not think that we are good because we prosper in this world. The rich man, who would not give the crumbs that fell from his table, lifted up his eyes in hell. It is better to give than die rich. You who have something to give and do not, do you think that it will be all well with you in the last day? You must have treasure in heaven or the gates will be shut against you. Lend to the Lord and he will repay you.

I will now make a proposition for the church treasury. Needy Fund is the name I will give it. Let the Yearly Meeting discuss it, or fix it rather. My plan is for the committee to appoint a treasurer in each district of the church,—or one treasury in the brotherhood, if they think best,—and any one at any

time can send his mite to the appointed treasurer, the same to be acknowledged in the PRIMITIVE CHRISTIAN. Let the deacons of each church see after the poor and determine the amount needed from the treasury, and report the amount drawn from the treasury, and for whom it is drawn, through the PRIMITIVE CHRISTIAN. Let it be understood, if this is decided at the Yearly Meeting to be a rule, that the Needy Fund is for all the poor of the brotherhood, according to their wants. The deacons who draw the money for them can best decide this matter. I hope the brethren will not pass this by unheeded.

Yours in Christian love,

J. MEYERS.

Bainbridge, Ohio.

MOUND VALLEY, Labette Co., Kan.  
Dear Brethren and Sisters, Greeting;

In perusing the pages of the PRIMITIVE CHRISTIAN, I find a good many letters from brethren and sisters in this State; but none from this county. I believe I am the only one in this county; I feel my isolation very sensibly, in being deprived of the society of the brethren and sisters. Oh, how I would be delighted to have the brethren call and see us; and preach for us! for we greatly need their admonitions. Truly the harvest is great, but the laborers are few. Brethren and sisters, pray the Lord of the harvest to send us more laborers, especially in this new county of ours.—There are many living around here who have never heard the brethren preach, and our church rules seem to be new to many of them, though they ought not to be to Bible readers. But how can we hear without a preacher? or how can they understand except some man guide them?

I hope ere long we may have the pleasure of hearing the brethren preach in our neighborhood, and much lasting good be done by having the gospel preached in its purity. I am living with my sister, Mrs. George Kiles, 16 miles west of Parsons, and the same distance east of Independence, 7 miles east of the L. L. and G. railroad. Our nearest station is Cherryvale, six miles north-west of us. I desire the prayers of the church.

Your unworthy sister,

LOVINA SMITH.

GLENWOOD, Cass Co., Neb., }  
April 12th, 1876. }

Brother Quinter:

Please say in your valuable paper that we, the brethren here, need help, spiritually; in short, we want a preacher to preach for us. There are eleven members here and there within 14 miles around and we have no organization and no preacher. I have written to brother Henry Troxel, of Oakley, Macon county, Ill., and he says if I can Ily writing to your paper prevail on some one to buy him out, he will come and stay with us one season, and if he likes the country will locate permanently. Now, brethren, do devise some means to send more laborers into the west. What preachers are here are doing nobly. They are sacrificing home comforts, and going abroad, spreading the gospel of peace; but they cannot fill the calls. We have not had any preaching for nearly one year, and there are several here who would join the



church if they had a chance. I am glad to see the brethren getting zealous in the missionary cause; for we need them here. There are plenty of people here that never heard of a "Dunkard." We have a good country here, and healthy. Now, brethren, come to the rescue, and buy brother Henry's farm, and let him come west and preach for us poor starving souls.

I would say if any other ministers contemplate coming west, or any brethren, if they will address me, I will give them all desired information.

Yours in the bonds of the gospel,  
MOSES KEEFER.

### Annual Meeting Notice.

I have made arrangements that those who are not conscientiously opposed to traveling on reduced fare can, in going to Annual Meeting, go and come for one and one fifth fare from the following places to Bloomington, Illinois. Those coming from the north will get these benefits from Chicago to Bloomington, on the C. and A. railroad. Those coming from the west can get these rates from Mexico, Mo., and Cedar City, Mo., via East St. Louis to Bloomington, Ill. It is expected that brother Moore will make similar arrangements over the I. B. and W. railroad to place of meeting at DeGraff, O. If so, it will be published.

JOHN BEECHLY.

Auburn, Ill., May 1, 1876.

### Railroad Privileges.

WALKERTON, April 24th, 1876.

Brother Quinter:

Will you publish through your paper that I have made arrangement with the Baltimore and Ohio R. R. company for the benefit of the bre thren going to Annual Meeting from Chicago to Shelby, where it crosses the Cleveland, Columbus, Cincinnati and Indianapolis, road. Brethren that are coming from the west through Chicago will ask for Baltimore and Ohio railroad depot near Exposition Building not far from foot of Lake St. Trains leave Chicago at 8 a. m. and 5 p. m. Brethren will purchase tickets wherever they can get to the B. and O. railroad the handiest and ask no questions, and at the meeting they will be furnished with return tickets.

ZACHARIAH TROYER,  
Walkerton, Ind.

### MARRIAGES.

By the undersigned, at the residence of the bride's parents, March 8th, 1876, Mr. JAMES AT BARKLOW, of Coos county, Oregon, and sister FRANCINA LLEWELLEN, of the same place. SAMUEL S. BARKLOW.

On the 24th of April, 1876, at the residence of the bride's parents, by the undersigned, brother JOHN STEUBS, of Caldwell county, and SUSANNA E. WALTERS, of Gentry county, Mo. W. B. SEIL.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Berlin congregation, Somerset county, Pa., April 13th, 1876, brother JACOB COVER, aged 74 years, 9 months, and 13 days. The deceased was a worthy member of the church, and a respected citizen. He left a wife and several sons. The funeral services were performed in the Brethren's meeting-house of Ber-

lin, at which place a large number of sympathizing friends assembled, by the

EDITOR.

In the Conemaugh congregation, March 19th, 1876, ELIZABETH REFLOGIE, aged 75 years, 10 months and 7 days. Occasion improved from Matth. xxiv. 44, by the Brethren and the writer. WILLIAM BYARS.

In the Yellow Creek church, Elkhart county, Ind., sister EVE, wife of Elder David Y. Miller, aged 64 years, 2 months and 2 days. She leaves a husband and 13 children, 61 grandchildren, and 4 great-grandchildren to mourn their loss. She lived a devoted sister 45 years, and was much liked by her children and grandchildren, and all that knew her, and during the time she was a member, she never was complained of in the church. She was a plain and modest sister.

Oh, could we have all such, and we would have much light. She took sick on Monday night, March 6th, and died on the 12th. She was anointed on the 10th, and she suffered much with pain in her side. It was lung fever, or pneumonia. She bore her affliction with Christian fortitude. On Sunday about 4 o'clock, she said we should sing, as the time would pass away faster. So we sang a hymn and then she waded us to pray once more with her, and so we did, and while praying she said the German language "O my God, take me home," and in one minute breathed no more. She died as you would blow out a lamp. A few hours before this she called her children to her and admonished them of their duty to meet her in heaven, and then she called her husband, and told him to provide for the family, and take care of them and be kind to them, and to stand to his post in the church, and prepare to meet her in heaven. She was buried on the 15th of March. Funeral preached by brother John Stutzman in English, and elder John Stutzman in English, from Rev. xiv. 13, to a large congregation. Sister Miller was a sister of my first wife; her maiden name was Eve Banter.

JOHN KNISLEY.

In the Coquille congregation, Coos county, Oregon, March 13th, 1876, brother GEORGE W. REECE, aged, as near as known, about 64 years. He was sick about nine months, the most of the time bed-fast, and suffered much. He and his youngest daughter, about 10 years old, came from Kansas to this country about two years ago. His means were about exhausted when he got here, and consequently he was a church charge. He has many friends and relatives in the Atlantic States, but no relatives here, except his little daughter; but for their satisfaction I will say that he was cared for. Funeral services by the Brethren.

S. S. BARKLOW.

In the Coal Creek congregation, Fulton Co., Ill., brother JOHN MARKLEY, aged 83 years and some months. Funeral January 1st, 1876. Occasion improved by the writer, from Psalms xxxvii. 37.

Also, in the same congregation, April 6th, 1876, brother SPENCE, in the 73rd year of his age. The deceased lived here seven years ago from Pennsylvania, and had been a member of the Presbyterian church until 1873, when he and his wife united with the Brethren. Funeral occasion improved by the writer, from I Cor. xv. 22, 23, to an interested congregation.

SAMUEL TENNIS.

On the 16th of April 1876, in the Beaver Run congregation, Mineral county, W. Va., DAMARIS BISER, wife of brother Solomon Biser, aged 46 years, 2 months and 10 days. Disease, gastric fever. She was a consistent member of the church over 27 years. She leaves a husband, who is an elder in the church, and three children, two of whom are members of the church, together with a large number of relatives and friends to mourn their loss. Yet they sorrow not as those without hope. Funeral services by the writer and others, from Rev. xiv. 13, "Blessed are the dead which die in the Lord."

DANIEL B. ANOLD.

At Chest Creek, Clearfield county, Pa., April 1st, 1876, EMILY, daughter of brother T. F. and — Dunbar, aged 22 years, 9 months and 15 days. Disease, consumption. Occasion improved at the house on the 3rd by the undersigned from Rev. xiv. 13. MARK MINSER.

In the Queanabong congregation, Somerset county, Pa., April 10th, 1876, sister SARAH

BEAM, aged 25 years, 10 months and 23 days. Died April 11th. Funeral services by George Schrock, Daniel Walker, and the writer.

VALENTINE BLOUGH.

### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

John K Smith 3 00; James M Workman 9 90; Abraham Myers 1 25; Joel Shorly 1 60; Martin Neher 8 00; Mrs J C Dapp 1 60; S T Boserman 1 20; John Barklow 15 00; John Humbarger 2 00; L E Prickett 75; James E 4 50; A F Thomas 5 00; G W Butterbaugh 10 64; R K Mahle 1 20; Humphrey Talhelm 5 25; Daniel B Baer 1 60; Daniel G Hendricks 2 60; Mrs Sarah Woods 1 60; A S Guth 1 60; Emanuel Heyser 1 60; Z Albaugh 2 60; J H Ownby 2 00; D B Mentzer 25 00; W A Gaunt 1 50; Tobias Hoffer 1 60; Wm Hiner 1 60; Kelm & Livengood 1 50; Jane C Thompson 3 20; S S Mohler 4 30; Landoa West 1 50; S J Horn 50; John Weber 1 60; E C Packer 3 00; L E Prickett 75; Jacob Miller 3 25; J B Lair 19 00; Wm. Calvert 1 60; Louisa M Emert 60; Christian J Pike 3; Jonathan Golly 2 00; Catharine Watson 1 60; Henry Jones 1 60; A Sister 1 00; Leonard Hye 15; David Bock 1 10; S Z Sharp 3 00; W B Woodward 1 50; Wm J Thomas 1 60; Jacob Bahr 50; Henry H Moyers 1 60; A M Horner 7 90; J C Metsker 3 20; A J Spango 1 60.

### Xantippe.

It seems that the memory of this woman, like that of her renowned husband, is likely to be kept alive to the end of time. She is said to have possessed a very irritable temper, and her name has become a synonym for 'rixen,' or 'scold.' It is more than possible, however, that the judgment passed upon her by mankind has been too severe. A more charitable disposition would undoubtedly have discovered in her many good qualities, and have attributed her failings more to physical infirmities than to moral obliquity. — The party most intimately acquainted with her, and therefore best able to form a correct opinion, gives her credit for many domestic virtues. It is now known that many of the diseases to which women are subject, have a direct tendency to make them irritable, peevish, cross, morose, unreasonable, so that they chafe and fret over all those little ills and annoyances that a person in health would bear with composure. It is fair to infer that most of the tantrums of Xantippe were due to these causes alone: and could Socrates, as he returned from the Senate, the Gymnasium, or the Athenaeum, have stopped at Pestle & Mortar's Drug Store had carried home a bottle of Dr. Pierce's Favorite Prescription, now and then, no doubt he might have evaded many a "certain lecture," allayed many a "domestic broil," made it much pleasanter for the children, and more enjoyable for himself, and rescued his wife's name from the unenviable, world-wide and eternal notoriety it has attained. Thousands of women bless the day when Dr. Pierce's Favorite prescription was first made known to them. A single bottle often gives delicate and suffering women more relief than months of treatment from their family physician. In all those derangements causing backache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from internal fever, congestion, inflammation, or ulceration, and its strengthening effects tend to correct displacements of internal parts, the result of weakness of natural supports. It is sold by all druggists.

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" " 2 months,	5 00
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" " 6 "	12 50
" " 12 "	20 00

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" 3 "	-	10 "
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Having made an improvement in a "combined seat and table," which has been adopted, and used in our meeting-house for several years, and has given entire satisfaction; and having had several applications for DRAFT AND FULL EXPLANATIONS, and having found it very tedious to draft and explain fully, I have constructed Models which can be operated, showing the manner of construction. Brethren who have been over most of the United States have said it is the

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# Primitive Christian.

Vol. 1 D No. 20

BY JAMES QUINTER.

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VOL. I.

MEYERSDALE, PA., TUESDAY MAY 16, 1876.

No. 20.

## FOLLOW THOU ME.

Have ye looked for sheep in the desert,  
For those who have icised their way?  
Have ye been in the wild, waste places,  
Where the lost and the wandering stray?  
Have ye trodden the lonely high way,  
The foul and darksome street?  
It may be ye'd see in the gloaming  
The print of Christ's wounded feet.

Have you folded 'ome to your bosom  
The trembling, neglected lamb,  
And taught to the little lost one  
The sound of the Shepherd's name?  
Have ye searched for the poor and needy,  
With no clothing, no home, no bread?  
The Son of man was among them,  
Who had no where to lay his head!

Have ye carried the living water  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
'Christ Jesus makes thee whole'?  
Have ye told my fainting children  
Of the strength of the Father's hand?  
Have ye guided the tottering footsteps  
To the shores of the "golden land"?

Have ye stood by the sad and weary,  
To smooth the pillow of death,  
To comfort the sorrow-stricken,  
And strengthen the feeble faith?  
And have ye felt when the glory  
Has streamed through the open door,  
And fitted across the shadows,  
That I had been there before?

Have ye wept with the broken-hearted,  
In their agony of woe?  
Ye might hear me whisper beside you,  
'Tis the path I often go.  
My disciples, my brethren, my friends,  
Can ye dare to follow me?  
Then, Wherever the Master dwelleth,  
There shall the servant be.

FOR THE PRIMITIVE CHRISTIAN.

### An Important Question.

BY MATTIE A. LEAR.

"Then said one unto him, Lord are there few that be saved?" Luke 13: 23.

Christ in the days of his flesh had many questions addressed to him. Some he answered directly, and some of them indirectly. To the question at the head of this essay, he gives no direct answer. Why does he not? It would have been easy for him to have done so. He was perfectly familiar with the spirit world, and knew just who, and how many crossed the threshold of bliss, yet he refrains from disclosing the secrets of that world. May we not then conclude that the question was not altogether a pro-

per one? From our Savior's answer we may also learn an important lesson. Many persons in their ignorance will presume to answer a question which the Son of God declined to answer. Much unnecessary time is often consumed in speculative theories with regard to the future world; as, for instance, such questions as these: "Shall we know our friends in heaven?" "What will be the condition of the heathen?" "Will any get there who have not obeyed the whole gospel?" or, in other words, "how far may a person venture to live in sin?" If only people would employ the same diligence in trying to obey every precept of the gospel, as they do in trying to find out how far it is safe to disobey, methinks there would be more saved. All such theorizing is unprofitable. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us," (Deut. 29: 29); and surely all that is necessary to our salvation has been revealed. It behoves us in the transitory period which we have allotted to us in this life, to engage our attention, not with speculative theories, but with plainly revealed facts.

We will now try to consider our Savior's reply. "Strive to enter in at the strait gate." In this sentence we are taught that to gain heaven requires a struggle, an effort, a powerful contention with opposing elements. The candidate for immortal glory must be no sincere. Heaven is attainable to all, but it is barely attainable to any. It is placed within the reach of everyone, yet it requires the utmost diligence, the utmost efforts, of each to gain admittance there. Of the humblest it is only required that he do what he can, and this is required of the most giant-minded. Son, daughter, give me thy heart, is the demand which Christ makes of all, irrespective of difference in talent, in condition, or in influence.

The portal, or gate of heaven is called a strait gate. This implies narrowness, or difficulty of access. It may be entered, but it is entered with difficulty. Christ, in his sermon on the mount, commands his followers to enter in at the strait gate. The gate that leadeth to destruction is wide. One may pass through this gate and carry with him all his sins and all his pollu-

tions; but the strait gate, the gate that leadeth to life eternal, will barely admit one to pass after he is divested of every encumbrance. Every one, no matter what may have been his moral character, or what may be his intellectual powers, or his position in the world, must be stripped of everything, and throw himself, helpless and undone, upon the merits of Christ alone. Christ demands of us a thorough annihilation of self, a thorough deadness to the world; for it is written, "If any man love the world, the love of the Father is not in him.

It is not enough merely to inquire the way to heaven; it is not enough merely to search the Scriptures, and learn theoretically what they teach; we must not only know, we must do, for it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

We must not only seek to enter, but we must strive to enter. We must first learn our duty, then put this knowledge into practice. We must lend all our energies, all our talents, to this one grand object, the attainment of eternal life. "Not every one," says our Savior, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matth. 7: 21.

But why will not all be able to enter who seek to enter? The apostle says, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 1 Tim. 2: 5. There is much striving, much labor under the name of Christianity, that is not according to the prescribed law of God. Such labor is perhaps what the apostle would call unlawful striving. Zeal in the cause of religion is not always a sure mark of true piety. Paul in speaking of the disobedient Jews, says, "For I bear them record, that they have a zeal of God, but not according to knowledge." Rom. 10: 2. Again he says, "But it is good to be zealously affected always in a good thing." Gal. 4: 18. The head must be enlightened as well as the heart warmed, e'er we can have zeal that is according to knowledge. How often do we see persons who take a very active part in revival meetings, and who loudly proclaim their love



for Jesus and their devotion to his cause, indulge in those things that are plainly forbidden in his revealed law, and ignore his commands. They refuse to enter the sheepfold by the divinely appointed door, but seek to climb up some other way. Such persons, if they persist in their disobedience, are doomed to a bitter disappointment; for though they will demand admittance, he will say unto them, "I know you not whence you are."

It follows, then, from the above scriptures, that we must not only strive to enter in at the strait gate, but we must strive lawfully, that is, according to the rules and regulations laid down in the Scriptures of eternal truth. In a carnal warfare, suppose each division, and each regiment, and each company, should, according to its own idea of the science of war, engage the enemy, what would be the result? Certainly discomfiture and utter ruin. One mind, the commander-in-chief, must control the entire energies of the war, and all the different divisions and departments must act in unison and harmony, to insure success. So in this great conflict in which the Christian soldier is engaged, there must be a perfect union and harmony of sentiment and action e'er the church will be able to fill her grand and noble destiny. Sectarian strife must cease, and all who love the name of Christ must give him their implicit confidence and ready obedience. They must cease to turn their weapons upon each other, and all unite, as one man, against the common foe. If the professed followers of Jesus had always acted thus wisely, if they had striven lawfully, no portion of our world would at this time be overshadowed by heathen darkness, ignorance, and superstition.

*Urbana, Ill.*

For the PRIMITIVE CHRISTIAN.

### Kindness to Animals.

BY D. E. BRUBAKER.

A righteous man regardeth the life of his beast. Prov. 12: 10.

The reader, at first thought, may question the propriety of treating a subject of this class in the columns of a religious journal. It is granted that many other more important subjects claim our attention more frequently; but believing that the religion of Jesus Christ was designed to be of practical use, even in our common affairs of life, I feel that a few thoughts in behalf of the dumb brutes around us will not be out of place.

Of late I have had special sympathy drawn out toward the ever faithful servant of man—the horse, which has drawn out this article, which I hope

may have the desired effect of correcting the abuse of the most noble of God's brute creation. I believe that, as a society of christian people, we have, in general, a good reputation for kindness to animals. But I am pained to know that there are a few (thanks that they are so few), that seemingly do not apply, practically, the sentiments of the above quoted saying of the wise man. In speaking of the abuse of horses, I have reference more to the careless and negligent (not to say sinful) manner in feeding and watering, over-driving, often, in inclement weather, then allowing to stand and cool off without proper protection, &c. I have thought that some brethren ought not to think of owning a team, unless it be of that ancient species of which the Blessed Master made use in his triumphant entry into Jerusalem.

To me there are but few things that look more like a "limb out of joint" than to see a poor, low-spirited, rattle-bone of a horse in the hands of a brother. It is one of the most pitiable sight imaginable, to see a fine, meek looking brother riding along the road on, or sitting astride of, a horse whose head and ears are pendant, and whose ribs and bones are the most prominent features about the poor thing, while the poor animal almost groans under the weight of his master. Again, when seeing such pitiable objects tied up to the hitching posts at the sanctuary of worship, I have thought that if endowed with the capabilities of Baalim's ass they would most undoubtedly offer up a petition to the Creator for a change of masters, or a change of heart in the one they are compelled to submit to.

Not all of us realize how correctly the qualities of our hearts may be estimated by our treatment of animals. A man that will criminally neglect to give proper attention to his Stock, need not be expected to be a blessing in the household; for a lack of the refining influences of christian principle is the difficulty in both cases. If any animals have a gospel right to mercy and kindness they are those owned by christians; but how often do we see, even the non-professor excel in kindness the professor. "These things ought not so to be." Any brother that has not enough intelligence and observation, or is deficient in kindness to his animals, ought to "ask of God, who giveth to every man liberally" for a little more light on the subject.

*Iowa Centre, Iowa.*

For the PRIMITIVE CHRISTIAN.

### To a Bereaved Family.

BY C. H. BALSBAUGH.

On a certain occasion a young man came running to Jesus with the most anxious inquiry, "What shall I do that I may inherit eternal life?" "Then Jesus beholding him, loved him." Such was my feeling in my interview with you a few

days ago. Your modest demeanor, your subdued tones, your sad, sorrow-clouded countenances, won my regard, and I loved you.

There was no inquiry on your lips, but was there none in your faces? Your eyes wore a pleading look, as if there was a fountain of tears not far back ready to burst forth. There was a mute eloquence in your expression embodying the earnest inquiry, "What must I do to be saved?" Have not your hearts been wrestling with sin and the awful realities of eternity, ever since the Rider of the Pale Horse bore away the loved wife and mother? When you look back, you see dark, towering mountains of sin piled along your path. Looking forward you see a God of holiness and justice sitting on a great White Throne, with a drawn two-edged sword, ready to avenge all the indignities offered to His Holy Name. When you look down you see a yawning hell waiting to engulf you into its flaming depths. When you look within, you meet a guilty conscience which is day and night lashing you as with the venomous tail of a scorpion, and shaking your soul with the thunders of judgment and the terrors of damnation. O friends, "if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." Let these awful declarations sink deep into your soul and become the quickening power of Eternal Life.

You are passing a most important crisis of your life. A more fitting season to consecrate yourselves to Jesus you will never have. You can lose a mother but once, and the same may be said of a wife. The place can be filled but not the relation. That breach can never more be closed up. Death has made a desolation in your family which no time can repair. O what a treasure have you deposited in the tomb! To see such a wife; such a mother, pass through the dark valley, and have her dear face forever shut away by the coffin-lid, is enough to break and melt the hardest heart. I trust you have all been made very tender and impressible by your great bereavement, and are "almost persuaded to become Christians." Why not *altogether*? Why not *now*? May the prayers and tears and dying gaze and lust melting farewell of the departed, come back with tremendous power into your souls, until your hearts break, and your knees give way, and you lie prostrate in the dust at the feet of Jesus. May she still plead with husband and children from the dark, silent sepulchre, till you are all in

the fold of Christ. When you enter the room where she wrestled with disease and death, and gaze into the corner where she breathed out her soul into the hands of waiting angels, may you be overwhelmed with intense desire to "flee from the wrath to come," and to prepare for the solemn adjudication of your destiny. When you look at the vacant seat at the table she used to occupy, and think of her many loving words and kind offices, how can you keep your inmost souls from dissolving to tears? O children, how often have those eyes wept for you! How often have those hands ministered to your wants! How many a throb of joy and of sorrow beat in that heart for you! Now those love-lit eyes are dim in death. Their smile will gladden you no more. Those hands are crossed upon her bosom beneath the coffin-lid. Their faithful ministry is ended. That heart, so alive with sympathy and so gushing in its affections, lies cold and pulseless in the embrace of death. That bosom was the pillow of your infant head. From those alabaster globes of love you drew your early nourishment. Those arms encircled you with all the fervor of maternal devotion, and on that lap you spent many an hour of your guiltless life. Now all is over; the loved and loving mother is become a feast for the graveworm, and the place that knew her once shall know her no more forever. I know what it is to see the shadow of the grim foe steal over a mother's face, and see the ghastly spectre lay his cold touch on lip and eye and feature, and witness the last quiver that rends the soul from its mortal tenement. When I saw my saintly mother disrobed for the celestial sphere, I felt as if the concentrated powers of two world's were tearing me asunder. O how many whose bleeding hearts respond amen.

O, that God Almighty would bless this dispensation to you all, and that you all would make it a blessing. Will you let this call pass unheeded? Will you quench the Holy Spirit and make your mother's death the means of aggravated condemnation? God forbid. Flee to the Cross. Seek for Golgotha till you find the laver of redeeming blood. Forsake your sins. Give yourself wholly to the service of Him who bought you. Make every faculty of your souls and every member of your bodies an "instrument of righteousness unto holiness." "Search the Scriptures." "Pray without ceasing." Let no grass grow between you and the closet. And may He who "dwelleth between the cherubim," be your life and peace here and forevermore.

For the PRIMITIVE CHRISTIAN.

## To the Watchmen.

Watchmen on the walls of Zion, the cry is to you. Are you on duty? The Savior says in tones of pity, "Feed my sheep." "Feed my lambs," was the savior's cry to his shepherds. The same is to you—"Feed my lambs." Are you faithful?

Watchmen on the walls of Zion, the enemy is within your lines scattering four sheep, and devouring your lambs for want of pasture. Watchmen, you who sit at ease in Zion, wake up; Jesus came "not to call the righteous, but sinners to repentance." Watchmen, the enemy is on the edges of your pastures. Be on the watch for the sheep that are hungering. Watchmen, why not pray when called on? You do not know who in the congregation is hungering and thirsting after righteousness. Jesus sent his disciples to the lost sheep of the house of Israel. Shepherds, be on your watch, or there will be souls required at your hand. The church has chosen you, and, I trust, the Lord has called you to watch his flock, not only in the midst of the flock but also on the outskirts.

ELIZA BRANDT.

Somerset, Ohio.

## More Momentum.

The church needs a change in quality as well as quantity of membership. One half the professed Christians amount to nothing. They go to church. They have a kind regard for all religious institutions. But as to any firm grip of the truth, and enthusiastic service for Christ, any cheerful self-denial, any overmastering prayer, any capacity to strike hard blows for God, they are a failure. One of two things these half and half professors ought to do, either withdraw their names from the church roll, or else go as near the fire as to warm. Do you not know that your present position is an absurdity? You profess to be living for Christ and heaven, but all the world knows you are lying.

Wake up! Do something before you are dead. Either help pull the Lord's chariot, or get out of the way. We want more old-style holiness, the kind they had before railroads, steamboats, and telegraphs. A consecrated heart is momentum for all Christian work.

The Lord give us all a higher life, a deeper life, a broader life. We cannot do much toward saving others till we ourselves are more surely saved. We cannot pull others out of the surf when our own feet are slipping on the rock. More purity, more faith, more consecration will be more momentum.—*Sel.*

For The PRIMITIVE CHRISTIAN.

## Gems of Thought.

BY A. E. KEAGY.

It must be allowed, that through all the different parts of nature, there appears a most benevolent intention in the providence of God for man's preservation and comfort. The earth and waters administer to his food and raiment; animals of various kinds are preserved for him in due season, as we every day experience; and he has given us the help of divine revelation which shall lift the veil from the dull eyes of mankind, and reveal to them the grandeur of the universe, and the designs of God; for "the heavens declare the glory of God," and the firmament sheweth his handiwork." Psa. 19 : 7.

We must gather those seeds of virtue and knowledge, which may be of use to us, and comfort to our friends, for the rest of our lives. Therefore we shall have respect to all the commandments of God, allowing not ourselves to neglect them; "for the heart of man is deceitful above all things."

In all our duties and devotions towards God we should perform them joyfully; for God loves a cheerful giver.

We should trust in a merciful God, who is able to conduct us through the thorny paths of this "life," to another and better world.

TIME.—Time comes and goes. How small is the portion of it which we may call our own! A moment—a meagre present! What a thought! And is this all that we can claim as ours? All. The past is gone; the future has not come; all that belongs to us is *now*. And yet, when time will be no longer; when the sun shall no more rise in her beauty, no more sink away in her magnificence; when there will be no more night, but all will be light and loveliness; then, then we may call, not time, but eternity ours.

MARY C. MILLER.

THE mass of professed Christians are guilty of too much time serving, too much drifting with the current, too much concealment of needed truth, and too much compromise with Christ's enemies. The boldest are none too bold; the cowards are as much despised by themselves as by others. Men of the world expect more faithful dealing from Christians than they receive; secretly they feel an utter contempt for a shamfaced professor of religion.

Do not conclude the Lord is not with you because things go contrary, and he does not appear for you; he was in the ship notwithstanding the storm.

SOME mourn more the shame which sin brings, than the sin which brings the shame.



## KEEP.

Keep to the right us the laws directs.  
 Keep from the world thy friend's defects.  
 Keep all thy thoughts on purest themes.  
 Keep from thine eyes the notes and beams.  
 Keep true thy deed,—thy honor bright.  
 Keep firm thy faith in God and right.  
 Keep free from every sin and stain.  
 Keep from the ways that bring thee pain.  
 Keep free thy tongue from words of ill.  
 Keep right thy aim and good thy will.  
 Keep all thy acts from passions free.  
 Keep strong in hope, no envy see.  
 Keep watchful care o'er tongue and hand.  
 Keep free thy feet, by justice stand.  
 Keep true thy word, a sacred thing.  
 Keep from the snares that tempters bring.  
 Keep faith with each you call a friend.  
 Keep full in view the final end.  
 Keep from all hate and malice free.  
 Keep firm thy courage bold and strong.  
 Keep up the right and down the wrong.  
 Keep well the words of wisdom's school.  
 Keep warm by night by day keep cool.

—Selected.

FOR THE PRIMITIVE CHRISTIAN.  
 The Mode of Baptism.

BY C. F. DETWEILER.

"God hath made man upright, but they have sought out many inventions." Eccl. 7: 21.

I sometimes hear that the "Dunkers" harp too much on baptism, and build too much on the natural element; but I believe a fair examination of some of the oppositions waged against the truth of God on this subject, occasionally, is altogether proper and expedient. I read in a religious periodical (*Herald of Truth*), a discourse delivered by a Lutheran divine on this subject, upon which I will make some comments. He first defines the term according to the general definition of classical authors, "*Baptizo* from *bapto* to immerse, to wash, to sprinkle, pour on water, and to color, as with a liquid."

Here I will throw a little light on the subject, by a few facts in regard to the classical definition of words.

I. All classical authors give first the primary meaning of the word, next the other words that can be appropriately used to express the same idea, and we know that the word "wash" is frequently used to signify an immersion, though the two words are not strictly synonymous. In addition to this, all the definitions are given according to customary application among learned classes, whether they have any analogy to the primary meaning or not.

2. There are other Greek words, which, in the primary meaning, express the idea of each of these secondary classical definitions of the word *baptizo*.

3. Every one of the opponents to the ordinance of immersion ought to know that there was primarily but one mode of administering the rite.

4. Not only immersionists, but some of the most noted divines and commentators among those who are not immersionists, frankly admit that the rite was originally performed by immersion.

5. The whole Greek church defines the word in its primary meaning by practice at the present time the same as ever before.

We will now pass to the scriptures of the Apocrypha Eccl. 34: 25, where he says, "The son of Sirach, speaking of one who had been purified from the pollution of a dead body, says, '*He was baptized from the pollution of the dead.*'" In referring to the English version we read; "He that washeth himself after touching a dead body, if he touch it again, what availeth his washing?" Now he refers us to Num. 19: 13 for the washing or "baptism" alluded to by the son of Sirach. The 13th verse, to which he refers, reads thus: "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord: and that soul shall be cut off from Israel because the water of separation was not sprinkled upon him, &c. Here I will quote the 19th verse: "And a clean person shall sprinkle upon the unclean, on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes and bathe himself in water, and be clean at even." Now I will let the thoughtful reader read the quotation referred to, and make the comparison, and judge for himself which of these passages the son of Sirach referred to. It needs no comments. The wayfaring man can understand it.

Next he tries to prove by the preposition *with* that John the Baptist applied the water to the person, and not the person to the water. But the same preposition being properly translated *into*, he says, "Now, admitting this construction, it should not be forgotten that '*into*' is not '*under*;' while immersion does not signify *into* water but particularly *under* water." This assertion coming from a learned divine, is simply ridiculous. I will venture to say that the word *into* is used in connection with the idea of dipping, or immersion, more than ten times as often as the word *under*, by the best grammarians, and is correct. Let us illustrate. "He colored the wool by immersing it *under* dye-water." "He dipped his bread *under* the gravy." This is the kind of grammar the learned

divine teaches, by saying "Immersion does not signify *into*."

He then passes to the baptism of the Holy Ghost, and says, "The Holy Ghost is everywhere represented as being poured upon '*sent down*,' '*shed forth*,' '*came*,' '*fallen*' &c. All these passages show that the baptism of the Holy Spirit was an application of it to the person baptized." Here I will first state that the Scripture does not teach that the application, or the giving of the Holy Ghost always constitutes baptism. It plainly teaches that the baptism of the Holy Ghost is an immersion, and it does not matter how it was effected. Immersion does not consist in the manner of effecting it. If you put cloth into a tub and then pour it full of water, it is just as completely immersed as if you pour the tub full of water and then put the cloth into it (or "under" it as my friend would have it); therefore the fact that the Holy Ghost was poured down and applied to the person, while John applied the person to the water, does not destroy the analogy at all. Every sane man knows that the heavens being the throne of God, and the earth his footstool, is sufficient reason for the manner in which the baptism of the Holy Ghost was effected. Also as the water of John's baptism was just where the laws of nature put it, is sufficient reason for the manner in which John effected his baptism, and that the Savior after replying to the remonstrance of John by saying, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," went down and was baptized, and "came up out of the water."

Here is the testimony of God in regard to the baptism of the Holy Ghost: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." God is a Spirit; and as there is only one good Spirit, the manifestation of the Spirit of God is the manifestation of God's presence. He that would deny or evade the testimony of the noise from heaven as of a rushing mighty wind, must close the eyes of his understanding to the testimony of God.

The baptism of the children of Israel in the cloud and in the sea. He thinks the cloud sent its sprinkling rain upon them. Well, how is it about the sea? It certainly did not sprinkle them while they

were in the sea, for it was then between the Israelites and the Egyptians. Paul says they were baptized *in the cloud, and in the sea*, and any one who can make more of it than a metaphorical baptism, makes more of it than the Scriptures. They went through the sea on dry land, and the water stood on both sides of them. The Scripture in this case does not relate any sprinkling, pouring nor immersion.

He now passes to Hebrews 9: 10, where Paul speaks of divers washings, and quotes, "Which stood only in meats and drinks and divers washings (original 'divers baptisms')," and says, "They were not performed by immersion but by pouring." He then quotes, as testimony, Num. 19: 18. Here he simply omits the divers washings and quotes the sprinkling. Paul, in his epistle to the Hebrews, abundantly explains the signification of these sprinklings, which were all patterns, verily, not of baptism by sprinkling pure water, but of better things to come—of the blood of the atonement that is able to take away sin, sprinkled upon the altar of sacrifice, from the crown of thorns. Now the water of purification that was commanded to be sprinkled was made in this wise: Cedar wood, scarlet, and hyssop, were to be cast into the midst of a burning heifer. Verse 17th we read, "And for an unclean person, they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel." Read Num. 19: Here is Paul's testimony. "For it the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God?" So we see, by Paul's own language, that in these sprinklings not the *water* but the *other ingredients* represented the purging elements. Pure water in the absence of other ingredients to represent the purging elements, was never commanded to be sprinkled upon man in all the ordinances of the Old Testament. These were not the washings at all that Paul speaks of, but they were the other "carnal ordinances." Heb. 9: 10. (Read the whole chapter.)

And now for the divers washings. These my friend never touched. The leper, after all the other ordinances were performed, was commanded to wash himself in water. So was the man who was unclean by being in contact with a dead body. The priest was also to wash

himself in water. Hence the mottened sea and the brazen lavers in Solomon's temple. These are the washings which Paul alludes to, and they are analogous to Christian baptism, and it harmonize with them in their signification. Read the 9th and 10th chapters of Paul to the Hebrews, where he concludes his discourse on the washings and carnal ordinances, saying, "Let us draw near with a true heart with full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." For the washings in the Old Testament read Lev. 14: 8, 9; 15: 5—11; Num. 19: 7, 10, 19. Baptism by immersion requires the coercion of the person baptized with the one who baptizes, and thus harmonizes with the washings of the Old Testament. In harmony with this fact Ananias said to Saul (Acts 22: 16), "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

He now comes to John's baptism, explaining that it was not Christian baptism, and gives the testimony to that effect. But he says, "It was the introduction of Christ into his priestly office, which he himself says," and quotes the verse in which he wants him to say so, namely, "I knew him not, but that he should be made manifest to Israel, therefore am I come baptizing with water." John did not come for the purpose of anointing Christ into his priestly office. He came to prepare the way of the Lord. He said to the Pharisees who came to ask him who he was, "I am the voice of one crying in the wilderness, make straight the way of the Lord, &c." John 1: 23. After some remarks he states: "If our Savior had been inducted into the priestly office by immersion, then his induction into that office would have been contrary to God's own appointed way." Here he again omits all the washing as well as the anointing, which consists in pouring the oil upon Aaron, and goes down to the middle of the consecrating ordinances, where the blood upon the altar and the anointing oil, is commanded to be sprinkled upon Aaron and his sons, and upon their garments, &c. (Ex. 29: 21) Thus read the fourth and seventh verses, which he omitted: "And Aaron and his sons, thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water." "Then shalt thou take the anointing oil, and pour (not sprinkle it upon his head.)" (Read the whole chapter.) After some reasoning, he comes to the conclusion that Christ was not inducted into his priestly office by

immersion, but by sprinkling, thus fulfilling the righteousness of the law in God's own appointed way! O the recklessness of such an assertion! Aaron indeed was a type of Christ, but he was no more *equal* to Christ than the blood of purification was equal to the blood of Christ. Our high priest was not inducted into his priestly office "according to God's own way of consecrating the high priest into his office," by having a little water sprinkled on him, after it had been applied to hundreds of others as a baptism of repentance for the remission of sins. He was not baptized for his own consecration, neither was he inducted into his office by mortal man as Aaron was. He was a "high priest after the order of Melchisadek and had neither beginning of days nor end of life." The Scripture says in regard to his anointing, "That word I say ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached, how God anointed Jesus of Nazareth, who went about doing good, and healing all that were oppressed with the devil," &c. Acts 10: 37. See also Acts 4: 27. Christ was baptized to give us a pattern to follow, and that pattern Mr. Biddle earnestly contends against.

After some explanation in regard to the baptism of the Eunuch by Philip, he says, "He was riding in his chariot, and was reading in the prophecy of Isaiah where a description is given of the humiliation of Christ, and in which Scripture this passage occurs: 'So shall he sprinkle many nations.' Isa. 52: 15. The prophet had been speaking of the kingdom of Christ in the world, and here declares how different nations of which he was one should be introduced into Christ's kingdom. He declares that it shall be done by sprinkling, as the initiatory rite, and if it was to be done by sprinkling, then certainly the Eunuch would not have been willing to be immersed. Neither would Philip teach him one thing and practice another. The Eunuch then must have been sprinkled." So says Mr. Biddle. Now let us see what the Scriptures say on the subject: "The place of the Scripture which he read was this: He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so he opened not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life was taken from the earth." "Then Philip opened his mouth and began at the same scripture and preached unto him Christ." So says the scripture. The place where Mr. Biddle would have begun to



preach unto him Christ and the sprinkling, is in Isaiah 52: 15. The place where the Scripture says that Philip "opened his mouth and began" is 53: 7. The Scripture which Mr. Biddle would have chosen speaks of God, sprinkling many nations. The Scripture that Philip selected treats on a different subject, namely, the humiliation of Christ.

He then says, "We have every reason to believe that this prophecy was fulfilled on the day of Pentecost where the baptism of three thousand converts is mentioned." This I readily admit, and God did the sprinkling, when they believed and were baptized. Then indeed they had their hearts sprinkled from an evil conscience which no man could do, and their bodies washed with pure water, as a figure of the washing of regeneration, of the burial of the old man, and the resurrection of the new creature. Oh, how beautifully did all things harmonize the figurative with the real, the type with the antitype! What a glorious change, from aliens to the commonwealth of Israel, to adopted sons of God, by the word spoken, which, through their obedience, was to them the power of God unto salvation!

He says three thousand could not have been baptized by immersion in so short a time. Well let us see. One man can baptize four in one minute, by immersion, with perfect ease. (Recollect, the ceremony was brief then, simply baptism according to the commission, on the confession of faith.) That is two hundred and forty in an hour; and if there were only twelve, they could have done it in one hour and a quarter. No man knows how many there were to administer the ceremony.

The baptism of the Jailor, Acts 16. Mr. Biddle again, as several times before, states that there is no mention made that he and the apostles Paul and Silas went out either to a stream of water or to a pond. I will simply say that one statement that "John was baptizing in Ænon near Salem, because there was much water there," is as good as a hundred. I have read one of the Brethren's papers for more than a year, and read of more than a hundred different baptismal notices, and in all of these probably there was one or two in which mention was made of going to water.

He states, "According to Roman laws it would have been death to the jailor to have left the jail for any purpose whatever with one of his prisoners, and it was midnight when they were baptized." They were beaten and cast into prison un-

condemned being free citizens, and that was contrary to Roman laws. The jailor was responsible for nothing more than their safe keeping. He did not entertain any fear that they would run off; for "when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." He was over his "scare."

Paul's language in Romans 6: 4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Here, as an explanatory passage, he brings in, "For," says he, "if we have been planted together (still by baptism) in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified (still by baptism) with him, that the body of sin may be destroyed, that hereafter we should not serve sin." Here he connects the baptism with the crucifixion, and then says, "There can be no possible resemblance between crucifixion and immersion." Now, friend Biddle, you have made a clean sweep of it. I will readily succumb to your statement, and add, neither can there be any resemblance between burying and crucifixion, nor between pouring and crucifixion, nor between sprinkling and crucifixion. The fact is you have pulled down the house and buried both Paul and yourself in its ruins. You say that "Paul includes himself and the Romans in the burial." According to the third verse, he just includes, "So many of us as were baptized into Jesus Christ."

You also ask the question: "How can we reconcile the baptism *into* Jesus Christ?" One explanation will simplify all these points. In the first place if you examine the Scripture you will see that Paul does not say nor teach, directly nor indirectly, that our old man is crucified *by* baptism. Though the crucifixion, the burying, and planting had all reference to our "old man," the crucifixion is separately considered. Christ bore in his body the penalty of death that we inherited from Adam's transgression. This inheritance was our "old man" of sin, which in his person was crucified, that we in our newly regenerated man might live. Now while our inherited body of sin was crucified with him, our physical body through which this inheritance was handed down to us from Adam, is also subject to decay and death. But it has pleased the all-wise Creator to place within this mortal body, the germ of regeneration into everlasting life. Then the body of sin

being crucified with Christ, unable longer to harm this vital germ of regeneration we are planted into the garden of his kingdom on earth, so that this vital germ may grow into everlasting life while the old seed of our mortal body withers and dies. Baptism is a symbol of our planting, and of regeneration; of the burying of the old man, and the resurrection of the new creature. Therefore in the symbol of baptism we are planted together in the *likeness* of his death. Baptism is our entrance into the kingdom of Christ, and consequently we are baptized *into* Christ.

Now, friend Biddle, you sum up the ordinances of pouring and sprinkling and say, "Surely they agree in one mode as well as in one object." I cannot conceive the idea that they agree in one mode, for they are two distinct modes in themselves. In the Old Testament we have the pouring of oil, the sprinkling of purification, and the washing or bathing in water. In the new dispensation, we have the pouring forth of the Holy Spirit, the sprinkling of the blood of Christ, and the symbolic washing of regeneration. There is nothing saving in the natural element, but the pattern as handed down to us from God, and taught and exemplified by our Savior, is one of the test weights of our faith in Christ, whether we mean to learn of Christ his ways or teach him our ways.

You say, or, rather infer, further that John no doubt selected Ænon near to Salem as a place to baptize, on account of its "beautiful scenery and convenience." That might do, if the Scriptures did not state the exact reason why he was baptizing there. The remainder of the argument I will not follow. I will here submit it to the candid judgment of every reader. Love of truth has constrained me to write it. If I made any errors they were due to the inaccuracy of my understanding and comprehension. Examine it all, and hold fast to that which is good.

Beaver Ridge, Tenn.

For the Primitive Christian.

#### Duty of the Church to Her True Ministers.

Churches let your ministers be beautified with your love, that they may beautify you with their love, and also be an ornament unto you, and to that gospel which they minister to you, for Jesus' sake.

MATTHE A. WORKMAN.

Near Salem, Oregon.

Take fast hold of instruction; let her not go: keep her; for she is thy life.



For The Young.

For the PRIMITIVE CHRISTIAN.

Botany—No. 4.

Every part of a plant, from the far ends of the roots to the top leaf, is comprised of cells, very small, but in a ripe apple or mealy potato we can sometimes see them. The floury look of some fruits is due to each cell's being gorged with juice and being partly separated from the others. But we can not see them well in the wood and bark because they are packed together so closely. If four hundred cells were laid side by side, taking them out of a leaf, they would measure about an inch; but in the case flax or hemp the bark cells are nearly half an inch long and that is the reason why the fibre of the bark is so tough as to enable us to make it up into wearing material, etc.

These little cells in the leaf contain, floating in them, little green particles, to which the name of *chlorophyllite* is given; and this *chlorophyllite* is what gives the leaves their green color. The light on the leaves largely helps to make *chlorophyllite* and so gives us our green fields. If there were no light, there would be no *chlorophyllite* manufactured in the leaf cells, and the plant would be white. Now you boys and girls who have often noticed potatoes and turnips growing in a dark cellar can tell why they are not green.

Now the sap, spoken of before, goes from cell to cell, from the ends of the roots to the very top of the tree, passing through sapwood. When it gets to the leaves, it gets full of carbon and other plant food, and starts from the top down to the root again, going between the bark and the hard wood. On its way down it builds up cells, which, as we all know now, make up the whole plant.

If you will take a sharp instrument and very carefully girdle a tree, now, this spring's sap will go up the sap wood, get its load of food, start down and build up the tree till it comes to where you have girdled it where a ring of new wood is formed. Next year the sap can not get up over the girdled place, and your tree dies. While we talk of a tree growing up, really the line of growth is down.

So much for the growth of a plant.

Next we will consider the object of its growth, which, so far as the tree or plant is concerned, is to produce seed. Everything in the life of the plant tends to this end, and then its activity ceases. If you let a cucumber go to seed, that particular vine produces no more fruit of the same quality which it would have done had the maturing cucumber been pulled; and you, boys and girls, who have pretty flowers in bloom, can keep up their blossoming by using the perfect flowers in bouquets whenever you want to. Such a course will bring its reward in more perfect blooms in the future.

The above will do, for this week, and now if you will turn to Luke 19:4, you will find the name of a tree that very much resembles the mulberry tree common with us. It is evergreen and produces a fruit like the fig and is too sweet to be much eaten. What prophet was engaged in gathering its fruit?

HOWARD MILLER

For the PRIMITIVE CHRISTIAN.

Obedience to our Parents.

BY S. E. ROOP

There is no duty on earth devolving more upon us than obedience to our parents. We should always strive to do that which we think would be pleasing in their sight, and contribute most to their happiness. Let us pause one moment and consider what anxiety we have caused our parents; how many sleepless nights they have spent for us. They have watched over us during sickness and health, by day and by night, so interested were they in our welfare; and now can we be so ungrateful as to disobey their command? We don't think we could ever fully compensate them for the kindness they have bestowed upon us.

But do we avail ourselves of every opportunity to manifest our gratefulness to them? Why, we have seen some persons who, we almost had to think, delighted in being disobedient. They would attend dances, and other places of amusement, repugnant to their parent's wishes, and when reproved for it they would calmly remark, "My parents have nothing to do with me, I am my own boss." We have even heard young men, who were apparently well educated, speaking of their father in such an irreverent manner as "the old man" or "the old boss." How ungrateful of any one to thus treat his parents, who cared so much for him while he was unable to care for himself. Truly, we agree with the poet who says;

"Be kind to thy father; for when thou wert young,

Who loved thee so fondly as he?

He caught the first accents that fell from thy tongue,

And joined in thy innocent glee.

"Be kind to thy father; for now he is old,

His locks intermingled with gray,  
His footsteps now feeble, once fearless and bold;  
Thy father is passing away.

"Be kind to thy mother; for lo! on her brow

May traces of sorrow be seen;  
O, well may'st thou cherish and comfort her now;  
For loving and kind she hath been.

"Remember thy mother; for thee will she pray  
As long as God giveth her breath;

With accents of kindness then cheer her lone way,  
E'en to the dark valley of death."

Then let us resolve that what we know to be our duty shall be faithfully pursued.

Union Bridge, Md.

To Our Young Woman.

Young woman of to-day! the solemn duty, the glorious privilege, rests with you to redeem the young men of our country in your companionship from dreadful danger, and save yourselves from the heaviest part. You hold the heart-strings of our young manhood. You can wield a power greater, perhaps, than fathers' teachings or mothers' tears. Oh! use it for God; use it for purity and temperance. Demand reform—of the guilty, already sinning, immediate repentance and abstinence; and warn those in danger, so that they may know that you are watching to see if they love sin more than they do you. Do not trust your heart's affections with a man who is at any moment likely to yield to the lowest temptation and surrender his manhood. Do not trust your tender love with a man who cannot even control his grosser appetites and passions, but will risk his own health and your happiness for the idle gratification of a vicious propensity. Do not associate with a young man who drinks. These are the negatives. The positives are: Go to work actively to save; dissuade young men from doubtful courses which may lead to sin; kindly and tenderly reach forth and save the falling. Perhaps they are even now waiting for the token of loving anxiety or the word of tender rebuke that tells them that some one cares for their souls. Perhaps they are even now ashamed of their evil ways, and only need the power of some beloved voice to win them back to purity and peace. There is greater power, if wisely used, in the soft entreaty of faithful love to turn the scale of resolution, than in the taunts and sneers of profligate companions. It is a power delicate but mighty, like the sunshine; use it for God and temperance; chide and rebuke in love, as well as entreat and persuade. Induce your female friends to do likewise, and help them, and you can soon form a social sentiment and power against intemperance which will crush the demon in a year. Make the social atmosphere of your homes so pure that drunkenness will be ashamed to enter there. Oh! this is service which will make life glorious, and will save men from destruction, dignify womanhood, and glorify God.

Dare you do it?

Ask God's blessing and guidance, and begin to-day, and in his mighty power go forth conquering and to conquer.—

Watchword

—A man's wealth hereafter, is the good he does in this world to his fellow men. When he dies, people will say, what property has he left behind him. But the angels who examine will ask, "What are the good deeds thou hast sent before thee."

—MANY lose the opportunity of saying a kind thing by waiting to weigh the matter too long.



## The Primitive Christian.

MEYERSDALE, PA., MAY 16, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussion.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE EARLY CHRISTIAN FATHERS AND INFANT BAPTISM.

Brother John Hershey, of Missouri, requests us to notice in the PRIMITIVE CHRISTIAN, the testimonies for infant baptism found in the writings of "the Fathers," and to ascertain the weight of that testimony. There is a work on baptism written by Dr. Baker, and published by the Presbyterian Board of Publication of Philadelphia, which contains what is regarded as the testimonies of the ancient fathers upon this subject, and these are what we are requested by brother Hershey to notice.

Dr. Baker says, page 31, "That the testimony of 'the Fathers' in favor of infant baptism is full, clear, positive, and express. Justin Martyr, who lived immediately after the apostolic times, says in so many words, that in the earliest days of the Christian church baptism was

practiced in the place of circumcision.—Irenæus, who flourished not long after, states expressly that the church learned from the Apostles to baptize children."—Dr. Baker in the above passage of his book, refers to Justin Martyr and Irenæus as, among "the Fathers" who give "full, clear, pointed, and express" testimony to infant baptism. Why he did not quote the language of Justin Martyr and Irenæus, we cannot understand, for he quotes the words of other Fathers whom he mentions as witnesses in favor of infant baptism. As Dr. Baker does not give the quotations from Justin Martyr and Irenæus quoted by pedobaptists to prove infant baptism, we shall give what is commonly quoted as their testimonies, and our readers can judge whether they are "full, clear, positive, and express." There are two passages usually quoted from Justin to prove infant baptism.

One passage reads as follows: "And we who have approached God through him, have received not carnal, but spiritual circumcision, which Enoch and those like him observed. And we have received it through baptism, since we were sinners, by God's mercy; all men may equally obtain it."—Justin Martyr's Works, p. 140. (We make our quotations from "the Fathers," as we have their writings given us in the Ante-nicene Christian Library.) The point aimed at by pedobaptists in quoting this passage from Justin, is to prove that baptism is in the Christian system what circumcision was in the Jewish. And as infants were circumcised, so they are to be baptized. But Justin does not say that Christian baptism has come in the place of Jewish circumcision. We shall give his explanation of Christian circumcision, and from that it will be readily seen that it cannot be made to apply to infants. He thus explains it:—"Blessed therefore are we who have been circumcised the second time with knives of stone. For your first circumcision was and is performed by iron instruments, for you remain hard-hearted; but our circumcision, which is the second, having been instituted after yours, circumcises us from idolatry and from absolutely every kind of wickedness by sharp stones, i. e., by the words [preached] by the apostles of the corner-stone cut out without hands. And our hearts are thus circumcised from evil, so that we are happy to die for the name of the good Rock, which causes living water to burst forth for the hearts of those who by him have loved the Father of all, and which gives those who are willing to drink of the water of life."—Justin Martyr's works, p. 242. It is very evident that this language can be applied only to believers, and therefore Justin's view of Christian circumcision proves nothing for infant baptism.

The other passage from Justin claimed by pedobaptists to prove infant baptism, is the following: "And many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy; and I boast that I could produce such from every race of men. For what shall I say, too, of the countless multitude of those who have reformed intemperate habits, and learned these things."—Justin Martyr's Works, p. 18.

When Justin used the above words, he was discoursing upon the purity of Christ's doctrine, and the purity of life which it produces in his disciples. And he refers to the fact that some of Christ's disciples had been preserved in their pure and virgin state to the age of sixty or seventy years. The term here used to describe the age at which these persons became the disciples of Christ, it will be noticed, is *childhood*, and this is not by any means limited to infancy, but is often applied to youth, that age at which they can be taught. Hence the Apostle Paul in speaking to Timothy, says, "From a child thou hast known the holy Scriptures." 2 Tim. iii. 14. So the passage can mean no more than that the persons referred to became disciples in their youth by voluntarily surrendering themselves to Christ. Dr. Doddridge, a pedobaptist writer, in referring to the passage in Justin, under consideration, observes, "But this may only refer to their having been early instructed in the Christian religion."—Hinton's History of Baptism, p. 227. There are many disciples of Christ now who became such in their childhood, by an exercise of faith in connection with their baptism. And are these testimonies from Justin, quoted by pedobaptists in favor of infant baptism, "full, clear, positive, and express"?—They surely are not. There is nothing in them in favor of infant baptism.

We shall now show that Justin's testimony is plainly against infant baptism. In his explanation of the way in which Christians commenced the new life, he says: "I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are instructed to pray and to treat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive

the washing with water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.'—John iii. 5. . . . . And for this [rite] we have learned from the apostles thus reason. Since at our birth we were born without our knowledge or choice, by our parents coming together, and we were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe," &c.—Justin's Works, pp. 59, 60.

Does not this account of the manner in which Christians dedicated themselves to God, show plainly that infants were excluded? 1. The reader will notice that Justin says, "We dedicated ourselves to God." There is no intimation that they dedicated their children to God in baptism. 2. He says, "As many as are persuaded and believe that what we teach and say is true, and undertake to live accordingly, are instructed to pray," &c. By this we see they were not infants. 3. Those that were dedicated and baptized, desired to become thereby the "children of choice and knowledge." But infants neither choose baptism nor receive knowledge, and therefore infants are excluded from those baptized in Justin's time.—But perhaps our pedobaptist friends may say, Justin was only describing the dedication and baptism of adults or believers, and because infants are excluded from those whose dedication he describes, it does not follow that there were no infants baptized. Let it be particularly noticed that Justin promised to relate the manner in which they dedicated themselves to God. Now if some dedicated themselves to God, while others were dedicated by their parents; if some chose a Christian life and voluntarily engaged in its duties, while others were made Christians by the will of their parents, and of necessity, then were there evidently two ways of being dedicated to God, and Justin should have described both to fulfill his promise. But it is very evident in the simple manner in which he describes their dedication, and connects it with baptism, that there were no infants baptized by the body of Christians with which he was connected, and which he represented.

We proceed to the testimony of Irenæus. Dr. Baker does not give it, but we shall. The testimony of this Christian Father, which is claimed by pedobaptists to prove infant baptism, is the following: "Being a Master, therefore, he also possessed the age of a Master, not despoised or evading any condition of humanity, nor

setting aside in himself that law which he had appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to himself. For he came to save all through means of himself—all, I say, who through him are born again to God—infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those of this age; being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an example to youths, and thus sanctifying them for the Lord. So likewise he was an old man for old men, that he might be a perfect Master for all, not as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise."—Irenæus' Works, vol. i. p. 199.

This passage in Irenæus can only be made to favor infant baptism on the supposition that the words "born again" mean baptize, and it is not at all probable that this is their meaning. The phrase, baptized through Christ unto God, seems to convey no intelligent or Scriptural idea. Many eminent pedobaptist scholars have declared their belief that this passage in Irenæus has no reference to infant baptism. Dr. Doddridge, an eminent dissenting minister, and author of *The Family Expositor of the New Testament*, says on this passage, "We have only a Latin translation of this work; and some critics have supposed this passage spurious; or, allowing it to be genuine, it will not be granted that to be regenerated always in his writings signifies to be baptized."—Hinton's History of Baptism, pp. 227, 228. Dr. Knapp, of the Lutheran Church, in his *Christian Theology*, a popular work, says, in referring to infant baptism, "Some have endeavored to find evidence for this practice even in the writings of Justin the Martyr and Irenæus; but they are not sufficiently decisive on this point."—Knapp's Theology, p. 495.

We have now given the passages from the writings of Justin Martyr and Irenæus, the two ancient Fathers first named by Dr. Baker, which are claimed by pedobaptists as testimony in favor of infant baptism. And these passages, instead of containing testimony "full, clear, positive, and express," as Dr. Baker would have his readers believe they do, when looked at in connection with the general teaching of their authors, and in connection with the fact that some eminent pedobaptists regard them as unsatisfactory testimony, must be regarded by candid and unprejudiced men as containing no proof in favor of infant baptism.

The declaration that Dr. Baker makes in saying that "Irenæus, states expressly that the church learned from the apostles to baptize children," since he gives no reference to the place where it may be found, and since we find it quoted by no other pedobaptist author, neither find it in the writings of Irenæus though we have searched for it, does not seem to be warranted by facts or testimony.

After Justin Martyr and Irenæus Dr. Baker introduces Tertullian. This ancient Father lived in the latter part of the second century, and he is commonly regarded as an opponent of infant baptism. And if he opposed it, it must have existed in his day, say the advocates of infant baptism. In his work on baptism he says: "According to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. . . . . The Lord does indeed say, 'Forbid them not to come unto me.' Let them 'come,' then while they are growing up; let them 'come' while they are learning, while they are being taught whither to come; let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to the remission of sins?" Tertullian's Works, Vol. 1. p. 253. Different views of Tertullian's meaning obtain among men. There are baptists and pedobaptists who do not think that Tertullian has reference to babes in the foregoing passage, but to little children. Such do not regard his language as conclusive proof that infant baptism had then been introduced. As we however find infant baptism in the third century in the time of Cyprian, it may have had its commencement in the time of Tertullian. But whether infant baptism existed in the time of Tertullian or not and whether or not he was alluding to infants when he spoke of "little children," it is evident that he did not believe infant baptism to be in accordance with the principles of the gospel. He speaks of faith being "tied to the necessity of baptism."—Tertullian's Works, p. 248. By this language we presume he means, that faith and baptism are connected, or, that the former is necessary to the latter. And this doctrine is against infant baptism. And so it is highly probable that Tertullian's opposition to infant baptism was not simply on the ground that infants were too young, but on the ground that they lacked the Scriptural qualifications of proper subjects for baptism.

Dr. Baker next introduces Origen, as a witness for infant baptism, and gives the following as passages occurring in his writings: Infants also by usage of the church are baptized." "Infants are baptized for the remission of sins." "For



this also it was that the church had from the apostles a tradition or order to give baptism to infants." Work on Baptism, p. 35. It is said that the writings of Origen have been much altered. But admitting the foregoing quotations to express his sentiments, it will be noticed that there is no reference in them to Scriptural authority for infant baptism. He refers to it as a *tradition* from the apostles, and as a *usage* of the church.—Now as Origen was apparently giving the authority for infant baptism, it is to be presumed that if he would have claimed Scriptural authority for it, he would have given that authority. And as he did not give it, he could not, we think, have claimed it. And had there been connected with infant baptism the importance that Origen and others who regarded it as designed for the remission of sins thought there was, it would not have been omitted in the Christian Scriptures, and left to depend upon tradition. Again: Origen's testimony is not earlier than the third century; and by this time infant baptism had been introduced into the church, not by apostolic authority, but as an innovation on apostolic order. And its existence in the third century under the circumstances under which we find it, is evidence against its apostolic origin, rather than in favor of it, as we shall show in our remarks upon the testimony of Cyprian, which will be next examined.

Dr. Baker next mentions Cyprian. He lived in the third century. It is very certain that infant baptism existed in the age in which this Father lived. But that it had existed in the church from the time of the apostles to the time of Cyprian is by no means certain. Indeed, we think it is certain that it had not. He has been called by some antipedobaptists the father of infant baptism. But whether he was the father of it or not, it is very evident that infant baptism was very young in the age of Cyprian. We call the special attention of our readers who would ascertain the real force of the argument from the Fathers for infant baptism, to what was said by Cyprian and his colleagues in council concerning it. If this is duly considered, it will show, we think, to the candid inquirer, that infant baptism is an innovation or an unwarranted change introduced into the church after the apostolic age, and not long before the age of Cyprian.

Fidus, a bishop of the time of Cyprian, was perplexed about several subjects, and among them that concerning the age at which an infant was to be baptized. He stated his difficulties to a council of sixty-six bishops, in a letter. Cyprian was in the council. The difficulties of Fidus were considered, and we have in the works of Cyprian the reply of the council at length. We can give but a small part of

it. In reply to Fidus the council says: "But in respect to the case of infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized or sanctified within the eighth day, we all thought very differently in our council. For in this course which you thought was to be taken no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. . . . For, with respect to what you say, that the aspect of an infant in the first days after its birth is not pure, so that any one of us would still shudder at kissing it, we do not think that this ought to be alleged as any impediment to heavenly grace.—For it is written, 'To the pure all things are pure.' Nor ought any of us to shudder at that which God hath condescended to make. For although the infant is still fresh from its birth, yet it is not such that any one should shudder at kissing it in giving grace and in making peace; since in the kiss of an infant every one of us ought, for his very religion's sake, to consider the still recent hands of God themselves, which in some sort we are kissing, in the man lately formed and freshly born, when we embrace that which God has made."—The Works of Cyprian, vol. i. pp. 196, 197.

The difficulty of baptizing very young infants was not what was the principal trouble with Fidus, but as it was the practice of the church to give the Christian form of salutation, the holy kiss, to those baptized. Fidus thought that as it was repulsive to the feelings of some to kiss an infant within the second or third day after its birth, that infants at that age should not be baptized. This was the difficulty, and to meet it, the answer of Cyprian and his colleagues was framed. And how did the college of bishops answer Fidus? They justified the baptism of very young infants. And by what arguments did they justify it? They neither directly referred to any Scriptural authority for the practice, nor to any precedent in the history of the church. They used far-fetched arguments, and vague inferences. They refer to the passage, "Unto the pure all things are pure," Titus i. 15, and to the case of Elisha, laying himself upon the infant son of the widow to bring him to life, arguing from the last case the spiritual equality between infants and adults. They used the arguments they did in the absence of anything better. It is evident there was no precedent or example known to them in the previous history of the church of baptizing infants so young, or they would have referred to it. But had infant baptism existed in the church from the beginning,

cases would have frequently occurred, owing to sickness and other circumstances, requiring baptism "within the second or third day after the birth of the child," as the one referred to by Fidus. But no case is cited by the college of bishops.—Dr. Baker quotes both Irenæus and Origen as saying the church learned infant baptism from the apostles. If so, the church had practiced infant baptism for about two hundred and twenty years, for it was about that length of time from the time the apostles first preached the doctrines of Christianity, until the decision of the council of Carthage, which assembled A. D., 256. Now is it not remarkably strange that infant baptism should have existed two hundred and twenty years in the church and yet Fidus knew not whether an infant two or three days old should be baptized, and the sixty-six bishops in council knew of no case as a precedent to refer to, when answering the doubts and difficulties of Fidus? This bishop thought that infants should not be baptized until they were eight days old; while Cyprian and his colleagues in council believed they might be baptized at any age. This conflicting opinion upon a matter of the kind under consideration, and the manner in which the bishops reasoned upon the case, two hundred and twenty years after the Christian church was established, shows most conclusively that infant baptism in the time of Cyprian was a new thing, and that there was nothing settled in regard to the age at which infants were to be baptized. For if infant baptism had been as long in existence at the time of Cyprian as pedobaptists contend it had been; and had it prevailed as universally as they think it had, how are we to account for the ignorance of Fidus upon the subject, and for the manner in which the bishops treated the subject, in removing his doubts about the propriety of administering it to infants before they were eight days old? We cannot satisfactorily account for them on pedobaptist ground; they can only be accounted for satisfactorily on the ground that infant baptism had not long been practiced, and that it had not extensively prevailed.

The idea that we advanced in the close of the last paragraph that infant baptism though practiced in the third century, was neither apostolical in its origin, nor universally practiced in the church in that century, is greatly confirmed by the testimonies to infant baptism that we find in the fourth century. We find there was the same want of any settled or universal rule in regard to the age at which infants were baptized in the fourth century that we found existed in the third. Gregory Nazianzen, bishop of Constantinople and a Greek Father lived in the fourth century. He was an eminent and influential bishop in his day. In one of

his orations, as they are called, when warning against delaying baptism, he gives a question as if addressed to him, and answers it. The question and answer are as follows: "What say you to those who are as yet infants, and are not in capacity to be sensible either of the grace or the miss of it? Shall we baptize them too? Yes, by all means, if any danger makes it requisite. For it is better that they be sanctified without their sense of it, than that they should die *unsealed and uninitiated*. . . . As for others I give my opinion that they should stay three years or thereabouts, when they are capable to hear and answer some of the holy words." Wall's History of Infant Baptism, Vol. 1, p. 179. Here we have the opinion of the great Gregory, that except in cases where "danger makes it requisite," the baptism of children should be deferred until they are three years old, "when they are capable to hear and answer some of the holy words." Is not this proof conclusive that the baptism of children was something for which there was no established law either human or divine? There was nothing yet in the fourth century explicit, definite or uniform in regard to it. There was as much want of any knowledge of a definite age at which to practice it, among the Greek Fathers in the fourth century, as there had been with Cyprian and the Latin Fathers in the third century. And this want of knowledge in regard to it, shows that it did not originate with the apostles, but with men long after the apostles.

We have now noticed the testimonies of the Fathers which are commonly adduced to prove infant baptism. These testimonies are quoted by Dr. Baker, and he pronounces them, "full, clear, positive, and express." But those testimonies, instead of containing proof of the divine authority for infant baptism, when looked at in the light of the circumstances under which they occur, and of the facts with which they are connected, rather contain proof "full, clear, positive, and express," against its divine authority, and in favor of its human origin, as our examination of the subject shows.

## Gleanings and Gittings.

"BROTHER, I will tell you that Jonathan is getting the same paper you are sending to me. If you please, stop my paper." Kind sister, we would be pleased to grant the request, but we must first know the name of your post-office. Will you send us a postal card bearing your name and address. B.

THE PRIMITIVE CHRISTIAN, from No. 19 to the end of the current volume, will be sent for 90 cents; or from No. 24, the time of the A. M. for 1876, for 75 cents.

As the following notice of the death of our beloved brother, Jacob Spanogle, came a little too late to find room in the proper department for such notices, and as it was accompanied by a request for early insertion, we give it space here.

B.

### In Memory of Bro. Jacob Spanogle.

BY J. P. BERTIC.

Bro. Spanogle's sudden departure from earth to the spirit world, has not only caused a deep feeling of sadness to rest on his bereaved family, but also on the church and on the business circle with which he was so prominently identified. He was born in Germany Valley, Huntingdon Co., Pa., on the 13th of Nov., 1814, and died of "Heart disease," in Philadelphia, Pa., on the 19th of April, 1876, at twenty minutes past one o'clock A. M., aged 61 yrs. 6 mo., and 6 days. He was away on business for nearly two weeks, and on his return had arrived in the city. While walking to the street cars, he was taken ill, and fell to the pavement insensible. He was picked up and taken to the Philadelphia hospital till his family was informed, who removed him to his home, where he spent the few remaining hours of his life in intense suffering; but death soon came to his relief, removing him to a land free from pain and death. He never once murmured during his sufferings.

His father's family has always stood favorably identified with the church. His father, Andrew Spanogle, whose zeal and energy will be remembered by many at the mere mention of the name, is now superannuated.

Brother Spanogle, following in the footsteps of his father, at the age of 25 chose the Lord as his portion, and took the cup of salvation. As his life advanced he manifested more zeal for the cause of Christ, ever anxious and ardent in the service of the Master.

He served honorably and efficiently as a minister for 30 years. Nineteen years of his ministry were fulfilled in Huntingdon, Perry, and the adjoining counties of middle Pa. Often have we conversed relative to the hardships of a minister's life in those mountainous districts. In the spring of 1865 he moved to Phila., Pa., where he served during the remaining years of his life, eleven years, in the ministry, loved and respected by all who had a true desire to see Zion prosper. His house was oft a home for the homeless. His door was one from which the poor and needy were not turned empty away. Many of the brethren who read this will bear testimony of the hospitality of his house. Illustrative of the esteem in which he was held, we will say that during the forenoon of the day of the funeral, five hundred persons were in to view the body. When the Sunday School children were in to see his face for the last time, one little boy, though not related, was heard to exclaim, "He was the dearest grand pa ever I had." He was very fond of children, uniformly kind to them, and the Sunday School will miss him as well as the church. Were it not that we know that the Judge of all the earth will do right, this dispensation of God's providence would fall

with more crushing weight; but feeling that God knows best, and will only do good and not evil, we try to say, "Thy will be done."

The funeral services, in Philadelphia, were conducted by Eld. Isaac Price, assisted by Bro. J. T. Myers and the writer, from 2 Cor. 5: 1; and in Germantown, by the same parties from selections from the 15th chapter of 1 Corinthians.

After these services his body was laid to rest among the father's of the church in America, there to await the call of the resurrection morning. During the two years in which we labored together in the cause of Christ, I always found him on the side of pure Christianity, ever faithful and ever bold to assert his convictions of right, and always ready to battle against error and corruption. Those who knew him best loved him most. May God's comforting grace rest on the bereaved family and church is our prayer.  
*Phila., Pa., May 9th, 1876.*

Bro. H. P. Brinkworth, Jewell Centre, Kansas, says: "If you get any of the Brethren's tracts or papers on hand, and can send them to me, please do so, as they are much needed here, there being but little reading matter here, and I would much like some in our little Sunday-school which I am laboring hard to build up for the advancement of Christ's kingdom here on earth. Brother S. C. Stump, from Falls City, is with us now in the west, preaching. He baptized five last week, making 10 since Bro. Bailly's report, and two are now candidates. Oh! let us thank God. At our council while Bro. Stump was here, there was a choice held for two speakers, the lots falling on Bro. Hiram E. Faidly, formerly from the Elk Lick congregation, Somerset county, Pa., and your unworthy correspondent. We feel that we need the prayers of the church to God in our behalf, for we are weak.—Oh, pray for us; pray without ceasing.

Fraternally,  
H. P. BRINKWORTH.

E. W. FLORY, Willow Springs, Kansas, May 1st, 1876, says: "The weather is rather wet. We had a mild winter, but a rather cold and wet spring; but it is warm now. The people are planting corn. There is not very much planted yet, on account of the wet weather. Trees are putting on their summer dress.—Wheat and rye look very well—better than for several years; oats look well; peaches are partly killed; apples and cherries promise a full crop, if nothing happens then yet; wild fruits promise a good crop. Health is generally good.

A SUBSCRIBER, LaPlace, Ills., May 1st, 1876, says: "We have had a very wet spring so far, yet many of the farmers are plowing for corn. A few are planting.—Health seems to be pretty good in this part of the country. Brother J. W. Stein, on his way homeward, stopped with us a few days. We had the satisfaction of hearing him preach one sermon at LaPlace meeting house, where he told us many things pertaining to the salvation of souls. May the good seed sown take deep root in every heart, spring up, and bring forth much fruit."

Bro. J. D. Veach has changed his address from Mt. Etna, Iowa, to Adell, Dallas county, Iowa.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## Genesis and Exodus.

In No. 17, page 270, in brother Mishler's "Epistolary," it is stated that the "River Brethren," "originated from the Old Brethren." Such does not seem to be the fact. My ancestors "had perfect understanding of all things from the very first" pertaining to this sect, and according to their version the founders were never united with the Brethren. They had no secessions from the Brotherhood until after they had asserted themselves as an independent sect, and had made public declaration of their tenets; and then only of such who were stimulated by a love of notoriety and a desire to preach. "The lump" seems to be better than the "first-fruit." Rom. xi. 16.

It is further stated that one of the factions which seceded from the "River Brethren," is called the "Princers." This rupture was the offshoot of desire for pre-eminence, and not of disparity of doctrinal views. It is the old, old story—better first in a lower kingdom than second in a higher. What they call themselves I do not know, but they are popularly known as "Brenserites," because Matthias Brenser was the ruling spirit of their revolt, and in the head and heart and front of their organization. He looks like an old prophet—some fiery Tishbite—triumphant of Scripture, and terribly eloquent, especially when he stands on Mount Ebal. I have known him from childhood.

They have few secessions in this community, owing no doubt to conflicting elements in their fraternity, namely—their caustic criticisms and caricatures of other denominations, and their eclectic theology. The one element awakens dislike, and the other inclines people to cork new wine into old bottles. They have powerful ministers, mostly of the Sinaitic stamp, who denounce what they oppose with an energy that might make the "ribs of nature break."

In their views of justification by faith they are decidedly Latheran. They regard the Old Brethren as no better than a catacomb of religious mummies, and seem in their glory when at dagger's point with them. I speak of them as a body, and am happy to say there are not a few noble exceptions. They dispense with the Lord's Supper, as do also the River Brethren. They dress like the Brethren, but are much less strict in relation to legal principles. In nothing do they so tax the patience of the Brethren as in their persistent misrepresentation of our views of the remission of sin. Because we place baptism antecedent to remission, they insist that we also make the *character* which qualifies for Heaven dependent upon the same condition; whereas it is not possible for them or any other sect, to insist on a *completeness* of holiness as to its quality, as the fruit of repentance and faith, *which we do not regard as essential to a right reception of baptism*. But remission of sin, while related to holiness, is not of it. It changes not his person, but his relation. It is a *Divine act* *manward*, and not a *constitutional element* in the new creature. If it were subjective and constitutional, it would necessarily precede baptism. The child has no *organic* accretion after it becomes a member of

the family. Remission is wholly a matter of faith, and not of emotion. No one can know whether he is forgiven till the *fact* is *communicated*. We can have no sense of the *act* of forgiveness, only of the *fact* of being forgiven. All the feeling possible is "*the joy of faith*," in relation to the *fact* *objectively transacted*. Holiness first, then baptism, then remission.

C. H. BALSBAUGH.

Union Deposit, Pa.

## Sabbath School Organization.

The members of the Plumcreek district met on the 20th of March for the purpose of organizing a Sabbath school. The following brethren were elected for officers and teachers: Superintendent, R. T. Pollard; Asst. Supt., Lewis Kimmel; Secretary, A. E. Gockley; Librarian, C. B. Kimmel; Treasurer, Peter Shaffer; Teacher of Infant Class, sister Hannah Kimmel; Second Testament Class, Jobn Miller; First Testament Class, Jacob Kelso; Bible Class, Lewis Kimmel.

There was also a committee appointed to get books for the library, and papers to be distributed among the scholars every other Lord's day. This committee consisted of Lewis Kimmel, Jacob Kelso and Geo. Clark.

There seems to be quite an interest manifested in this community in favor of Sunday-schools. We have collected \$12 to purchase a library; and trusting that much good will result from our labor, we will try to diligently instruct the youth in the true ways of God.

A. E. GOCKLEY, Sec'y.

Elderton, Pa.

## Huntingdon Normal School.

## LOCATION.

This school was opened Apr. 17th, 1876, in the Pilgrim Building, Huntingdon, Pa. Huntingdon, the county-seat of Huntingdon county, is a town of about 5000 inhabitants, pleasantly located on the Juniata river. It is on the main line of the Pennsylvania Central R. R. about 97 miles west of Harrisburg and 150 east of Pittsburgh. It is also the northern terminus of the Huntingdon and Broad Top R. R. 52 miles from Bedford and 89 from Cumberland, Md. The rail-road facilities are all that could be desired. The health and morals of the place are as good as can be found anywhere and much better than in most towns of the same size.

## CALENDAR.

The school year embraces 46 weeks and is divided into 4 terms of ten weeks each and one term of 6 weeks. The terms will begin on the following days:

Aug. 1st, 1876, Institute Session, 6 weeks.
Sept. 12, " Fall Term, 10 weeks.
Nov. 21, " Winter Term, 10 weeks.
Feb. 6, 1877, Spring Term, 10 weeks.
Apr. 17, " Summer Term, 10 weeks.

There will be a vacation of one week at the Christmas Holidays. With this exception the school will be in continuous session from Aug. 1st, until the latter part of June following. Students can enter at anytime, but it is advisable to enter at the beginning of a term.

## EXPENSES.

Tuition, per week, \$0.70. Boarding in private family, per week, \$3.00. Tuition due one term in advance. A liberal discount will be allowed when payment is made for more than one term in advance.

The above rates are considerably lower than at most schools of the same grade. Students who prefer to board themselves or board in clubs can rent rooms suited to their purpose.

## INSTITUTE SESSION.

The Institute Session of 6 weeks, beginning Aug. 1st, will accommodate teachers of Huntingdon and other counties, who may wish to review preparatory to annual examination. The school will not, however, be restricted to students of this class but will be opened for all who may desire to enter. Teachers who have more than the 6 weeks to spare can remain during part of the Fall term.

## COURSE OF STUDY.

The course of study will embrace the branches taught at our best State Normal Schools and will be adapted, as far as possible, to the wants of those in actual attendance at any given time. Sound and thorough instruction will be given in all the branches taught, and it will be our aim to extend the course of study until it shall include all the requirements of a liberal education.

## REFERENCE LIBRARY.

Students will find in the reference library Webster's New Unabridged Dictionary and also two complete Cyclopaedias of universal information.—Appleton in 16 large Vols. and Chambers in 10 Vols. Works like these cover the whole range of human knowledge and are indispensable to the student. The above, with several other works yet to be purchased or donated by generous friends, will give us a reference library that will compare favorably with those found at some of our State Normal Schools. If any of our liberal minded educational friends feel like aiding the cause they can do it in this particular, by donating books or that which may be turned into books. In that event their liberality will be acknowledged and recorded and will be a source of pleasure and profit to the youth who may come here for instruction.

## READING ROOM.

We have also the facilities for fitting up a first class reading room, which will enable students, without expense, to keep themselves posted on the current events of the day, whether in the fields of science, literature, art, politics or religion. The publications now at hand, or accessible, are three or four dailies, such as the New York Tribune, The Witness, the Graphic, a number of excellent weeklies, both secular and religious, pictorial, and otherwise, and several of the leading magazines, including Harper, Lippincott, Scribner and the Popular Science Monthly. Others can be procured.

## RELIGIOUS ADVANTAGES.

There is a comfortable church room in the Pilgrim Building which will answer for a chapel and in which religious services are held twice per week, at present,—preaching every Lord's Day and prayer-meeting one evening during the week. Sunday school and Bible classes will be organized. It is expected that students from abroad, especially members of the Brethren or German Baptist church, or the children of members, will frequent these services, and it is believed that such will find the meetings both pleasant and profitable, an uplifting power and a needed means of grace. Although no attempt will be made to teach or enforce

sectarian dogmas or doctrines in the classroom, yet we have no sympathy with that pernicious system of education which confines itself to the training of the intellect and endeavors not to awaken and call forth the higher and holier impulses of the soul. Hence we shall employ every proper means to lead our pupils to realize in the deepest possible sense that the fear of the Lord is the beginning of wisdom.

REMARKS.

Students on reaching Huntingdon should inquire for the Pilgrim Building, corner of 14th, and Washington St. Better take the omnibus, which will be found in readiness at the depot. Students should let us know when they expect to arrive and what accommodations they would like to secure on their arrival. Correspondents upon all matters pertaining to the school or the cause of education is solicited, especially from those who have children to educate or who are interested in our work—a work which will, we trust, meet the approbation of all good men and women and receive the coveted blessing of him whose righteous will we desire to make our sovereign Law. For further particulars, address, J. M. ZUCKER, Principal, Huntingdon, Pa.

MAPLESHADE, near Parsons, Kan. }  
April 30th, 1876. }

Dear Brother Quinter:

Your kind offer to send the PRIMITIVE CHRISTIAN for the current year gratis I accept under the present circumstances with thanks. But your request for me to write for your periodical surprises me, as the English is not my native tongue, and in other knowledge indispensably necessary to authorship, I am wholly untutored. Yet in the face of all these obstacles, I will transmit a few thoughts, which, if approved of, may appear in the PRIMITIVE CHRISTIAN. It is to illustrate the faith in God's providence and goodness with which Christians should be filled as with their own life-blood.

When a youth in my own native country (Switzerland), I read and studied the lives of the church fathers, of which I will try and translate from the original the following:

The Bread of Iodokus.

Iodokus, a servant of the Lord, lived in the 2nd century, in Syria. A great famine ravaged the country. To test his servant's purity, the Lord sent his poor to Iodokus to implore his charity.

"A poor man is at the door, steward; he is hungry and asks for bread, was Iodokus' summons to the housekeeper.

"Master, but one loaf remains of all our store."

"Give always, says the Abbee; the Lord will provide—he who feeds the raven. Divide the loaf into four. Feed the poor man, and there remains a piece for you and one for me and one for our faithful dog."

And the steward gave it. Soon another beggar came, hungry, naked and bare.

"Give him my morsel, good steward; the Lord will provide, who feeds the ravens."

And the steward gave it. And again God sent the poor, forlorn and given to extremities.

"Give always, good steward, give him

your piece; the Lord is good, he will provide."

And the steward gave his piece.

And the fourth time, starving, sick and cold, the beggar made his appearance.

"Good steward, give him the dog's piece. Give always, and put your trust in God; he will never forsake us."

And the steward gave the last piece of bread.

Iodokus spent the night wakeful with his God alone. With the light of morning he saw two boats laden with bread and fruit and oil and wine lying in the river, on whose banks his cabin stood.—On the beach stood planted a white flag, inscribed in gilt letters with these words: "Four times thou hast fed me on thy last loaf." Trust in him who feeds the raven." E. RORSCHACH, Sr.

GREENWOOD, Cass Co., Neb. }  
March 27, 1876. }

Editor Primitive Christian:

As I see calls from all parts of the west for preachers, I thought I would send in a request from this part of the country. Although I am not a member of the church, I claim to be a Christian, and am ever ready to hear the word of God from any one, and will endeavor to weigh, prove, and ponder with an unselfish heart.

In behalf of my wife, and several others of her brethren and sisters, I would make the request, that, any preacher passing through here shall stop off for a even and preach for us. Also, if any preacher wishes to locate in the west, he could not do better than to come here and stop with his brethren and sisters, and look at this country. It is a beautiful country. The soil is of the best, and there is no better locality in Nebraska, that I have seen or heard of. The church membership is small, but a splendid field of labor. The harvest is ripe for the reapers. "Come over and help us." Anyone wishing to correspond, can do so by addressing any one of these members or myself. J. Boyer or A. Suthin, Elmwood, or Moses Keefer, Greenwood, all in Cass county, Neb.

There are twelve members of the church in the county, that I know of; there may be more. The brethren have been calling on preachers at Falls City, (Stump, Foreney and others,) all winter, but they have had so many calls that they could not come.

A. W. AUSTIN.  
Greenwood, Cass Co., Neb.

On the Death of Alice Belle Younce.

In the lower Twin district of the church in the town of Camden, Preble county, Ohio, Alice Belle Younce, daughter of Wm. and Susannah Younce, departed this life on the 7th of January, 1876, aged 13 years, 6 months and 26 days.

For nearly four weeks she suffered extremely with typhoid pneumonia; but she bore her sufferings with remarkable fortitude and resignation for one so young. Her great concern was that she might recover to be a help to her dear mother, often expressing a desire to assist her when her enfeebled hands were trembling with disease.

Alice was a lovely child being endowed by God with beauty of mind as well as of person. Kind and obliging, quick and ever ready to assist those who might need

her assistance, she gained and kept a great many friends, especially among her little school-mates. During her illness she often named each one of her many young friends that she had attended school with in Dayton, Ohio, and expressed a strong desire to see them, for she remembered and loved them all. About ten days before her death, while all around her couch were bathed in tears, thinking her end was at hand, the writer of this sketch said, "Allie, if you die, do you think you will go to heaven?" "Oh, yes; but I think I will get well." "But if you should not, Allie, you know Jesus will take you?" She looked up quickly and confidently replied, "Yes, but I think I will get well;"—so strong was her desire to live for her mother's sake. At one time her mother pressed her lips to hers, when she said, "I want to kiss Ma again—you are so good to me." A few days before she died, she clasped her hands, and her lips moved as if in prayer. Her weeping mother listened and caught the sounds gently whispered, "Our Father who art in heaven." A few moments before her spirit was released her breathing became hard and labored, when she closed her eyes, then gently opened them, when her breath came easy and calm; then she folded her little pale hands across her breast, and one of the sweetest, most heavenly smiles swept swiftly across her face, lighting it up with the look of an angel, leaving its impress there even after she had ceased to breathe, while her freed and exultant spirit winged its flight on angel pinions to the paradise of God. "Thus he giveth his beloved sleep."

Her funeral discourse was preached by brethren David Flory and Joseph Eikenberry, from 1 Thess. iv. 13, 14, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him."

MARY E. THOMAS.

OTT, Coos Co., Oregon.

Dear Brother Quinter:

Please say to your readers that a very sad accident occurred among us on the 27th of March, 1876. Our young friend Jeremiah Barklow, aged about twenty-three years, while engaged at brother Hooyer's saw mill on the Coquelle River, and in assisting to get a log out of the boom, was killed by one of the irons that fastened in the end of the log, jerking out at the tightening of the rope, and striking him on the head. By this painful occurrence a young sister in the Lord has been bereft of a kind husband, who only two weeks and six days prior to this had been joined together in holy marriage bonds, and many relatives and friends were made to weep at the sudden and unexpected departure of one who, only a few moments before was in the enjoyment of good health, with perhaps as fair prospects for staying on earth many years as any of us. But how often and how soon our fondest anticipations of earthly happiness are gone. "God's ways are not our ways." Hence the silver cord is often severed when we least expect it.—Funeral services by the Brethren, to many sympathetic relatives and friends who, we trust, will profit by the solemn occa-



sion, and especially do we feel to say to our departed friend's relatives who are yet waiting for the "more convenient season," that you are living in jeopardy every hour; for we, like many that have been called to eternity, neither know the day nor the hour, much less the manner of our death. "Repent and believe the gospel," is your reasonable duty.

J. H. ROBERTS.

TIME, Pike Co., Ill. }  
March 14th, 1876. }

In No. 15 is an article in answer to the question, "How is this?" which I think is a word spoken in the right place and time. I think, with brother Ebersole, that, if there was a will, all calls could be filled. The way to spread the truth is, to go to the east, west, north, and south, and preach Jesus and him crucified. As the gospel door is still open and no man is able to shut it, let all work while it is day. As I read of so many different calls for preaching, and as many of them are responded to, I thought it would not be amiss to ask the Brethren to remember us, as we live about 20 or 25 miles from any organized church. There are 5 members of us; but in order to hear any preaching we have to go from 20 to 40 miles. I pen these lines, hoping and praying that the brethren will remember us in our isolated condition. Oh, remember us; and come and preach for us. We have a great many things to contend against, and many to contend for. The world the flesh and the devil create a perfect babel concerning spiritual things. I am asked a great many questions concerning the faith and practice of the Brethren. I always try, by the assisting grace of God, to give the best light I can in my weakness. I distribute my papers among my neighbors, knowing that even a very small light in a very dark place will shine.

SARAH SCOTT.

REMARKS.—We sympathize with sister Scott. We imagine we can see her, and the members with her, in their isolated condition. Seventeen years ago we spent a lonesome year at Milton, a few miles east of Time. During that year we were principally among the people who call themselves Disciples. They were very kind; and in many respects their teaching was so much like that of the Brethren, that we, to some extent felt at home among them. But there was still something—yes, several things—lacking. We did not find that self-denying spirit among them that is characteristic of the true children of God. Neither did we find them faithful in observing the ordinances of the Lord's house, according to their teaching. There was no correct baptism nor Lord's Supper, no feet-washing, no salutation with the holy kiss, no anointing of the sick oil in the name of the Lord. We remember how we wondered how a people could preach so much truth and practice so much error; and how we wished that some of the brethren could be induced to come there to preach the whole truth, and practice accordingly. But all was hopeless, as we did not then have the

means of becoming acquainted with the whereabouts of the Brethren that we now have through our periodicals; and, although we liked the place, we left in pursuit of the true people of God. We imagine that the condition of sister Scott, and the members with her, is much the same. But it strikes us that Brother Wolfe and his colleagues in Adams Co., and the brethren in Macoupin county, could arrange to have regular meetings now in the neighborhood of Time.

Nine years ago we preached a few times at Milton, in the Disciple house, and we were much pleased with the interest that was manifested, and with the hearty invitations to return or to make arrangements with the brethren to have meetings there. This was about the time we left Illinois, but we wrote to Bro. Wolfe, of Liberty, and Bro. Gibson, in Macoupin county, in reference to the matter. It seems, however, that there was nothing more done in the way of preaching the gospel to these people. Why this is so we cannot tell; but we would advise the members at Time to open up correspondence with the ministers in the surrounding congregations, and to continue to invite and urge them to come, and we believe that their importunities will be regarded and their petitions considered and answered. What say you, Bro. Wolfe? How is it, Brother Vaniman? B.

#### Railroad Privileges.

I have made arrangements with the Grand Rapids Ft. Wayne and Richmond Railroad Company for half fare, for all that travel on said road for Annual Meeting. This is the agreement: "German Baptist Annual Conference Meeting to be held at DeGraff, Ohio. Limits return certificate, June 10th. 500 certificates needed. Cost of same to be paid by Conference. Return certificates to be signed by secretary of the meeting. This arrangement to benefit those paying full fare to Winchester." Now brethren, I promised the Company to call on all to use their road for your benefit and the Company's. This arrangement is certain between Grand Rapids and Richmond, from any station. Ask no question. When you go, pay full fare, but on your return have your certificate signed as mentioned. I will furnish the return certificates at the meeting. Winchester is on the Bellefontaine Railroad.

Lowell, Mich.

GEORGE LONG.

#### A Correction.

Brother Quinter:

I hereby inform you that there is a mistake in the announcement of our lovefeast, which is to be on the 3rd and 4th of June.

You have it in this week's paper the 23rd and 24th, which is wrong. Please correct it in next week's paper. The 3rd and 4th of June, 1876, is the correct time.

JOHN P. EBERSOLE.

Fostoria, Ohio.

#### Announcements.

We intend to hold a communion meeting at Plumcreek, Armstrong Co., Pa., June 30th, 1876, commencing at 5 o'clock P. M. By order of the council.

LEWIS KIMMEL.

The brethren have appointed a communion meeting in Turkey Creek church, Ekhart county, Ind., on the 15th of June, commencing at 10 o'clock, a. m. Meeting to be at Bro. Robert Wyson's house, 1 2 mile from the Baltimore and Ohio railroad. Those coming from the east will stop off at Gravelton. Those coming from the west will stop off at Nanpance.

J. MILLER.

Milford, Ind.

The brethren in the Maquoketa church, Clinton county, Iowa, expect to hold their communion meeting in their meeting-house, half mile east of Lost Nation, on the Sabula, Ackla and Dacotah railroad, June 22nd and 23rd, commencing at one o'clock.

By order of the church.

ISAAC BARTO.

Lost Nation, Iowa.

The brethren of the Lewistown congregation, Mifflin county, Pa., intend, the Lord willing, to celebrate the ordinances of the Lord's house, commencing on the 31st of May, at 1 1 2 o'clock, p. m. Will continue next day. Please notice this, brethren, and make arrangements to be with us. By order of the church.

JOHN M. MOHLER.

Lewistown, Pa.

A communion meeting will be held on the 3rd of June next in the Maple Grove district, Ashland county, Ohio, at the Maple Grove meeting-house, four miles north of Ashland station (situated on the Atlantic and Great Western railroad).—Meeting to commence at 10 a. m. and continue over Sabbath. Brethren coming from the east through Pittsburgh, Pa., to attend Annual Meeting, and wishing to stop with us over Sabbath, will, at Pittsburgh, take the Cleveland and Pittsburgh road to Ravenna, thence the Atlantic and Great Western to Ashland, at which place there will be conveyances to meet all trains on Friday; also Saturday morning, and at any other time, if notified.

A. M. DICKEY.

Ashland, Ohio.

MACOUPIN, CREEK CHURCH, }  
Montgomery Co., Ill. }

Brother Quinter:

The Macoupin Creek church was formed out of the eastern part of Otter Creek church. Our church comprises one minister, four deacons, and fifty-four lay-members. We had our first quarterly meeting, April 29th. The church was well represented, and also had quite a number present from other churches.—The church business was all disposed of in good order. This church agreed to hold a lovefeast at Bro. C. T. Brown's, ten miles south-east of Girard, on the

16th and 17th of June, to commence at 5 o'clock, p. m.

We hereby extend an invitation for brethren to be present with us during our lovefeast. If any brethren coming by rail will inform the undersigned when they are coming, arrangements will be made to meet them at the station. By order of the church.

Address, Girard, Macoupin county, Ill., Box 72. J. E. STUDEBAER.

**MARRIAGES.**

By the undersigned, at his residence in Hughesville, Pa., May 2nd, 1876, Bro. RICHARD T. FOLLAR and Sister HANNAH KIMMEL, both of Armstrong county, Pa. J. B. WANPLER.

**OBITUARIES.**

We admit no poetry under any circumstance in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near May Hill, Adams county, Ohio, and in the Brush Creek church, on Saturday, April 1, 1876, Sister SUSAN KINZER, aged 61 years, 6 months and 10 days. She was the oldest daughter of Jonathan and Margaret Parker, and was born Sept. 15, 1814, was baptized by Elder Robert Calvert when about 25 years of age, and was married to Adam Kinzer by the same, on the 25th of December, 1845. For several years before her death, her life was one of intense suffering. She was afflicted with cancer in the breast, for more than three years, and for 14 months was in a manner helpless, only able to walk a portion of the time. Since August, 1875, she required the assistance of two strong men at all times, and fortunately for her, she was blessed with the attention of a kind husband, a daughter, and four sons, all strong young men able and willing, two of whom stayed by her couch all the time for eight months. She died very peacefully, April 1, 1876, at 7:15 p. m. Her funeral was preached at the house, April 3rd, by Bro. Mills Calvert, from 1 Peter, i. 24, 25, and the body was laid in the Brethren's burial ground in Highland county, that afternoon. LANDON WEST.

In the Montgomery congregation, Montgomery county, Virginia, our dear old sister, NANCY BREWER, after an illness of extreme severity for nearly four months. She breathed her last on Saturday morning, April 15th, 1876, being 69 years and 8 days old. Truly it can be said of her that she lived the life of a Christian, having her conversation in heaven, whence we look for the appearing of the great God and our Savior, the Lord Jesus Christ. So we sorrow not as those who have no hope; believing that she has fallen asleep in Jesus, therefore God will bring her with him. We tried to improve the occasion by reading Rev. xx, and the six last verses of Thess. iv, to quite a large congregation of bereaved relatives and friends. A. CRUMPACKER.

On the morning of the 20th inst., our dear old brother, JOHN MAURY, after a short but violent illness, fell asleep in Jesus, in the eighty-second year of his age; and while it is not our practice to compliment our deceased friends, I think I am justified in saying that few persons leave behind them a fairer escutcheon than our departed brother. During an acquaintance of nearly 40 years I have never, as I now remember, heard a word of reflection against the good name of Bro. Maury. In his social relations he was kind, and in his commercial intercourse he was prompt and strictly correct, and in church associations, faithful. Occasion improved by J. C. MOOMAW and others. B. F. MOOMAW.

On the 28th day of April, at the residence of J. S. Flory, Greeley, Colo., of a complication of diseases, HENRY WILES, of Stockdale, Indiana, aged 26 years. This estimable young man came to Colorado last fall and improved rapidly in health until about New Year, when he contracted a severe cold which terminated in his death. He was a man of good moral habits, a firm believer in the faith of the church and was to have been baptized the 7th of May, the

Lord willing. The deiformant to that time was with his consent. He was perfectly resigned and willing to die, which he did without a struggle. Only one thing he regretted and that was, that he had put off baptism until it was too late to attend to it, but he trusted the Lord would forgive all. Oh! what another warning to those who continue to put off the necessary preparation for death until it is at the door. His many friends may be assured that though he died in a distant land, he was surrounded with hands who did all that was possible to alleviate his sufferings or administer to his needs. In his last moments, he, in a most affectionate manner remembered his mother, dying with that endearing name fresh on his lips. Enclosed in a metallic burial case his body was shipped by express to his friends. Peace to his ashes, and may God comfort the bereaved friends. J. S. FLORY.

Near Schellsburg, Iowa, Feb. 13th, 1876, of lung fever, FREDNY, infant son of Bro. William and Sister Elizabeth Pruett, aged 4 months and 4 days. Funeral services April 23rd, 1876, by the writer, from the words, "In the day that thou eatest thereof thou shalt surely die," Gen. ii. 17, and "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 19. E. TROXEL.

In the Falls City church, Richardson county, Neb., March 28th, 1876, of consumption, Bro. HARMON LUTZ, aged 26 years, 10 months and 29 days. He leaves a widow with two small children and many friends and relatives to mourn their loss; but their loss is his eternal gain. Funeral services by the writer. C. FORNEY.

(Pilgrim please copy.)

In the Jonathan's Creek arm of the church, April 13th, 1876, WM. HELSER, aged 68 years, 6 months and 16 days. He was the eldest and the first to die in a family of eleven children, and the only one that was not a member of the church, though one of the number having loved this present world, like Demas of old, joined the Grangers for the sake of gain, and walks not with God at this time; but may God bless and arouse him to a deep sense of his duty and cause him to return again to his allegiance to him. Funeral services by the writer.

Also, March 24th, 1876, in the Bush Creek church, our much esteemed old brother, ABRAHAM BEERY, aged 88 years, 9 months and 14 days. He was a zealous and faithful member of the church over 50 years and died in the triumphs of a living faith. Peace be to his ashes. Funeral services by the writer. W. ARNOLD.

Catarrh is a common disease, — so common that snuffing, spitting, and blowing of the nose, meet us at every turn on the street. Your foot slips in these nasty discharges on the sidewalk and in the public conveyance; and its disagreeable odor, contaminating the breath of the afflicted, renders them offensive to their associates. There is the highest medical authority for stating that with fully one-half, if not two-thirds, of those afflicted with Consumption of the Lungs, the disease commences as Catarrh in the nose or head, the next step being to the throat and bronchial tubes—lastly to the lungs. How important then to give early and prompt attention to a Catarrh! To cure this loathsome disease correct the system by using Dr. Pierce's Golden Medical Discovery, which tones it up, cleanses the blood, and heals the diseased glands by a specific influence upon them; and to assist, use Dr. Sage's Catarrh Remedy with Dr. Pierce's Nasal Douche. This is the only way to reach the upper and back

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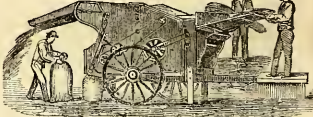
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 They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

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Vol. 1 D 11 o. 21

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VOL. I.

MEYERSDALE, PA., TUESDAY MAY 23, 1876.

No. 21.

## ENTRANCE.

BY CAROLINE D. SWAN.

At the world's great castle-gate

A beggar cries.

"To wealth and state we open wide,  
To the worldly-wise, in purple pride,"

A voice replied.

"Alack!" said she, "for the loving heart  
And naught beside."

Expectant at a mightier gate

The worldly-wise

Stand waiting by its golden bars,  
Till wonder-pears and gleaming stars

Swing open wide

For her who brings the loving heart  
And naught beside.

—Selected.

For the PRIMITIVE CHRISTIAN.

## A Fragment.

BY C. H. BALSBAUGH.

That which is *used* is the thing of power. What we defend as a matter of opinion, although it be the most essential truth of the Bible, and deny as a matter of life, "becomes as sounding brass, or a tinkling cymbal." Pulpit gongs may rally devils but they disperse angels. Pulpit tinklers may make a lively jingle, but it is the jingle of empty, brassy self. There is a hollow ring in the utterance of truths we do not exemplify. That which we feel, realize, of the inbeing of God, will be spoken with the authority of a Divine message. There are multitudes of great speakers who utter eloquently what they have never experienced; but they cannot wholly hide the real behind the seeming. The true spontaneity will testify against them. They cannot proceed far before the assumed is lost in the real, in word, or look, or gesture. Often the very effort to be affecting and melting, brings out most sharply the clinking of the cymbal. The strain they put upon tone and feature, is like the dry, empty rattle of a withered kernel in a nut, and the distortions of a gutta-percha doll. There are many whose fluency and apt illustrations and glowing imaginations, have power to entrance vast multitudes. They are objects of admiration, and subjects of eulogium, and the recipients of adulation, until they become magisterial and insupportably egotistical. To contradict them is to stir into a nest of vipers.

The prime-ministership in the realm of Ahasnerus does not yield them so much pleasure as the withholding of Mordecai's reverence galls them. Their heart holds a gallows for all who decline to give themselves, as parts of the pavement for their triumphal march. Idolized by themselves and others, as the Apollos of the Church, they are intolerant to the intimation that they may be only living sepulchers in which dead, corrupt hearts be entombed. But, alas! the sequel proves that the blackest devil can strut in unstained linen. The putting on and the putting in, and the robing from within, is what constitutes the Israel of God. It would be an achievement indeed to wash a devil white, but it is easy for the blackest heart to "steal the livery of Heaven to serve the devil in." All things and natures are under gravitation, and are in constant transition toward some centre. These pulpit Goliaths are not mighty enough to resist the silent power of "the law of sin and death." They steadily move toward the precipice even when they imagine they are rowing in the opposite direction. The noiseless sweep of the downward current is mightier than their feeble tug at the oars. The strongest pull of self cannot arrest our descent. The weight of our bodies defies the utmost energy of will to raise them into the air. The concentrated powers of body, soul, and spirit, cannot support us ten seconds in an aerial position. We can by *jumping* elevate ourselves a few seconds, but it is only a jump, and we are again on *terra firma*. An intellectual preacher has no wings. Having only feet, his supreme law is terrestrial gravitation, whose centre is—Hell. The regenerate ambassador has both feet and wings. Is. xl. 31. Being a pedestrian only, the self-inspired, self-worshipping minister, while ravishing thousands of hearts with glowing delineations of Heaven, is traveling downward, *downward*, ever downward, the chasm between message and character opening wider and wider, till he slips over the edge, and disappears in the boiling caldron of wrath below.

Oh the danger of lofty intellectual endowments! and how many things contribute to consummate the ruin of gifted ministers! Not a few have fallen into the foulest cesspool of

carnality, and others exhibit the levity which is the precursor of the most revolting scandals. There is no apostasy without its premonitions. When idle talk, silly stories, the ripping open of old fables, boasting, laughing, undue familiarity between the opposite sides of human nature below the point where they become one in Christ, a general unchristianity in word and look and act—when such manifestations fill up the intervals between sermons, we may be sure Satan is stewing a mess for the enemies of the Gospel. Within the past year I saw two noted evangelists, spending weeks at a time in conducting Divine services among the Brethren, one with eyes red and dim with weeping over sin and sinners, while the other became repulsive to many of the saints, and even to the more thoughtful portion of the unregenerate, by his self-laudations, his unchristian witticisms, his nauseous sneaking, and unsavory deportment in general. Those who speak well should live well. To show off one's gold-and-silver-tipped plumes, is an evidence that in heart we still lie among the pots. Psalm lxxviii. 13. "The hill of God is as the hill of Bashan," and those that reach its summit are "white as the snow in Salmon." When the cedar falls, well may the fir-tree howl. When Lebanon takes fire, and the forest of the vintage is felled, well may the oaks of Bashan howl. Zech. xi. 1, 2. When the Samsons lose their locks, they are not far from losing their eyes, and from the wearisome grinding of the prison-house. When Jonah takes ship at Joppa, and steers for Tarsish, then look out for the whale. Thank God if the behemoth of the deep vomits out his captives this side of Hell. "Let him that thinketh he standeth, take heed lest he fall. Let him that *inclinet*h to fall, take warning lest he fall to rise no more. Let him that has been dandled to sleep on the lap of Delilah, and has become the slave of sin and the sport of devils, take courage from the consideration that the Nazarene's locks may grow again. The grinding for sin may be the grinding of sin, and then woe to the philistines, deliverance to the captive, and glory to God. "He that hath ears to bear, let him." "GOD IS NOT MOCKED."

Union Deposit, Pa.



For the PRIMITIVE CHRISTIAN.

The Prize.

BY CHARLOTTE T. BOND.

There was a custom in ancient times among the people to meet on certain days to run races and exercise their physical power. The fastest runner was awarded a prize. In most of our institutions of learning in this day a prize also is given to stimulate to industry and energy. And the most proficient in their studies are presented some article as a prize. But the prize most to be desired, and the one we should labor for, is the one spoken of by the apostle when he says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." It is evident from the language of the Scriptures, that there should be an urgency and pressing forward in the matter; a determination to win in the race. In another place the apostle says, "So run that ye may obtain." And we are told that we may obtain an "incorruptable crown as a prize. Should not this stimulate us to every good work? Let us not be slothful servants, but let us be doing and doing to the purpose. Those that have been blessed with plenty of this world's goods, have they not the poor always with them? and they can help them whensoever they will. We are told that "he that giveth to the poor, lendeth to the Lord." What a glorious privilege it is to be allowed to lend to the Lord. And another thought; in giving, there is a blessing for the giver as well as for those that receive, for it is said, "It is more blessed to give than to receive." It may be there are some that would like to give, but they have no money or goods to give. Let such know that kind and encouraging words will contribute greatly toward strengthening and building up souls in the most holy faith, and aiding them in running the race, that may obtain the crown. Let us in every way improve the talents given us, no matter in what way the Divine master has bestowed them, for we will be called upon to give an account of our stewardship. And where much is given much will be required." "God loveth the cheerful giver," therefore it is incumbent upon us to give cheerfully and freely in a spirit of love and kindness, and in a way that the objects of our charity will feel no indebtedness to us. For we are commanded to give, expecting nothing in return. And thus should we journey on, constantly employed in every work which Jesus has commanded, for he says, "Be thou faithful unto death

and I will give thee the crown of life." Let us keep our lamps trimmed and burning, that we may prove to the world that nothing can move us, or cause us to swerve from the path of duty, and that we are pressing forward for the prize. Let us inspire faith in others by the strength and constancy of our own straightforward course in duty. For this will have a strong tendency to arouse others and draw them into the race for the prize. And if God in his mercy should give us the blessed privilege of aiding in bringing some into the fold, and they should press onward and upward and wear the incorruptible crown, it seems if anything could add to our joys in that bright world to which we are hastening, it would be the thought that there were some with us that will be blessed through all eternity, whom we had cheered and encouraged through their pilgrimage in this life, and that they with us had finished the race and obtained the crown.

For the PRIMITIVE CHRISTIAN.

Different Classes of Ministry.

BY MATTIE A. WORKMAN.

Is the soul such an excellent thing? and is the loss thereof so unspeakably great? Then this should teach the people to be careful to whom they commit the teaching and guidance of their souls. This is a business of the greatest concern. Men will be careful to whom they commit their children, whom they make the executors of their wills, in whose hand they trust the writing and evidences of their lands, but how much more careful should we be unto whom we commit the teaching and guidance of our souls. And yet most men are in these matters least of all careful.

There are idol shepherds; Zech. 11: 7.

There are foolish shepherds; Zech. 11: 15.

There are shepherds that feed themselves, and not their flock; Ezek. 34: 4.

There are hard hearted and pitiless shepherds; Zech. 11: 3.

There are shepherds that, instead of healing, smite and wound the diseased; Ezek. 34: 4—21.

There are shepherds that cause their sheep go astray; Jer. 50: 6.

Now is the Lord to blame for those foolish shepherds? I say, No, no; we as a church are to blame. The Lord gave his rule and word how to choose a shepherd to rule over his church (1 Timothy, 3: 1—5.)

Now if the minister lives up to those words, we know we have

chosen a true shepherd, one that the Lord will own and bless. These are the shepherds that feed their flocks; these are the shepherds to whom thou shouldst commit thy soul for teaching and for guidance. But if we have chosen a minister and he does not live up to the rule and word of our heavenly Master, has he any promise of the Lord that his labors will be blessed? The word says that he must rule his own house, for if a man know not how to rule his own house, how shall he take care of the church of God? The house that is not ruled by the word, abounds in iniquity. A man may be used as a servant in the church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at last himself be no more than a very bubble. Alas! all their religion lieth in their tongues and heads, and is "as sounding brass and a tinkling cymbal." A man's house, and his conduct there, do more bespeak the nature and temper of his mind than all his public professions. If I were to judge of a man, I would not judge of him by his open profession, but by his domestic behavior. Open profession is like a man's best cloak, which is worn by him when he walks abroad, and with many is made but little use of at home. Know what a man is at home, and that he is in deed and in truth. These are the good shepherds and God loves them, and they love to make religion, the power of Godliness, the chief desire at home before those whom God, by his special hand, has placed there. This is pleasing to God and is that which obtaineth a good report of him. Gen. 18: 16—19; 1 Tim. 3: 7.

*Salem, Oregon.*

For the PRIMITIVE CHRISTIAN.

Time.

BY J. F. KAHLER.

Time is a measured portion of duration; a period; a state of existence; a time to live. All the time which we may claim is the time allotted unto us by the divine providence of the Almighty. When death meets us, time with us is no longer. How true the language of the poet:

"Time is winging us away  
To our eternal home,  
Life is but a winter's day,  
A journey to the tomb."

Time is hurrying us to that long home where time is not computed by days, months, and years, but is one shoreless and endless stream of duration. We may lose some earthly treasure, but we hope to find it

again, or to get something in the place of it; but not so with time. Time lost can never be found. Oh, how important is our time here! Compared with eternity it is but a breath—a particle—a speck of the endless years of infinite duration. The wheels of time are ever rolling, and will continue to roll, until the mighty angel, with one foot on the sea and the other on the earth, shall swear by him that liveth forever, that time shall be no longer. How happy the thought of the Christian! in the language of the poet:

“When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first began.”

But, on the other hand, how sad the thought of the doomed, who are reserved unto everlasting punishment, where hope is a stranger, and mercy can never be obtained. Oh, what horror clings to the thought that the time of suffering there will be eternal!

Dear reader, if you are not yet prepared to meet your God in peace; if you have not yet taken up the cross to follow your Savior in his footsteps in that narrow way that leads to life eternal and joys on high, consider how short your time is. To-day you live and to-morrow you may die; and oh, how sad it will be when you, perhaps, must take a last farewell of an affectionate father and mother, a sister or brother, to take your abode with the devil and his angels, where there will be wailing and gnashing of teeth! Inasmuch, then, as our time is so short compared with eternity, let us use it to the glory and honor of God, and our soul's eternal salvation, that it may be well with us both in time and eternity.

Canton, Ohio.

Selected by GEO. W. FIELDS.

### On the Brink.

Dear reader, did it ever occur to you how near you may be, at this moment, upon the brink of another world? You are now in what you suppose to be in tolerably good health. You take good rations regularly, perform your daily task, and attend to your daily avocation; you have the usual anxieties, the wear and tear of life; the worriment common to all; the warring of the flesh with the Spirit. Your passions spur you, and you are, in all respects, very much like the ten thousand of whom you read, or hear tell of, or whom you meet on the journey through life. Accidents happen and men are cut off in a moment, when least expecting it. Persons are struck by lightning, swal-

lowed up by floods, crushed by railway trains, thrown down precipices, kicked by horses, mangled by machinery, or suffocated in coal mines. One trips and falls upon the ice, or on a slippery pavement, and breaks a leg, an arm, or his head. In our various hospitals, to-day, there are thousands of such unfortunates awaiting the hour of their departure, or, possibly, the day when they may be released through recovery. Thousands are swallowing poison every day in the form of alcoholic stimulants; thousands are narcotizing their systems by tobacco or opium, or by some other drug. Many are pumping the blood into their brain unduly by excessive night-work, and, like Miller, preparing the way to insanity or suicide. One may be a preacher, and by protracted mental effort, break down his nervous system, and become a fit subject for the asylum, the mad-house, or the hospital; or, in his worn-out state he is retired, or shelved among old lumber, as being no longer fit for use.

This may occur, not only in old age, but even in middle age. How many, to-day, stand on the brink, where the slightest circumstance will overthrow them? Some are liable to apoplexy and heart disease, and such may die in a minute's notice, and with no other warning than an undue palpitation of the heart.

Here is a man “who lives too high,” becomes plethoric, takes too little exercise, or dissipates. If remonstrated with, he assures you he is not a great eater, but what he eats seems to go to fat, and he is thus drowned in adipose. He is on the brink.

Add to the above enumerated causes of death those still more numerous, and which are embraced among the common diseases; and then consider the epidemics—cholera, yellow fever, small-pox, scarlet fever, &c.—and it will be apparent to the reader that we all stand on the brink. Still most of us live on carelessly of the future, indulging in the forbidden circles of the world, whether their effects incline us upward in the scale of humanity or downward in the scale of animality. Our bodies are formed of what we subsist upon. Good food makes good blood; poor food, poor blood. Good soil produces a healthy, vigorous plant; poor, sterile soil, a poor, stunted plant. Pure blood, good tissue, good bone, muscle, nerve, and a fair mind are hygienic products, while the blood made from coarse substances makes gross bodies, gross brains, and gross minds. We are constantly changing, growing better or worse, depending on how we

live and on what we subsist. Those who think, those who have a regard for themselves and their posterity, will so live as to transmit healthful conditions, by which their names may be perpetuated; while those who violate the laws of life and health, will be cut off. The good Scriptures say that “the wicked shall not live out half their day.” Let us be mindful, watchful, guarded, prudent; and although we may be standing on the brink, with one foot a step only from the grave, we may, by proper living, and by the providence of God, continue our existence here; or, by the same providence, if we violate the laws of our being, we shall be cut off in a twinkling. Let us look to our habits, and let us not violate the laws of our being.

Camp Stambaugh, Wyoming Ter.

### The Sinner's Plea.

It is this name—the name of him who is full of grace and truth—that is the beginning as well as the ending of the sinner's confidence and joy. To go to God with this one name as my plea, is all I need to secure a large and loving answer.

Why, then, am I hesitating? Whence so many doubts? How is there so little confidence in this heart of mine, when I bow the knee before the God and Father of our Lord Jesus Christ? It is because I falter in pronouncing the name he loves so well, and delights to honor so much. If I doubt or distrust, it must be because I have not fully understood the infinite value of the name, and God's willingness to give effect in that name in the case of every sinner who will but consent to employ it as a substitute for his own. So that as soon as I learn the value of this name, and consent to exchange it for my own, I became “accepted in the Beloved,” and cannot but rejoice in that name. My joy comes from what I have found in that name. I have found in it a substitute for my own. I have found in it a well of holy love. And because of these things “I rejoice all the day.” When I begin to exchange that name for my own again, immediately doubting and disquietude ensue. But so long as I set aside my own, and employ that name alone, my joy abounds, and my feet stand immovably on the rock which no storm can shake.

It is best to endure what you cannot mend, and without murmuring to attend upon God, by whose ordering all things come to pass. He is a bad soldier who follows his captain complaining.—*Seneca.*



## THE MORNING LAND.

I have heard of a far-off country—

It lieth beyond the dark tide,  
Yet far o'er the loud-surfing billows,  
Shine gleams from the glory-lit side;  
And a bridge of bright thoughts thrown over,  
Doth span the rough chasm so wide.

I have heard of a land of Summer,  
Whose beauty the frost never chills;  
Its fragrance is wafted forever

On breezes that play o'er the hills;  
And the glad summer-song of the harvest  
The air with its melody fills.

I have heard of a land of Morning—

I have heard when the night brooded o'er,  
And in darkness I yearned for the dawning  
To break from the Orient shore,  
When the cold clouds in silence retreating,  
Should hover at evening no more.

I have heard of a land of Pleasure—

Strange world to this desolate clime!  
It speaks to the ear of the mourner,  
To the sad and the softening of time,  
And it tells of a region where sorrow  
Shall burst into rapture sublime.

I have heard of a land Eternal—

And the loved who have left me to sigh,  
I shall meet o'er there in the mornings,  
When the dark clouds have drifted by;  
And long shall we stay in that country,  
For like angels we never shall die.

FOR THE PRIMITIVE CHRISTIAN.

## Samson's Power and Fall.

BY J. S. FLORY.

"And he said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." Judges 16:20.

The burden of our subject that we wish to present on this occasion is couched in the latter clause of the verse quoted.

1. We shall endeavor to show what kind of a man Samson was while the Lord was with him.

2. Why it was that the Lord departed from him.

3. The consequent result of being forsaken of God.

Under the first head we remark that Samson was a man raised up of the Lord that he might be instrumental in delivering the children of Israel out of the hands of the Philistines. It was ordained that he should be a "Nazarite unto God from the womb." Consequently he was at an early day blessed by the Lord. "The Spirit of the Lord began to move him at times in the camp of Dan." And when the Spirit of the Lord was upon him he was endued with wonderful strength and power, so much so, that a lion was no more to him than a kid,—strong cords as burnt flax, and the jaw bone of an ass in his hand became as a mighty sword by which he mowed down a thousand of the

Philistines as a mighty army would do it. When the Spirit of the Lord was upon him he feared neither beasts or legions of men, though they came in the solid phalanx of battle array. While the Lord was with him, he was a man mighty indeed, in strength, and a terror to his enemies—the enemies of the Living God. We invite special notice to the wonderful power Samson had while the Spirit of the Lord was upon him. What he did, he did not in his own strength, but through the power given him by the Lord. The Spirit of the Lord finally forsook him, and an investigation of the cause will bring us to our second heading.

2. Samson being of "like passions" with the human family, and surrounded with a people of lax morals, was enticed to join hands with harlots. One at Gaza and also one in the valley of Sorek, whose name was Delilah. Even while engaged in his adulterous course, he for a time continued to exercise his delegated powers; but eventually the Lord departed from him and left him to the mercy of his enemies. Having lain down to sleep upon the lap of Delilah who with loving words lulled him to a calm repose, little did he suspect that within that bosom lurked the demon of deception and treachery; that in consequence of the offers of money she would dare to betray him and send him forth to be led captive by his enemies. Or if he did suspect anything of the kind, he was so presumptuous as to trust in the powers he had, so when he awoke he said, "I will go out as at other times before, and shake myself." As a lion that cometh forth from his lair to kill and devour, so Samson expected to go forth and slay his enemies. But alas! for the mighty man had lingered too long in the courts of iniquity—had gone too far in tempting the Lord—had slept once too often in the lap of his chosen spouse. The strong man was shorn of his locks—the outward sign by which he was known as a Nazarite to God was taken away, and with it went his strength—that strength that cometh from the Lord. But "he wist not that the Lord was departed from him." He knew it not then, but soon to his great sorrow he found it out. This will now bring us to consider the sad results.

3. The result was that having been forsaken by the Lord, he fell into the hands of the Philistines. Like a weak child he was at their mercy. They put out his eyes, carried him away captive, bound him with "fetters of brass" and put him to "grind in the prison house." He thus became a servant of the Philis-

tinies, instead of a servant of God. Great indeed was his fall; truly "the way of the transgressor is hard." A warning to all to keep far from her "whose feet go down to death; her steps take hold on hell."

Finally, Samson came to a violent death in company with the enemies of the Lord. He died with the very people it was designed he should deliver the children of Israel from. Having been enticed to share their sins with them, his reward has a share in their judgments. Having now presented our readers with an account of the rise and fall of Samson, and these things being written for "ensamples for us" we will make an application of the general subject in a manner appropriate to our day and time. Hoping we may all learn a lesson therefrom.

Under the gospel dispensation, men do not receive through the instrumentality of God's Spirit bodily strength in the sense Samson did, but now as we are to worship God in spirit and in truth, we become strong spiritually, when the Spirit of God comes upon us. That is, when we become in possession of the Holy Spirit, Samson-like we may rend the "lion" who goeth about seeking whom to devour; we may burst the cords of sin, or wield the "sword" with such power as to lay our enemies at our feet. This power comes from the Lord when we are "ordained to eternal life"—are raised up to fight for the Israel of God. We become a "Nazarite to God from the womb," that is, from the day we are "born of the water and of the Spirit." Christ being a Nazarene and the Son of God, and we being of the same Father when "born of God," become like him. Samson was raised up to be an instrument in the hands of God to deliver Israel from oppression; so are the servants of God now to be a light to the world—a salt to the earth; but now like Samson we are too easily enticed to partake of the world's sins. Take a church community for instance, and there is often a falling away from the simplicity of the gospel, a spiritual fornication with the great harlot—the world. Delilah putteth the church to sleep with her syren song, calleth the enemies of the church—the worldly minded, to rob her of her "seven locks" wherein is the power of the Lord. She may awake, or be aroused to a sense of activity, and go forth in a presumptuous spirit, and say we will "go out as at other times and shake ourselves." But alas! she "wist not that the Lord was departed from her." She is not aware that her only strength is that of carnal men; and the result is, the church is led captive by

the Philistines—the world—blinded and bound with “fetters of brass”—and put to grind in the prison house of the world. Yes, taken by the spirit of popular religion, she does not know that the Lord has departed from her. And at last, like Samson, all will go down together in one common ruin.

As applicable to individuals, it is often the same. The sweet smiles of “Delilah” win many a one to her embraces. She, the fascinating spirit of the world would fain lull any “Samson” to sleep upon her knee, divest him of his *identity*—his strength and power. Samson wore the outward sign of a Nazarene. This was taken from him and his power also departed. If the outward fruits of humility and obedience be shorn off by the world, how natural for the power to do good, also to depart. And yet such “wist not that the Lord hath departed.” Their identity as being obedient to the church is lost, and yet they claim to go out as before and in the strength of holiness, when in fact they have no power other than their own strength. Sad, sad indeed is the state of such that know not that the Lord has departed, and blindly go on to their work to the benefit, glory and honor of the world, rather than to God. And such will be the ultimate end of every soul that is enticed from the humble walks of Christianity to the courts of vanity and folly. When I say Christianity, I mean the Christianity that embraces all that is in the gospel.

Greeley, Col.

FOR THE PRIMITIVE CHRISTIAN.

### Implore God to Give us the Victory.

BY C. F. DETWEILER.

I would recommend the day previous to the beginning of the labors of the Annual Meeting as a special day of fasting and prayer. This is a subject that has much occupied my thoughts, and it is from a deeply felt motive within that I am moved to write a few words on the subject, assuming in the start, that the church has always been a prayerful people. Prayer is as absolutely necessary to the spiritual life of the church as breath is to physical life; and the existence of the church in its present state, is evidence that the vital part of the church has been fervently exercised in this divine calling.

All the grace or virtue that a church can possess, is not an attainment of its own; but it is the unmerited gift of God, else grace would not be grace. If the propagation of Christian holiness had nothing stronger to hang upon than the arduous labors, the wise counsels, and the firm decisions of the mortal

beings that compose the visible church, it would long before now have been among the things of the past. Grace is not the fruit of these labors but these labors are the fruits of grace.

We have no reason to suppose that a single member engages in the labors of the Annual Meeting without prayer; but it is far from improbable that fervent prayer, implicit faith in God, and unreserved resignation to his divine will, are in some degree, wanting, while human foresight may be too much depended upon. The future of the church does not as much depend upon the apparently clear sky above, as it does upon the grace of him that is beyond our sight. His favor can be obtained by implicit faith and fervent prayer.

More than two centuries ago, a class of people noted for strict piety, in view of existing differences, and in assumed foresight of a future need of something to bind in a brotherly union on the basis of the word of God, met in council from time to time, to labor for the much desired end. After a number of years they succeeded in uniting upon a number of “Articles of Faith,” in a synod at Dort, in Holland. These articles were to constitute a basis of church government and religious unity in the future. The people who claim allegiance to these articles, at least, those with whom I am intimately acquainted, spend a portion of time with the applicants for membership each Sabbath day, for several months, to instill into them the principles of their faith, and the teachings of these articles, before they are received into the church. These people are at the present time divided into divisions and factions the number of which it is doubtful whether any human being knows. This is the efficiency of human foresight. The length of time in the future that the church of the Brethren will be spared from such a state, depends upon the continued *unmerited* favors of him who alone can heal our infirmities.

When Moses on Mount Sinai stood between God and his people, they had fallen into a greater dilemma than mortal opposition. Yea, the whole church was a mass of stiffnecked disobedience itself, and had fallen into the displeasure of a just God. The words had already gone forth: “Let me alone that my wrath may wax hot against them, and that I may consume them.” Moses had no personal interest in their salvation, for he was in favor with God, and had the promise of a nation greater than they; but he poured forth his soul in prayer, and the people were spared. When the armies of Syria compassed about the city Dothan, to apprehend the prophet of God; when his servant was risen and cast his eyes upon the Syrian host, he exclaimed, “Alas! my master, how shall we do?” But his master said, “Fear not; for they that be with us are more than they that be with them.” By faith he captured the Syrian host, and

by love he conquered them. *This is the efficiency of perfect faith.* Such faith and love as that of Moses, Elisha and many others of old, would indeed be a power in the church that the gates of Hell could not prevail against.

O! what a volume there is in the command of three words, “*Watch and pray.*” Let us *watch* that we be not among those who ask and receive not, because they ask amiss; and *pray* that we be not among those who receive not, because they ask not.

FOR THE PRIMITIVE CHRISTIAN.

### Obedience.

BY H. P. BRINKWORTH.

That obedience is a Christian duty, I suppose *none* will deny; but those who have professed Christ before a gainsaying world, differ in their views of the way in which this obedience is required at their hands. Some will claim that certain *positive commands* laid down in Holy Writ are *non essential*; others, again, will say that such ordinances are laid down to teach humility, which they have already taught, and therefore it has done those persons good, for they have obeyed the Divine injunction, whilst at the same time they will persistently refuse to practice that humble act, which will doubtless humble them to the degree that it is designed it should. They offer only a feeble plea against the command, but will often say, “We are not taught that by our teachers (ministers); it is not required at our hands in the church organization to which we belong.” Ah! reader, that is an excuse that I fear will not stand the test at the last day. When the Book that the Revelator tells us of shall be opened, and the Word of God shall stand to judge us, and the plain commands, “If ye love me, *keep my commandments*”—“If ye know these things happy are ye if ye do them”—“Search the Scriptures, for they testify of me,” shall stand forth, and we are called upon to answer as to whether we have *obeyed* these Scriptures, I greatly fear that we should be able to read condemnation in the countenance of many. And think you that it will be a good time then to make excuse. Think for one moment of the man who was at the wedding feast without the wedding garment on. The Master saith, “How earnest thou in hither, not having on a wedding garment.” We find him speechless. Will not thou also be speechless when asked the above questions? “Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice,



and to hearken than the fat of rams." 1 Samuel 15:22. This is the language of Samuel to Saul, who had disobeyed God. He had saved Agag the king, and all the best of the flock, when told to utterly destroy, and spare not anything. Saul would fain throw the blame of his disobedience on the people. He was their king, and having broken God's command in sparing king Agag, the people felt justified in saving some of the spoils, to sacrifice unto the Lord their God. It is just so at the present day. The ministers are our leaders. We disobey the commands of God in not being a separate people from the world; for we tell our pastor that in order to pay off this church debt, to pay up the salary of our leader, and various other things, we must have a festival, or picnic, or some other worldly amusement; invite the world to join in with us to pay this debt; our recreation, our lotteries, &c., are for a religious purpose, they are sacrifices to our blessed Saviour and therefore are all right. The leader consents, although at the same time he knows it is against God's word, like Saul; and as soon as his consent is given, it is no longer looked upon as sin. Whom did God condemn, Saul or the prophet? Certainly it was Saul. He acknowledged he had sinned, because he feared the people, and so obeyed their voice. Oh, ye that are set as watchmen upon the walls of Zion, are you afraid lest you offend the people? "To obey is better than sacrifice." "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed James 1: 25. So we see again that we must not only know the law, but we must, in order to clear ourselves from its condemning power, obey it to the full extent, in every part, for he that offendeth in one point is guilty of all. Should we not, then, be very particular, and examine ourselves, lest we also through disobedience come short of the glory of God, and hear our judge say, "I never knew you?" What an amount of sin and misery this, as it is considered, small act of disobedience has caused. Through disobedience Adam and Eve were turned out of the garden of Eden; Moses entered not into the earthly Canaan, but seeing it afar off he sank to rest on Mount Nebo; and many others came short of the promises, but space will not admit of them now. It remains with you now, my dear reader, to know whether you are obeying what you know to be the positive commands of God. If not you most assuredly know the result awaiting

those who reject God's Holy law, who trample under foot the precious promises, the Divine precepts. I warn you to return. There is danger ahead. God desires the undivided heart in obeying him. He wants no part reserved for any contaminating power. What concord hath Christ with Belial? or what communion hath light with darkness? Ye cannot serve God and Mammon. "Come out from among them, and be a separate people; touch not the unclean thing," then your God will receive you, and not till then. Shall we obey man rather than God? God forbid! Oh, for that desire to serve our Maker in all his appointed ways! May God enable us to do so, is my sincere and heartfelt desire.

*Jewell Centre, Kan.*

For the PRIMITIVE CHRISTIAN.

### Teach All Nations.

BY D. A. BAILY.

"Go ye therefore, and teach all nations," are words which fell from the lips of him unto whom all power was given in heaven and in earth, who is the head of all principalities and powers. If we love him, we will keep his sayings. But how often it is said that all nations have been taught, in order to shun one of the divine precepts, or to shift the responsibility of this duty. Such I ask, in candor, has not baptism been practiced in all nations as well as the teaching? and if the one is to be discontinued why not the other? They are inseparable. God has joined them together, and who dare put them asunder? "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14.) It is the duty of the church to send forth the teachers into all the world, to preach Christ and him crucified; for the command is there yet, unchanged, and it cannot be changed nor erased, only by him who gave it. If this command is non-essential, then why not call all non-essential, and strike hands of fellowship with other so-called Christians of the present day. But not so, brethren, "Go preach my gospel" is as binding on us today as it was when the Brethren who had possessions, over 1800 years ago, sold them and brought the proceeds and laid them at the feet of the apostles, that the word might be preached, without financial hindrance, unto all the world. Is not this a good example and worthy of imitation? This should we be willing to spend and be spent for the cause of Christ, counting all

things but dung so that we may win Christ. Love not the world, brethren, neither the things of the world, but love the millions of precious souls that are passing from time to eternity unprepared, and a part of them only because the church is not obeying the word of God. Oh brethren, you that have means, think of this, and in thinking act; for when we appear before the Judge of the quick and dead, and this Book is opened which shall stand when heaven and earth shall have passed away, and the Judge shall read therefrom "Go preach my gospel to all nations," what can you say? or how shall we escape? Will we then say, "Your gospel was preached unto all the world, and we thought that that was enough?" Oh, how we will then wish we had observed all things whatsoever he had commanded us! Will not some one press this all-important duty on the minds of the brethren, until they begin to act? A brother wrote to me not long since that "God has not put freedom into America for nothing, and if we do not act as believing, lively saints, God will not be pleased with us." Just so, brethren, your barns are full, your houses are warm, and your purses are strained to cover the mighty dollars (the love of which is the root of all evil,) and poor souls, precious souls, are passing into eternity unprepared, for the want of a little money. Are we not yet ready to forsake all and follow him? Let us lay aside every weight and the sin that doeth so easily beset us, and run with patience the race that is set before us, obeying God in all of his appointments. Let every one lay by him in store, upon the first day of the week, as the Lord has prospered him; and when this money is called for by the elder of the church, give it to him, that he may give it unto those who are chosen or sent to preach the gospel to all nations. What I have written is a matter which has been on my mind for a long time, and being pressed by the spirit to write, I have written.

*Bunker Hill, Ind.*

For the PRIMITIVE CHRISTIAN.

### Christ and the Constable.

BY C. H. BALSBAUGH.

*To a Bishop of a Western Church.*

Constables and police-officers at a Lovefeast, exercising their function by order of the Brethren, is a gross violation of the laws of Christ's Kingdom. "He that saveth his life shall lose it; and whosoever will lose his life for my sake shall find it." Matth.

16:25. This is the law. "I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matth. 5:39. This is the law. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matth. 5:44. This is the law. Is there room here for a constable? "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth." Acts 8:32. This is the law. There was no constable on hand to interpose between the Son of God and personal violence. "In His humiliation His judgment was taken away." What! "*His judgment taken away*?" Had they no constables? Death was the great purpose of His life, both as an expiation and an example; and a resort to civil officers at the time we celebrate His death, is a shocking incongruity. With the protection of the centurion there could have been no Atonement; and with the protection of a constable there can be no true Lovefeast. Christ and the constable are never seen in company, save in antagonism.

Why not share the privation and glory of those "of whom the world was not worthy?" Heb. 11:36-39. Suppose we must "wander about in sheepskins and goatskins;" live "in deserts and in mountains;" endure "trials of cruel mockings and scourgings, yea moreover of bonds and imprisonment;" be "stoned, sawn asunder, tempted, slain with the sword." What then? Will that justify us to cry to the constable, HELP, HELP. Where then is our "*good report THROUGH FAITH*?" Heb. 11:36. "Being reviled, we bless; being persecuted, we suffer it; being defamed, we ENTREAT; we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4:12, 13. Is there room here for a constable? "Christ also suffered for us, leaving us an example that we should follow His steps; who when He was reviled, reviled not again; when He suffered, He threatened not; BUT COMMITTED Himself to HIM THAT JUDGETH RIGHTEOUSLY." 1 Peter 2:21, 23. Any room here for commitment to a constable? "Let this mind be in you which was also in Christ Jesus" Phil. 2:5. Does His life furnish any precedent for the employment of civil officer to preside at our Feasts of Charity? "Charity suffereth long, and is kind; beareth all things, endureth all things." 1 Cor. 13:4, 7. "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with ex-

ceeding joy." 1 Peter 4:13. Does it look like rejoicing in the participation of "Christ's sufferings" if we call in a constable "lest we should suffer persecution for the cross of Christ?" Does it not much more manifest a "desire to make a fair show in the flesh?" Gal. 6:12. "If ye be reproached for the name of Christ"—What then? Send for a constable? Appeal to the civil power?—No; "If ye be reproached for the name of Christ, happy are ye." Why? Because we are stoical, or cynical, or despisers of "the powers that be?" No; but because "the Spirit of Glory and of God resteth upon you." 1 Peter 4:14. This is better than a constable's benediction. The Cross is the glory of Christianity. "O fools, and slow of heart to believe, all that the prophets have spoken: OUGHT NOT Christ to have suffered these things, and to enter into His glory?" Luke 24:25, 26. "Arm yourselves likewise with the same mind," and not with a constable's weapons. 1 Peter 4:1. Gal. 6:14. Christ means a cross; the constable means a pistol and dirk. The cross means a crown; the pistol means defeat and loss and shame.

*Union Deposit, Pa.*

#### An Enemy to be Dreaded.

Below we give a brief record of the Papacy as compiled by the *Christian*. It is necessarily imperfect. Indeed we question whether the enormities and crime of that power could be placed on paper. But it is sufficient to indicate its *animus*, and it is as awful as it is true. Every sentence given below would make a text for a volume. With such a record as that the Roman Catholic Church can well afford to attack our cherished free school system and our precious Bible. They cannot make their record worse than it is, nor do they care to make it any better. The fearful charges that history brings against the Papacy are proved by the very spirit of the bloody institution in our own day. Rome never changes, and she glories in it. Catholics, look at your history! Protestants, show your children the record of the Papacy! Beware of the sharp talons of this ferocious ecclesiastical vulture! It comes down upon the nations to harass and to destroy. It is the most content when it goads on its victims to destruction:

It has insulted heaven.  
It has oppressed earth.  
It has perverted the truth.  
It has trampled on kings.  
It has opposed liberty.  
It has inaugurated war.  
It has incited murder.

It has sold "indulgences."  
It has taken away the Bible.  
It has opposed education.  
It has gloried in the Inquisition.  
It has gloated over its *auto-da-fe* (condemnation of heretics.)  
It has blasphemed the name of the most high God.  
It has declared itself infallible.  
It has spoken great words against the Most High.  
It has worn out the saints of the Most High.  
It has sought to change times and laws.  
It has grasped political power.  
It has sought to overthrow republican governments.  
It has employed the dungeon, the halter, the rack, and the stake in its war against the truth.

It has used lying, assassination, and wholesale massacres in propagating its power and crushing its enemies.  
It has crushed men while living and tried to damn them when dead.  
Pope Julius put to death 200,000 Christian Protestants in seven years.  
The French Catholics massacred 100,000 Christians in three months.  
Roman Catholics killed full 1,000,000 Waldenses.

The Jesuits destroyed 900,000 persons in thirty years.  
Under the Catholic duke of Alva 26,000 Protestants were executed by the hangman.

Irish Catholics massacred 150,000 men, women, and children.  
It has placed upon record the awful day of St. Bartholomew.

The whole number of persons massacred by the papacy is estimated at fifteen millions, and the estimate is a low one.

This is the power that is fixing its fangs on our body politic; that is cursing our public schools and relaxing no effort to wipe them out of existence; that is the sworn enemy of an open Bible and of civil and religious liberty. This is the power that is creating cardinals in our midst; that is pouring out its money to bind our nation hand and foot. Do Protestants realize their danger? Are Americans on the watch? There is danger impending—are we prepared to meet it?—*Sel.*

A CHARITABLE divine, for the benefit of the country where he resided, caused a causeway to be begun; and as he was one day overlooking the workmen a certain nobleman, passing by, said to him, "Well, doctor, for all your pains and charity, I don't take this to be the highway to Heaven." "Very true," replied the doctor, for if it had, I should have wondered to have seen your lordship here."



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.

### Botany.—Chess, or Cheat.

A gentleman writing from Illinois asks me to give my views at length in our paper concerning cheat. Now if this were a question of merely local interest, a postal card answer would do; but the writer says the farmers are very much interested, and the intermittent newspaper war is uppermost again, as to wheats turning into cheat.

The scientific name of wheat is *Triticum Vulgare*; of chess, or cheat, *Bromus Secalinus*. They are often found growing together, but they never interchange. If cheat seed gets into the ground, and the conditions are favorable, cheat is the crop; if wheat is sown, and everything favors, we get wheat. When the conditions necessary for a good wheat crop are present, cheat is under a clod; but if the proper surroundings and conditions favoring a good crop of wheat are absent, then cheat comes to the front. The demands of the two seem to be diametrically opposed. If stool get into growing wheat and crop it, trampling the ground, the dormant cheat seed is in its glory. Good cultivation and fair agricultural chances go against cheat. Wheat never changes into cheat; cheat, being a worthless grass is never dignified into wheat. A man plants fifty bushels of wheat in new ground and harvests forty-eight bushels of cheat and two bushels of wheat; another plants clean seed, where cheat was unknown, almost, and gets a splendid crop of the worthless grass seed. Both are sure that the grain by some unknown means has disgraced itself and "gone to grass," literally and figuratively. This is not the place to explain how the seed gets there, but that they interchange is never true. Last year I observed this closely; dug both up by the roots; analyzed them botanically; subjected them to microscopic examination, and employed all scientifically legitimate means to get at the bottom fact, with the result stated, that is, that they are different in everything but general appearance, and the texts on botany were correct in assigning them separate places.

In fifty bushels of cheat, or in a field containing that amount growing where wheat was planted, if the wheat changed into cheat, then, in that large amount there should be instances, however solitary, of wheat and cheat growing on the same head or stalk. This is never true. When you find the two growing thus, please send me the specimen. Read Genesis 1: 11, 12.

When the woods get afire and burn off all the buckleberry bushes, a bright green grass follows. When the prairies in Southern Minnesota have stopped burning, willow, oak and aspen trees

spring up like magic. In the track of Sherman's march to the sea a new grass has made its appearance. In the path you have beaten through the meadow grows a weed totally unlike the grass around it. Now the conditions favorable to the production of the new-comers were present, and they came. There is no magical interchange, and with a few exceptions, no variation on plants, from the far off time when the morning stars sang together down to the present hour.

Now boys and girls, in the next we will go on with our own talks, and I am pleased to see that so many are interested in the subject we are dealing with. Ask what you wish, and unless it is a question of very wide spread and general interest, expect only a postal card answer. Some one in the west sent me some lily seeds: no question, no name, nothing but the hard bullet-like seeds; therefore only one word—thanks.

HOWARD MILLER.

FOR THE PRIMITIVE CHRISTIAN.

### Spring-time and Its Lesson.

BY D. B. MENTZER.

The cold breath of winter has changed to the mild and refreshing breeze, it has lost its power to chill us, and now we feel a balmy air that delights us. Spring has come, and how glad we are! Pleasing sounds are wafted on the wholesome air, and, with upturned ear, and wandering look, we inquire, "What is that I hear?"

Behold, "The time of the singing of birds has come," and they invite us, as faithful little ministers of God, to join the hearty praise-offering to "God from whom all blessings flow." The tender grass is shooting upward to spread earth's carpet of green; the buds are bursting forth to cover each living, leafless tree with its wonted, verdant robe; the flowers are expanding their fragrant and beautiful petals to cheer the passer-by, and tell the glad story of their birth, in Heaven's own language: "The Hand that made us is Divine." All nature triumphs in its resurrection, and should not we make some expression of congratulation? When we think of the beauty, and the music, and the many benefits of spring-time, we are moved to exclaim: "Our Father, who art in Heaven, hallowed be thy Name."

My dear young people, let us see what a beautiful and impressive lesson the Spring-time teaches us.

You are in the *Springtime of life*. Your life-time is like a year that has just commenced. Perhaps some of you can read well, but do not know how many things are wrong in this world. You are in your innocent days, probably, and after a while you will be men and women who must "look out" for yourselves in life, and then you will find out to your astonishment how much wrong and sin

there is in the world—how many ways the "Wicked One" has to

Lead the soul away,  
From the path of virtue,  
Or to sin to stray."

This is why some of us are so much concerned about what lies in your future pathway of life. We care not big about the past only to learn lessons that will teach us to be better boys and girls—better men and women. It would indeed be a sad thing to die and have the thought that we never tried to be good, and to do good. Did you ever watch the snow flakes falling in the winter-time? Surely, you did, for there is scarcely a sight more pleasing and interesting in Winter. Well, did you ever watch a single snow-flake and see it fall on the softly-flowing stream, or on any body of water? How long did it stay on the water? Ah! you know: not a moment. It had barely appeared upon the water until it disappeared, and you saw it no more. Just so is human life. Our life is very short when we think of heaven where there is no night, and day will never end. Ten thousand times ten thousand years will only be a small part of the heavenly time, and it is therefore called *eternity*.

Should we not, then, in our youthful days give ourselves to the service of God? Please get your Bibles—the best of all books—and read the eleventh chapter of Ecclesiastes. (You will find it right after the Proverbs.) What do you think of the Word of the Lord? Do you not think it a good thing to love the Lord? Then why not *now*, "in the days of thy youth, while the evil days come not"? that is, before the cares, and temptations, and troubles, of manhood and womanhood come. *Now*—to-day. As soon as you know that you belong to the world, and that you are not at peace with God, and that you are not obeying the Lord's commandments, so soon can you be a seaker to seek the Lord and His ways, and so soon you should seek Him, and serve Him all your life. How very beautiful is the life of a young Christian, living humbly, modestly, consistently, earnestly, and faithfully in "all the commandments and ordinances of the Lord blameless." Come, young friends, think of it. Hear the faithful preacher as he labors for your welfare, and search the Scriptures for the Truth. Don't spend your early spring-time of life in scattering seeds of folly, fashion, fame, or the neglect of the callings of Jesus, but take His yoke upon you and learn of Him.

Waynesborough, Pa.

—A YOUTH who starts out in life with an earnest determination to be honest, upright, faithful to all trust, punctual, attentive, and above all God-fearing, has a promise of abundant success. Though he be without money or wealthy friends, he will be sure to gain all that he most desires.

## The Primitive Christian.

MEYERSDALE, PA., MAY 23, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### AN OVERLOOKED PRIVILEGE.

"For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."—PRIM. I. 30.

Our privileges as Christians, and as they are enumerated in the gospel, are numerous and various; and it requires a looking "into the perfect law of liberty" with close attention, and eyes anointed with the eye salve or anointing of the Holy Spirit, Rev. iii. 18, to see some of them. Their value can only be fully understood when they are looked at in the light of the cross of Christ. The light that is shed from that cross has a very peculiar effect. It shows beauties, excellencies, and attractions in things which, if seen in any other light, possess neither beauty nor value. The light of the sun paints the rainbow beauties on the dark cloud. The light of the cross of Jesus, paints beauties and glories on the dark clouds of adversity, seen and enjoyed by the good,

and especially if those clouds are caused by storms brought about by the persecution of the good for righteousness' sake. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matth. v. 10—12. This doubtless to many will seem a strange way to happiness and heaven. And were they not the words of Jesus himself, it would be difficult to credit them as true. But however contrary such sentiments are to the belief and experience of the world, they are in perfect harmony with the experience of the faithful. And this being the case, well might the Apostle say to Christians, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

It is given unto us to suffer as well as to believe. We can understand the gift of believing, and readily understand that it is a great privilege to believe on the Lord Jesus Christ, and enjoy the blessings of that belief. But to believe that it is also a privilege to *suffer for his sake* may require a little more faith in the perfect rectitude or rightness of the divine government, and a deeper insight into, and a clearer appreciation of, the benevolent purposes of that government, than many Christians possess. And the fear and dread that many have of suffering not only the loss of life, but the loss of a little reputation in the estimation of some proud and ignorant worldlings, or the endurance of some words of contempt and mockery, or some little personal injury, or pecuniary loss.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Have all our readers, and all who bear the Christian name perceived the deep, spiritual, and consoling truth contained in this text of Scripture? An exhaustive application of the truth contained in it, will embrace the idea that it is a *privilege* to suffer for Christ. "It is given unto us." Heaven gives us the privilege of becoming identified and connected with the number of devoted and sainted spirits which have followed the Leader of the Lord's host through evil as well as through good report, and have gone up through much tribulation and have washed their robes and made them white in the blood of the Lamb. When we have an opportunity of suffering for the sake of Jesus, we have an excellent opportunity of manifesting our love to him. And who does not esteem it a privilege to have an opportunity of showing his love for the

person he dearly and devotedly loves?—Such seems to be the meaning of the apostle's language. And this being his meaning, how differently does suffering for the sake of Christ appear when looked at in the light of the Christian Scriptures, to what it does when looked at from a worldly stand-point. When looked at from the latter, it appears as an evil to be avoided, and our frail nature shudders at it. But when it is looked at in the light of the gospel, it appears among the *privileges* which heaven has conferred upon Christians.

In the early ages of Christianity this precious truth and feature in Christian experience, seems to have been better understood than in modern times. And well was it both for the salvation of souls and the establishment of the church that it was so. For had there been at that time the same reluctance to suffer, and the same attachment to carnal ease and enjoyment that characterize the present age, there would have been but few saved, to be numbered among the witnesses for Christ, and among the citizens of the kingdom of heaven, since suffering then was a common consequence of espousing the Christian faith. It was an abuse of the truth that it is a privilege to suffer for Christ, that produced the passion for martyrism that prevailed in the ancient church. The Lord had blessed his servants in many cases when called upon to suffer, with great peace and supernatural strength to endure the conflict, as in the case of Stephen, and had also given the promise of a great reward in heaven, and this being known, it not only emboldened others to meet the same suffering joyfully when necessitated to do so, but believing the martyrs were blessed with the special favor of heaven when dying, and that their crowns in heaven would possess superior brightness, it also led them to prefer suffering to ease, and the death of the martyr to any ordinary death, that the superior enjoyments of those who suffer for the sake of Christ might be theirs. And while we admire their faith and endurance, we cannot approve of their enthusiasm. They went to an extreme that was not advisable. We should not seek suffering and death. It is not in accordance with Christian prudence to do so. But when we meet them in the path of duty, they should not deter us from persevering, and that they should not, we are given to understand that our suffering for Christ will be made a blessing to us, and we therefore should feel that it is a privilege to endure such suffering. We are generally too fearful of suffering in the cause of Christ. Some of the ancient brethren may have been too anxious to suffer persecution and martyrdom. We are too fearful.

There are two prominent considera-



tions that should reconcile us to our suffering for Christ when called upon to suffer for his sake. 1. The Lord will make our suffering a blessing to us, and make it conducive to our present enjoyment and improvement. And, 2, there can be no better way for us to honor our Redeemer, and to show our love to him, than by suffering for him when duty requires it. Then as unto us "it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," let us be ready to suffer for him, when duty requires it, and feel that it is a *privilege* to do so.

"Deem not that they are blessed alone  
Whose days a peaceful tenor keep:  
The God who loves our race has shown  
A blessing for the eyes that weep.

"The light of smiles shall fill again  
The lids that overflow with tears,  
And weary hours of we and pain  
Are earnest of serenest years."

#### OUR APPROACHING A. M.—SOME SUGGESTIONS TO THE BRETHREN.

The time is now not far off when the annual gathering of our brethren from different parts of the brotherhood will take place, forming what we call our Annual Meeting. The meeting proper will commence on Tuesday following Whitsuntide, which will be the 6th of June. It will be held with the brethren in Logan county, Ohio. The attention of the brethren by this time to a considerable degree is, no doubt, directed to the occasion. The district meetings generally have now been held, and have arranged business where it was necessary, for the general Council. Many are also making preparations to attend the meeting, anticipating the enjoyment they have in meeting with the brethren on such occasions.

For the last few years our Annual Meeting has awakened considerable interest in the brotherhood, both from the large number of attendants present, and from the business that has come before it. The meeting for the present year is probably looked to with more than ordinary interest. This being the case, we trust the brethren throughout the brotherhood will be prayerfully engaged with the Lord, invoking his blessing upon the meeting. And as we find the apostles, when they had important work to do, connected fasting with prayer, (see Acts xiii. 2, 3; xiv. 23,) we think it would be well for the brethren to do likewise. Our brethren in Annual Council have advised this, and said in regard to fasting, "that in important cases, it should be enjoined upon the members as a means of sanctification and qualification for important duties."—Minutes of 1867, Query 23. "Except the Lord build the house, they labor in vain that build it: except the Lord keep

the city, the watchman waketh but in vain."—Psa. cxvii. 1. This language plainly conveys the idea that the blessing of God must accompany all our works to make them successful. Then we should most earnestly and sincerely implore the divine grace and blessing, if we would have the spiritual house of God built up, and have the holy city protected from the invasion of her foes. While no work can be prosecuted successfully without God's blessing, with that blessing no work can fail."

Some of our brethren have entertained fears that the peace of our brotherhood may be disturbed by the difference of opinion that obtains among us upon a few points. But as that difference does not pertain to any principle in Christian character, or to any truth or commandment in the system of Christian faith, we should not permit it to alienate our affection from one another, or to weaken the bonds of union among us. There is much union among us in regard to the propriety or necessity of carrying out every principle, and of observing every commandment of the gospel. And this being the case, we trust the difference being no greater than it is, will not to any considerable extent, affect our union, or interfere with our work that we as the church of Christ have to perform. We have confidence in God, and in the wisdom and fidelity of the brethren, and we hope that whatever emergency may arise affecting the church, God's grace will be sufficient to enable the brethren to meet it judiciously and successfully. There is a great responsibility resting on the church, and we hope that our brethren will appreciate this, and act with great discretion and caution in all they do, as an account must be rendered by them at the proper time for all their actions, and especially for what is done having such a great and far-reaching influence, as what is done in the name of the Lord, and done in connection with the great work of salvation.

But while we hope the brethren will not be unduly alarmed, and give themselves trouble from unnecessary fears, we think it would be well for us all over to keep in mind the fact that the church of Christ as well as its individual members, are in a world hostile to Christ and his cross. "Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. v. 6. We are surely in dangerous and trying times—"in the last days,"—in which "perilous times" are to come according to 2 Tim. iii. 1. And our Lord has said in regard to the same period, "Because iniquity shall abound, the love of many shall wax cold," Matth. xxiv. 12. So we need not "think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us." 1 Peter iv. 12. The church

will feel the shock of prevailing iniquity. But we will not fear. Our Redeemer has led "captivity captive." And he holds in his hand "the seven stars which are the angels of the seven churches."—We will hope in him, and trust that

"His hand from ev'ry snare and foe  
Shall great deliv'rance bring."

#### THE MINUTES OF THE ANNUAL MEETING OF 1876.

We expect to publish the Minutes of the Annual Meeting of 1876, as we have done those of former years, in both the English and the German language. They will be sold at ten cents a single copy, or 75 cents by the dozen, including postage. We shall be pleased to receive orders either at our office, or at the Annual Meeting. There will be an agent there to attend to the business.

#### NOTICE.

We expect our assistant, Bro. J. W. Beer, will be at the Annual Meeting and he will attend to any business connected with our office that he can attend to. He will have our books containing our accounts with our subscribers, and with others who have obtained books from us. We shall be pleased to have all that can do so, to settle their accounts, as a suitable opportunity will be afforded them for doing so. He will receive subscriptions for the PRIMITIVE CHRISTIAN, and for the Minutes of A. M.

As the brethren in Logan Co., Ohio, where the Annual Meeting is to be held, have thought it best to have nothing sold within two miles of the meeting, we purpose to have our Hymn Books at the *Gretna Station*, the station at which the brethren attending A. M. will leave and take the train. This station is about two miles from the meeting. This arrangement that we propose, though not as convenient as it is desirable it should be, will, we trust, be sufficiently so to answer the purposes of all concerned. So our friends wanting Hymn Books, will have an opportunity, we hope, of obtaining them.

#### TWENTY-SEVEN NUMBERS FOR SEVENTY-FIVE CENTS.

We will furnish the PRIMITIVE CHRISTIAN from the time of the Annual Meeting, or beginning with the 24th number, to the close of the volume for seventy five cents. We should be pleased to add a handsome number of subscribers to our subscription list under the above offer. Will our agents and friends please make a little extra effort to accomplish this? The time we have named will be a suitable time for those who desire to have it and did not commence with the first number. We shall be pleased to receive subscriptions at the Annual Meeting for the remainder of the year. Persons not attend-

ing the meeting themselves can send by others, or they can write.

We can still supply back numbers to those desiring the entire volume. Our paper is cheap upon the terms we offer it, either for six months or a year.

WHILE we try to be careful in admitting advertisements, we, at the same time, are equally careful not to publish our personal commendations of articles that we know nothing of. It should not be expected that publishers should be able to tell all about everything advertised in their columns. We, however, can conscientiously invite respectful attention to be given to the advertisement of Dr. Swayne & Son, which appears in our columns this week. As to whether a medicine is deserving of praise or not, those who have given it a fair trial are best able to speak, and it is certain that Dr. Swayne's medicines have a good reputation  
B.

**Gleanings and Gittings.**

THE following is from Brother Joseph Rittenhouse, formerly of Ohio, who has pitched his tent on the Eastern Shore, Talbot county, Md. His address is Easton, which is also the county-seat of Talbot county. We are glad to learn that they now have regular services there, and that, already, they have seen some good results. This letter was written on the 10th inst., and was addressed to the brethren and sisters at Black River, Medina Co., Ohio, but more particularly to Brother John Pittinger, to whom he says: "You requested an answer through the periodicals. Thank you, dear brother, for your kind word of encouragement and gentle rebuke; but we did not think best to be fast to make appointments. We have now got to work. We try to preach to the people every Lord's day, a short discourse; and after preaching we hear the children recite their lessons. We feel the presence of the Lord here as well as elsewhere. At our last meeting we were made to rejoice; we had the privilege to lead one precious soul into the river and baptize him in the name of the Lord, which was a scene new to the people here. They never saw baptism administered in that way. It seemed to affect the mind of the people, and there is much inquiry in regard to the ordinance. The river is a beautiful place to immerse. The water is somewhat salt; the bottom, gravel, and it descends gradually to any depth we want upon the occasion. Some of the people got into fish-boats and launched out into the river, so they had a fair chance to see and hear what was done.—We hope the Lord may bless the services of the occasion for good. Brethren, remember us in your prayers. Think of our lonely condition, as we have no help in the ministry, and not even a visiting brother to assist.

Wheat looks well; prospects good for harvest.

I commend you to God and the word of his grace, who is able to build you up, and give us an inheritance with all them that are sanctified. Dear brethren Samuel Garver and all the official members in the church at Black River, let us hear from you, how the work of the Lord is prospering.

JOSEPH RITTENHOUSE.

BRO. A. E. Troyer, Sarinda, Colorado, under date of April 30th, says:

"Weather is pleasant and growing. The spring crops are about all planted in this part of the country. We are still well pleased with the country, but would like it much better if there were more brethren and sisters here, and more meetings. We have had no preaching here since last fall. We are, however, still looking for better times in these respects and hoping that the time is not far distant when we shall have more members here, and then we shall feel more at home."

J. P. Moomaw, says: "Send my paper to Midland, Colfax Co., Neb., hereafter, instead of Purple Cane; Dodge county, Nebr., and publish the same so that correspondents will see the change. We have again settled in a new neighborhood, which opens a new field of labor. Now brethren come along, here is land at \$4. per acre on ten years credit at 6 per cent interest, and a new railroad being built in 2 miles of us which will give us a good market. We want to build up a church. Come, for we have a fine country. For further particulars address me as above."

BRO. Elias K. Buechly, of Waterloo, Iowa, in a letter dated on the 7th., says:

"I am sorry that I have to relate the sad news to you, that our beloved brother, Eld. Tobias Musser, died last Sunday, April 30th. He was our delegate to A. M. last year. He was unwell all winter. We anointed "him with oil in the name of the Lord" the day before he died. He leaves a large family in limited circumstances."

BRO. Enoch Eby, Lena, Ill., Apr. 28th, 1876, writes as one who knows. Hear him:

"The general health is very good; and the weather is pleasant, but rather cool for vegetation. Farmers are busy in sowing their seed. Some are mixing oats and wheat in order to realize a larger yield, and it usually does well. Preachers are also busy in sowing their seed; and in order to reap a good crop of proselytes, they mix Christ and Baal, church and world, flesh and spirit. This, too, works like a charm, for generally many follow their pernicious ways; but when the great Jehovah with his fan in his hand, will winnow the chaff from the wheat, then, and then only, it will be made manifest who was sowing to the flesh and who to the spirit, for the former shall reap corruption, but the latter, life everlasting.

Dear brethren and sisters, let us sow a good spiritual seed, and not mix so much world with it that we cannot pay for our papers, till one or two years after due, thereby putting our dear brethren editors to the painful necessity of exposing to the world our neglect of duty (see

P. C., page 251) in order to obtain their just dues, and thereby give occasion to the world to charge us with worldly-mindedness (and, perhaps, justly, too). My brethren, these things ought not so to be. If you love the brethren and our cause, pay your subscription without delay. You may think your \$1.60 makes but little difference; but suppose two hundred subscribers should think so which might easily be the case, it would affect the editors' calculations \$320.00. Think about this from a Christian standpoint.

One thing yet to our brethren west of the Mississippi. Stop at Lena, Ill., on the Ill. C. R. at our feast, on the 30th and 31st of May."

**POOR FUND.**

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK xiv. 7.

**Contributions.**

Sister S. J. Horn,	\$ 50
Brother L. E. and sister S. A. P. Newtonia, Mo.	25
Levi and Sarah Scott,	25
No. 14, L. B. Woodard,	1 50
David Back,	1 00
A. M. Horner,	70
Jacob Bahr,	30
J. Y. Koeny,	10
No. 15, Peter C. Meyers,	5 10
Wm. Brouse,	1 00
A sister, Hudson, Ill.,	10
U. M. Saylor,	45
Brandonville, W. Va.,	50
Zach Arnold,	65
M. A. Smith,	23
Minerva Chaney,	25
Isaac Henricks,	25
Total	\$13 13
Acknowledged in No. 18,	82 47
Grand total	\$95 60

**REPORT OF FUNDS.**

**DANISH MISSION FUND.**

Jacob Mitchel,	\$ 50
Six young sisters at Harleysville, Pa.—A. H. Cassel,	4 37
Brother L. E. and sister S. A. P. Newtonia, M.	25
A sister, White Hall, Pa.,	1 00
U. M. Saylor,	40
Total	\$ 6 52
Acknowledged in No. 14,	305 05
Grand total,	\$311 57

**STEIN FUND.**

Peter S. Garman,	\$ 34
Jacob Mitchel,	50
Six young sisters at Harleysville, Pa.—A. H. Cassel,	4 38
Anna C. Miller,	50
J. K. Smith, M. D.,	3 00
Brother L. E. and sister S. A. P. Newtonia, Mo.,	25
U. M. Saylor,	40
Nancy M. Cannon,	50
Total	\$ 9 87
Acknowledged in No. 14,	111 53
Grand total	\$121 40



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

WASHINGTON, Ky, May 1st, 1876.

Brother Quinter:—

Your paper was received, and glad indeed was I to hear from the brethren again. It cheers me very much in my isolated condition. I have not heard a sermon or seen a brother or sister for nineteen months. The coming of your paper all last year was looked for with pleasure, as that was the only source through which I could hear from the Brethren; but this year poverty has deprived me of that. I have thought from month to month that I could save something to send for the paper, and it is now May and I still have nothing to send. Unless you can put my name in as one of the poor, I shall be compelled to do without. I am the only member in this part of Kentucky. Our church is not known here at all. Oh, for more of the missionary spirit in our church let us earnestly pray. Fashion and pride sit together on a high throne in the hearts of these people. May they yet be persuaded better things. But how can they know unless they are taught? And who are to teach them—these preachers here, who are running in the same channel? With these few words I close. Pray for us that the Lord may grant us grace to withstand all of these temptations. Yours in Christ.

BETTIE S. BURGER.

## Church News.

Dear Brother James:

We are in usual good health, and also all the members in our district as far as I know. We feel to thank God for all his goodness toward us.

Friday, 21st of April, we were blessed with a visit from our beloved brother, S. C. Stump, from Falls City, Neb., who gave us seven able and interesting sermons, and truly we can say we enjoyed a feast of fat things. There seemed to be some deep impressions made upon the minds of the people of Salem. The meetings lasted till Tuesday night, the 26th, and on Thursday, 27th, at nine o'clock five were added to our number by baptism. May God keep them in the narrow way that leads to a land of rest where there is no sorrowing, no parting, no pain, no sickness, no death—where all will be love, joy, peace, and happiness, with the blessed Savior. Brother Stump took his leave of us on Thursday evening for Riner's school-house to fill an appointment that night. He preached from St. John xiii, on the subject of feetwashing. Then to Burr Oak, where on Friday, 28th, a church council was held. We had a good council meeting. All went off in love and union. There we bade Brother Stump farewell, perhaps never to meet again on this earth. I hope that when

our tongues shall be silent in the grave we shall meet above.

Brother Stump in company with brethren Switzer, Ives, and Faidley went to hold a series of meetings ten miles below Burr Oak. I haven't heard from them as yet, but I hope the Lord will be with them and bless them in their labors and give them souls for their hire. May the grace of God enable us all to meet in a better land.

Your weak brother in Christ,  
JAMES M. BAILEY.

## Acknowledgment of Favors.

Dear Brother Quinter:

I wish to acknowledge through the columns of the PRIMITIVE CHRISTIAN the receipt of a bundle of tracts and pamphlets from Brother J. H. Moore. I feel thankful to that dear brother and sister for the interest they have taken in my friends and neighbors. Those pamphlets have been the means of winning some souls to Christ already, and I hope they will turn many more. I have distributed them where I think they will do the most good. Brethren, your pens can preach here in this western country, and your money can preach here by sending us those tracts and pamphlets. If there are any other brethren or sisters who feel like sending us more reading matter, we can put it to good use.

Yours in Christian love,  
JAMES M. BAILEY.

## Information for Everybody.

Editor Primitive Christian:

I wish to ask for a little space in your valuable paper for the purpose of answering the numerous letters of inquiry that are being received by myself and others in southern Kansas; and I add that we are willing to give our time in answering all such letters, but the money is required to get the material, and when the amount reaches from ten to fifteen dollars a year, it is quite an item, and probably more than many would be willing to give in one year for the PRIMITIVE CHRISTIAN, foreign mission, home mission, and other necessary purposes. We wish to help to sustain all these and do our part in laboring for the promotion of God's kingdom on earth; but these must necessarily be hindered to some extent if we must spend so much time and money in correspondence with those asking for full particulars, &c. Again: we feel a delicacy in asking our editors to publish such information free, for two reasons at least—1st. Our editors are probably not better prepared to do so at their own expense than we are (of this they must be the judges), or if they are more able to do so, still it could hardly be expected of them, for, 2nd. If such information is worth having it is worth paying the expense necessary to obtain it. Therefore we hope those interested will compensate the editor, if this communication is published.

1st. "How is the climate in southern Kansas?" It is all that could be wished for—delightful.

2d. "Have you much ague?" Some persons appear to be disposed to it, but the disease is not to be feared, as it is confined to the lowlands, and there it is not so prevalent as in some States east of us.

3d. "Have you plenty of timber?"—

Not so much as we would like; but some parts have great abundance while other localities are rather short.

4th. "Have you plenty of coal?" We have two or three veins from six to twelve inches thick only, but 60 or 70 miles east and south there is plenty of coal, the vein being 4 feet thick, and from the distance from there here we confidently expect it to be easily reached by shaft.

5th. "Any running streams?" All the streams of this country are alive and moving all the year, and consequently as nice water as can be found this side of the mountains.

6th. "How deep are your wells?"—From 10 to 30 feet.

7th. "How far from railroad?" 50 and 70 miles. The probability is that there will be two roads built through this section in a short time.

8th. "Does stock do well?" Yes; no better stock country to be found. Cattle, sheep and hogs do as well here as it is possible for them to do anywhere.

9th. "How about Government land?" It is mostly taken, but can be bought second hand very low, say from \$2 to \$20 per acre.

10th. "How is the land—flat or otherwise?" This county is quite rough, which is much in its favor for stock raising, as range will be plenty; but for all this there is plenty of land that yields from 20 to 50 bushels of wheat and from 40 to 75 bushels of corn per acre. In short, we can confidently recommend Southern Kansas to any and all who are seeking homes where they have made up their minds to be suited with a country as above described.

But I wish to add that many persons have come west as a kind of experiment, rather expecting to be disappointed than otherwise. Such persons have generally gone back East with dismal reports, &c. There is, however, another class of persons who are really seeking homes; such persons have to some extent counted the cost before starting, and the result is, they are opening up fine farms, under difficulties, of course, but they are all the more proud of their success, seeing they have proved themselves heroes equal to the emergency, overcoming many difficulties that the faint-hearted dare not encounter. Hoping this will be satisfactory to all concerned, I commit and commend it to the printers and let them dispose of it as is best.

E. STUCK.

## To Brother C. H. Balsbaugh.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17.

Beloved Brother in Christ:

I oftentimes think of you in your afflictions. My soul oftentimes yearns for you. Your affliction must be very great; but it seems that it has been the good pleasure of God to lay the afflicting hand upon you. Dear brother, no doubt it is working for you "a far more exceeding and eternal weight of glory. The Lord afflicteth us for good and wise purposes. If our suffering is not too great, it enables us to draw our minds from the transitory things of this world to that bright world beyond this vale of cares, when we, if faithful to our trust here, will be able to drink out of salvation's well to the satisfying of our never dying souls. See how the great apos-

the Paul was afflicted and persecuted. See how it worked for him that eternal night of glory which enabled him to say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8. Behold, the comforting words our dear brother Paul has left us. Surely, if we love Christ we will love his appearing. And that Jesus who said, "It is finished," see how he was afflicted, how he suffered, all for fallen humanity! He left "the glory which he had with the Father before the world was" for our sakes. He went about doing good. He was concerned about his Father's business. But wicked men crucified him nailing him to the rugged wood, all for our sake. I can see, with an eye of faith, those five bleeding wounds, all for our sake. But his affliction, although it caused him to sweat great drops as it were of blood, worked for him "a far more exceeding and eternal weight of glory." But now he is seated on the right hand of God, where angels, and authorities, and dominions are being made subject unto him. Dear brother, be faithful until death, and you will receive that crown of righteousness, which the Lord, the righteous Judge, will give you in that day; where you will be enabled to walk the gold paved streets of the New Jerusalem, with a palm of victory in your hand, where there will be no more affliction and no more pain. There nothing will cause the scalding tear to flow, and the transitory sufferings of this life will be forgotten; where you will be dressed in that long white robe that has been made white in the blood of the Lamb. There will be no night there but one eternal day. May the grace of God ever be with you, which is sufficient for you, and at last save you in this everlasting kingdom, is my prayer.

GEORGE W. ANNON.  
Thornton, W. Va.

### Calls for Help in the Ministry.

While perusing the pages of the PRIMITIVE CHRISTIAN, I see many calls for help in the ministry, which is all right, and good, and acceptable in the sight of God our heavenly Father, who would have all men to come to the knowledge of the truth and be saved. While we are calling to our brethren to come and help us build up the church and hold forth the truth as it is in Jesus, we must not forget,—and I fear it is to be lamented that we too often do forget,—to fall down before God and ask him to assist us in calling laborers into the vineyard. Let us not lose sight of the promise of our blessed Savior, that he has left on record for us; for he has said, if we ask, we shall receive; if we seek, we shall find. Now, dear brethren and sisters, while calling to our brethren for help in the spreading of the gospel, let us fall down before God and pour out our wants before him to help us in the good cause, and to send his reapers into this western field of labor, where the harvest truly is great but the laborers are few; or ask him to prepare and qualify some of our brethren here in the west for the work.

He will surely hear our cries; we have the promise that where two or three are gathered together in the name of the Lord, he will be in their midst; and he farther says: "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Now God is able to cheer up the minds of our brethren in the east and send them west as he sees best. He is also able to endow with wisdom and power from on high any brother that he may choose, that he may be able to proclaim the word of truth to both saint and sinner. We sometimes hear it said by brethren who live in organized churches, "If we had material for a preacher we might elect one." If we have no material where we have organized churches it is our own fault; because we are not earnestly engaged in prayer to God in behalf of the church, and his servants, that he may prepare the material and bestow upon his servants here the power to discharge the labors that become necessary to carry on the good work in this part of God's moral vineyard, where the harvest is great but the reapers are few. When we look back to the days of the apostles, we see that God chose unlearned and ignorant men, and bestowed upon them power to perform many miracles, and to declare the wonderful works of God. When God wants a minister or a prophet he will get him somewhere, whether he be a plowman, or a fisherman, or of low degree, God is able to qualify him for whatsoever he willeth. So, dear brethren in the West, let us not be discouraged; although we be few in number, we have the promise of the Savior that he will be with us even unto the end of the world. If God be for us, who can be against us. So let us put our shoulders to the wheel and try to keep the ark moving. We all have a work to do; whether ministers or laymembers we have our part of the work to perform. S. WEAVER.

Center View, Mo.

A Letter to Mary J. Eastright, of Indiana, Pa.

Dear Sister:

Fain would I call you beloved sister in Christ, but, as it is, I cannot. I have, for some time, thought of penning a few lines to you on the subject of Religion; but have deferred, knowing, as I do, that your husband is somewhat skeptical on that all-important subject, and, I must confess, I think you, too, have become somewhat hardened in heart. Why, I do not know, as you were reared by pious parents, as well as we; especially our dear, kind, Christian mother, whom you recently saw leaving this unfriendly earth, and going home to Jesus. But I have digressed already. I will speak of neither at another time; and now to our subject.

Religion is a most happy and pleasant thing to practice; but a sad and melancholy thing to neglect or refuse. God's government in the soul will regulate but not enslave. The idea that religion is a kind of slavery, to which none can submit without sacrificing all the enjoyments of this life, ever has been the greatest hindrance to its advancement among mankind. But it is not so. "Her ways are ways of pleasantness, and all her paths are peace." So says King Solomon. Much wiser and better should we be, if we could carry

with us, from infancy to old age, a full conviction that happiness is found alone in the cultivation of Christian virtues, and that piety is the firmest basis of morality. This would secure, first, God's claims, and then our own. Without the belief and hope offered by divine revelation, the circumstances of man are forlorn indeed. We are placed here in a vast universe, where the beginnings and issues of things are very imperfectly known.—We cannot discover whence we came, or for what purpose we were brought into existence; but Religion is the soul of love; it is an instructive light, and is an evidence of that which will not deceive. It will lighten us through a dark and thorny path on earth, and, at last, lighten us to heaven. What does Religion profess?—Peace to all mankind. Its greatest ornament is charity; it enforces nothing but love and simplicity of affection. Religion! It is not an ideally living in the brain, and leaving the heart untouched. It is not a peculiar frame of mind, or the kindling of the fancy, or a heated imagination. It lives not merely in visible signs of devotion, or bowing the knee, lifting the hands, or long prayers, nor long-drawn sighs, and cadaverous, long faces. These may all exist without religion, and Religion may exist without them. I have seen all these. The true mark of Religion is benevolent actions flowing from holy motives. It is charity which, hoping all things and believing all things, is not contented with a "be ye warned, be ye clothed," but it performs the good which it desires; it loves its neighbors as itself; it seeks not its own preferment; its kingdom is not of this world. It is too high to envy the proudest, too meek to despise the humblest. It despiseth not its brother because he differeth in opinion. Its creed is, "Do justly, love mercy, and walk humbly with thy God." Its seat is, "The pure in heart." It is the Spirit of God living in the human heart. It is always ready with its purse, to do good unto the poor, and keep unspotted from the world. God honors such a soul, and the devil troubles before him. The man who possesses such a religion is worth a score of long faced, whining hypocrites who say they would do so much, but are not quite willing to obey the dictates of humanity. There is more than one way of showing kindness to the unfortunate, of which we will speak in our next letter.

G. W. BURKHART.

Nolo, Pa.  
(To be continued.)

From the Valley River Congregation.

Dear Brother Quinter:

I will embrace the opportunity, this beautiful Lord's day morning of giving the readers of the PRIMITIVE CHRISTIAN the news from this arm of the church, as I have not seen any report from this arm of the church. I believe that it is the duty of some one in each arm to give a yearly report of the condition and prosperity of the church; and as it appears no one else will take this duty upon himself I will try to give a few items.

I will just say that we commenced to build a church some time ago, and as the times have been hard, and the members are in limited circumstances as regards this world's goods, we have made tolerably slow progress; but we now have it very comfortable, so that we can hold



meetings in it almost all kinds of weather. Brother Auvil and Brother Shaffer commenced a meeting here on the 18th of February. Seven sermons were delivered. On Sunday Brother Auvil preached the funeral of the infant son of Solomon C. Gainer. During the meeting there was, I believe, as good order and attendance as I ever saw. I for one must say that the brethren preached the word in its purity. There were two, as it were, made to cry out, "Men and brethren, what shall we do?" And I have reason to believe there were a great many others almost persuaded to be Christians. I believe, if the meeting had lasted a few days longer, several more would have joined the church. My prayer is that it may be as bread cast upon the waters, that it may be seen many days hence.

ALEXANDER WOOD.

### On the Full Beard.

As this is a subject that is occupying the mind of the church I will say a few things. When Paul was taken prisoner and more than forty men of the Jews determined to kill him, his sister's son, hearing the plan, told Paul and the Governor. So, now, many brethren have taken Brother D. P. Sayler and show that the law was done away. I hope they will not kill him. If the law did pass away, the beard did not. Jesus wore a full beard, for he was the true Nazarene; and as I have lately heard old elders say grievous things against the beard, I have been led to write a few thoughts on it. Some say, "It don't look decent, and is not decent in the sight of God." Oh, what an idea of God!—God himself made man in his own image, and Jesus his only begotten Son wore a full beard, and yet poor man will rise up against God and say, "It don't look decent." Jesus has declared, "Whosoever shall be ashamed of me and of my words, \* \* \* of him also shall the Son of man be ashamed when he cometh in the glory of the Father with the holy angels."

SOLOMON GILBERT.  
New Lebanon, Ohio.

### Railroad Arrangements.

Editors Primitive Christian:

Please insert this notice at once. Notwithstanding A. M. ordered that no R. R. reduced rates to A. M. should be asked for; and if asked for, the arrangements made should be private, &c., in this, as in all other A. M. conclusions, the brethren do as they please and so continue to publish R. R. arrangements to A. M. hence I received the following:

"I received a letter from Bro. \_\_\_\_\_ of Virginia saying that the Virginia brethren expected us to make arrangements for going to A. M. as brother J. P. Ebersole has done I am not going. Will you attend to it for the benefit of those who may go? Yours in Christ."

I accordingly incurred the expense of a trip to Baltimore, yesterday; but in consequence of an agreement between some railroad companies, all that my old friend Cole could do, is to issue excursion tickets as far as Wheeling, W. Va., this being as far west as he can go under the agreement. He will furnish any ticket office on the line of their road with excursion tickets, if a guarantee of 20 passengers be given. This I could not give,

so he will furnish only the office at Harrisonburg with tickets unless otherwise instructed. The price from there to Wheeling and return will be \$15.80. Brethren in Va. living at a distance must send for their tickets, they will be there on or before the 35th inst.

It appears that the time has come that brethren and others, who go west to buy lands, or to visit friends, must pay for riding on the railroad. This is right. I have long since been disgusted with issuing return certificates to brethren and others, who, I knew, had touched at A. M. only to get a free ride home.

D. P. SAYLER.

ABURN, Ills, May 11th, 1876.

Brother Quinter:—

The I. B. and W. R. R. has granted the privilege to the brethren of traveling to and from the Annual Meeting at two cents per mile each way. Peoria, Pekin, Bloomington, Farmers City, Urbana, Danville, Crawfordville, Decatur, Havana, are the stations at which tickets will be placed in due time. Take up the tickets going to the meeting. It is expected that the I. B. and W. general ticket agent make arrangements from his road to the place of meeting at reduced rates. It will be known hereafter.

JOHN BEECHLY.

### A Change.

Dear Brother Quinter:

Please give notice to brethren passing over the Baltimore and Ohio R. R. from the west, on their way to A. M. to change cars at Tiffin, Ohio, instead of Shelby. From Tiffin they will run south to Bellefontaine, on the Cincinnati, Sandusky and Cleveland, R. R. Brethren will not forget the place in Chicago—rear of Exposition Building, near foot of Lake street.

ZACHARIAH TROYER.

### Announcements.

The Perry church will hold a communion meeting, the Lord willing, in the Farmer's Grove meeting house, on the 1st and 2nd of June, commencing at 2 p. m. Also meeting next day until noon. Ministering brethren coming from the East will stop off at Perryville station, seven miles from the place of meeting. Those who intend being with us will please notify brother C. Myers, and they will be taken to place of meeting and back next day. His address is Farmer's Grove, Juniata county, Pa. By order of the church.

PETER LONG.

The brethren in the South Waterloo church, Black Hawk county, Iowa, will have a lovefeast on Saturday and Sunday, 3rd and 4th days of June next, at their meeting-house, commencing at 10 a. m., four miles south of the city of Waterloo. A general invitation is hereby extended.

E. K. BUECHLY.

A communion meeting is appointed by the brethren in the Bear Creek church, six miles west of Dayton, Ohio, on the 30th of May, commencing at 10 o'clock, a. m.

JOHN R. DENLINGER.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

March 8th, 1876, in the South Keokuk branch, Keokuk county, Iowa, NETTA, daughter of friends J. J. and C. Terrel, aged 2 months and 18 days. The above was a granddaughter of brother David and sister Anna Bowersox. Funeral services by C. Wooderlich and the writer, from Mark x. 13—16, to an attentive congregation. JOHN FRITZ.

In the Willamette Valley church, Linn county, Oregon, Feb. 21st, 1876, Brother SOLOMON RITTER, of heart disease, aged 58 years; 2 months and 13 days. He was the last of a large family of brothers and sisters. He emigrated from Indiana to Oregon in 1853. Brother Solomon was a faithful member for nearly 30 years. He leaves a bereaved sister companion and 5 children to mourn the loss of a loving home and a kind father; but their grief is consoled with the hope that he now rests in Abraham's bosom, awaiting the first and great call of his divine Master. His life has been such that those outside of the church could say, that "he was a quiet, peaceable, honest kind-hearted man." A few months prior to his death he called for the Elders of the church, and was anointed. Funeral occasion improved by brethren Daniel Brower and Daniel Leedy from 2 Sam. xiv. 14; to an attentive congregation of hearers. A. H. BALTIMORE. (Pilgrim please copy.)

In Greenfield, Ind., April 5th, 1876, RAJUL ROthenBERGER, wife of Jacob Rothenberger, aged 49 years, one month and 23 days. Disease, measles.

DANIEL ROTHENBERGER.

In the Quemahoning congregation, Somerset county, Pa. April 30th, 1876, Sister ANELIA CHARLOTTE HAUGER, aged 48 years and five months. She leaves a husband and ten children to mourn her loss. Two preceded her to the spirit world. She was a member of the church of the Brethren for 30 years. Funeral services by Brother Jacob Speicher and the writer.

Also, in the same congregation, May 11th, 1876, ABRAHAM LINCOLN MILLET, aged seven years, eleven months and three days. Funeral services by the same.

VALENTINE BLOUGH.

In the Buffalo Valley church, Union Co., Pa., May 1st, 1876 Sister SALLIE J., daughter of Bro. G. W. and Mary Myers, aged 19 years, two months and 27 days. Funeral services conducted by the Brethren.

J. L. BEAVER.

In the Yellow Creek branch, Bedford Co., Pa., April 30th, 1876, Bro. ANDREW BAKER, aged 86 years, one month and five days. Occasion improved by the Brethren, from John xiv. 1—3, to a large and attentive congregation. He never was married,—a kind citizen, and always a strong advocate of the true doctrine, but joined the church only in his old age.

L. FUERT.

In the Milmine congregation, Platt Co., Ill., Bro DANIEL WAGNER, aged 62 years, four months and one day. He leaves a wife and three children to mourn their loss, which is deeply felt by them as well as the church and community at large. His funeral was largely attended. Funeral services by brethren J. Hendricks, D. Franz, and I. Wagoner, from John v. 24—29. B. BOWMAN.

In the Hickory Grove church, Carroll Co., Illinois, May 6th, 1876, Sister LIZZIE MUSSELMAN, wife of Brother Aaron M. Musselman, aged 39 years four months and seven days. She leaves a sorrowing husband and five children, of whom a pair of twins are but 18 days old. Although we know that death is in the land, yet that one so much beloved by all and so useful to her family, in the church, and in the neighborhood, should be taken away in the prime of life, we could hardly realize the solemn fact. She was buried at the Brethren's burying-ground at

Hickory Grove, on Sunday afternoon, May 7th. Funeral service by Brother Geo. D. Zollars. Text—2 Cor. iv. 17, 18 and v. 1, 2. We part with her in good hopes of meeting in a better world. JESSE Y. HECKLER.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Joseph Y Keeny 1 25; Ezra Goodyear 1 60; M H Shaver 10 00; J P Brubaker 6 00; D M Miller 13 85; D L Miller 1 00; Henry Strayers 1 60; Eliza Brandt 1 70; Lewis Glass 24 85; Wm Bronza 2 60; C Forney 8 75; Jos Garber 1 60; Bartlett Harris 3 00; George H Friend 1 50; Allen Boyer 30 00; J J Yoder 1 00; Isaac Henrieks 4 25; Isaac Rothrock 75; E W Flory 60; John B Gockley 1 15; Mary E Gouzhour 1 60; S Kinsey 26 55; Joshua Winger 1 60; James McBride 1 00; M A F Shannon 35; Joseph C Cover 50; J D Veach 1 20; J B Waupler 11 75; J B Shively 1 00; B F Bowser 1 60; Z Arnold 1 50; V C Fisher 2 00; Mary Sperry 1 10; Joseph Rittenhouse 1 60; Josiah P Meyers 35; Lewis M Kob 3 20; A M T Miller 1 15; Jacob F Dale 50; D A Koch 1 60; Jeremiah Beagly 8 00; Conrad Fitz 2 00; E J Brough 5 40; John Longanecker 1 20; Christian Kridler 35; M H Smith 50; Elias Caylor 1 60; Jesse Budebaker 3 20; Peter Struble 1 00; John B Sharatts 1 60.

Thanks "From the Depths of the Heart."

WELLINGTON, Lorain Co., O., }  
Aug. 24th, 1874.

Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir:—Your medicines, Golden Medical Discovery and Dr. Sage's Catarrh Remedy, have proved of the greatest service to me. Six months ago no one thought that I could possibly live long. I had a complication of diseases,—scrofula, manifesting itself in eruptions and great blotches on my head that made such sores that I could not have my hair combed without causing me much suffering; also causing swollen glands, tonsils enlarged, enlarged or "thick neck," and large and numerous boils. I also suffered from a terrible chronic Catarrh, and in fact I was so diseased that life was a burden to me. I had tried many doctors with no benefit. I finally procured one-half dozen bottles of your Golden Medical Discovery and one dozen Sage's Catarrh Remedy and commenced their use. At first I was badly discouraged, but after taking four bottles of the Discovery I began to improve, and when I had taken the remaining I was well. In addition to the use of Discovery I applied a solution of Iodine to the Goitre or thick neck, as you advise in pamphlet wrapping, and it entirely disappeared. Your Discovery is certainly the most wonderful blood medicine ever invented. I thank God and you, from the depths of my heart, for the great good it has done me.

Very gratefully,

Mrs. L. CHAFFEE.

Most medicines which are advertised as blood purifiers and liver medicines contain either mercury, in some form, or potassium and iodine variously combined. All of these agents have strong tendency to break down the blood corpuscles, and debilitate and otherwise permanently injure the human system, and should therefore be discarded. Dr. Pierce's Golden Medical Discovery, on the other hand, being composed of the fluid extracts of native plants, barks and roots, will in no case produce injury, its effects being strengthening and curative only. Sarsaparilla, which used to enjoy quite a reputation as

a blood purifier, is a remedy of thirty years ago, and may well give place, as it is doing, to the more positive and valuable vegetable alteratives which later medical investigation and discovery has brought to light. In Scrofula or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammation, Mercurial Affection, Old Sores, Eruptions of the Skin and Sore Eyes as all other blood diseases Dr. Pierce's Golden Medical Discovery has shown its great remedial powers, curing the most obstinate and intractable cases. Sold by all dealers in medicines.

**Advertising Rates.**

A limited number of unobjectionable advertisements will be admitted at the following rates.

Ten lines or less constitute a square.	
One square 1 week,	\$ 1 00
" " 1 month,	3 00
" " 2 months,	5 00
" " 3 " "	7 50
" " 4 " "	12 50
" " 12 " "	20 00
DISCOUNT FOR SPACE.	
On 2 squares, - - - - -	5 per cent.
" 3 " " - - - - -	10 " "
" 4 " " - - - - -	15 " "
" 8 " " - - - - -	20 " "

**THE LUNGS!**

**CONSUMPTION!**

This distressing and dangerous complaint and its premonitory symptoms, neglected cough, night sweats, hoarseness, wasting flesh fever—permanently cured by DR. SWAYNE'S COMPOUND SYRUP OF WILD CHERRY.

BRONCHITIS—a premonitor of Pulmonary Consumption, is characterized by catarrh, or inflammation of the mucous membrane of the air passages, with cough and expectoration, short breath, hoarseness, pains in the chest. For all bronchial affections, sore throat, loss of voice, coughs,

**DR. SWAYNE'S COMPOUND SYRUP OF WILD CHERRY IS A SOVEREIGN REMEDY.**

Hemorrhage or Spitting of Blood, may proceed from the larynx, trachea, bronchia or lungs, and arises from various causes, as undue physical exertion, plethora or fullness of the vessels, weak lungs, overstraining of the voice, suppressed evacuation, obstruction of the spleen or liver, &c.

**Dr. Swayne's Compound Syrup of Wild Cherry**

strikes at the root of disease by purifying the blood, restoring the liver and kidneys to a healthy action, invigorating the nervous system.

The only standard remedy for hemorrhage, bronchial and all pulmonary complaints. Consumptives and those predisposed to weak lungs should not fail to use this great vegetable remedy.

Its marvelous power, not only over consumption, but over every chronic disease when a gradual alternative action is needed. Under its use the cough is loosened, the night sweats diminished, the pain subsides, the pulse returns to its natural standard, the stomach is improved in its power to digest and assimilate food, and every organ has a purer and better quality of blood supplied to it out of which new recreative and plastic material is made. Price one dollar. Six bottles \$5. If your druggist or storekeeper has not got it, we will forward half dozen to any address on receipt of price, freight pre-paid.

Should the bowels be costive, or head-ache accompany your disease, the patient should procure a box of

**DR. SWAYNE'S TAR PILLS.**

Take first a few doses of pills and follow with Swayne's Compound Syrup of Wild Cherry. The Pills will evacuate the bowels, which is

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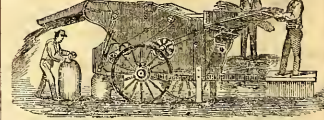
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MEYERSDALE, PA., TUESDAY MAY 30, 1876.

No. 22.

## THE GOOD FIGHT.

BY EBENEZER BURK.

A war there is that's worth the waging,  
Bloodless—but not less stern—the strife,  
In which the warrior, once engaging,  
Lays down his arms but with his life;  
And glory, honor, and renown  
Shall weave for him a fadeless crown!

In this great war, each one enlisting  
Is pledged to fight with quenchless zeal,  
The foe unceasingly resisting,  
And urging ever Truth's appeal,  
Wielding no weapon but the sword—  
Furnished by God's own written Word

To strive with scorners, oft deriding  
The principles we hold most dear,  
Is worthy of the law abiding,  
And renders truth's credentials clear;

So shall the strife but strengthen men  
To stand the test when tried again.  
'Gainst mean self-seeking and contention,  
Against ambition's lawless strife,  
True men, by friendly intervention,  
Would nurse a nation's noblest life,  
Till God shall better near and far,  
The people that delight in war.

Against the power of love and sinning  
A life-long warfare must be passed;  
This is the battle's best beginning,  
And this must close the strife at last,  
Then, though that strife be fierce and long,  
Loud shall resound the Conqueror's song.

FOR THE PRIMITIVE CHRISTIAN.

## Feeding Sheep and Lambs.

BY R. T. POLLARD.

In the vineyard of the Lord there is work for all to perform; but in this article we propose to notice, more particularly, the work of the minister, or, rather, the elder or bishop.

At the organization of the Christian church, the first important step was to choose those who would be fit subjects to receive this gospel which our Savior taught, and to preach it to the people. And we find that in the selection of one in the place of Judas, they were directed to choose one from among them who was filled with the Holy Ghost. In the call of Peter to this great work we discover that he first should be a fisher of men, and by this we understand that he should preach this doctrine; and when many had believed, he was then further commissioned to care for those who had believed. The thrice repeated question of Christ, which many un-

derstand to have referred to the three protestations and denials of Peter, was thrice met by answers full of love and faith. He then received his commission to feed Christ's sheep and lambs. Christ himself was called the good shepherd; but now Christ was soon to be no more personally present, and hence prior to his ascension he commissioned Peter to feed his sheep and lambs. By this we understand it to be the duty of those who have the charge of the fold of Christ, to act as the shepherds over Christ's flock.

It is very important that a person who has sheep, and wishes to employ an individual to take charge of them; know what feelings the hiring has toward his employer. It is unreasonable to suppose that any right-minded person would engage an individual to take charge of his property, if he knew him to be his enemy. So we would infer from the questions of Christ, that he wanted to try Peter's fidelity, love and faith, before he would intrust into his hands the care and keeping of his sheep and lambs. And as Peter answered his question in the affirmative, and the third time acknowledged the omniscience of Christ, and called him to witness that he loved him, hence he said, "Feed my sheep," "Feed my lambs."

By the terms lambs and sheep we understand him to mean the whole Church of Christ, young converts and old experienced Christians. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." (Isaiah 42: 6.)

The church of God is like a besieged city; enemies, cunning and mighty, threaten her on every side. No matter what their clime, color, or station is, they have one common desire to see God's spiritual temple brought to desolation. Now to watch the movements of these enemies, and to sound the alarm; God has furnished the church with sentinels. In both dispensations of his gracious covenant, he has employed men as watchers and heralds. In ancient times "Holy men of God spake as they were moved by the Holy Ghost." Venerable prophets were appointed to "cry aloud and spare not, to lift up their voice like a trumpet, showing the people their transgressions and the house

of Jacob their sins. And since Christ came who "spake as never man spake," we find apostles and others appointed "for the perfecting of the body of Christ," to watch and warn, to preach the gospel to every creature.

But what does the term watchman suggest as being important in a minister? It reminds us that every important interest has been committed to his care. In the silent hours of the night the lives and property of the city are intrusted to the keeping of the watchmen. In times of war the sentinels have the safety of the army, and, in a measure of the whole nation, in their care. In like manner ministers are intrusted with the Bible and the proclamation of its truths; and under no circumstances are they to corrupt the word, or mingle with it the traditions of men. Also they have in charge those ordinances designed for the benefit of the saints. They have the charge of the whole flock of God, and are bound to be examples to it, to feed and watch over it. How truly may we then say, "Who then is sufficient for these things?"

The term watchman also suggests that he is to be no idler. With me it is a matter of serious doubts whether an indolent man can be possessed of pity. The first principle of grace is active, and wherever it resides there is constant progression. A man cannot have it and stand all the day idle in the midst of perishing souls.

But we must come back to where we started. As Christ has taught, as Christ had warned, as Christ had reproved, as Christ had been an example to his disciples, as Christ had manifested a spirit of humility, of love, of meekness, of gentleness, of patience, of long-suffering, of purity, of charity, of holiness, of virtue, of submission to the will of his heavenly Father, so must his servants be characterized with these Christian graces, that they may be able to discharge their duties, and care for and feed the flock aright.

And in every flock as we have just stated there are "lambs" (young converts) and "sheep" (experienced Christians) to feed, guide, regulate, and govern. To be properly qualified for this, his wisdom and holiness should always exceed those of

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his flock. "Who is sufficient for these things?" The man who lives in God and God in him.

CARE FOR AND FEEDING LAMBS AND SHEEP—The care of lambs is somewhat different from that of sheep. We read in Isaiah that the good shepherd carries the lambs in his bosom. So tender are young converts, young members, that they should have special care and instruction. If we could only realize the good or evil that is sometimes produced by negligence or diligence on the part of our preachers and elders. Sometimes, I believe, the disinterestedness of the officials has been the means of causing young converts to leave the church; and at other times, were it not for the company and encouragement of some zealous Christian, others would often leave. Just think of persons joining the church! They have, like Mary, decided to accept of the better part; and in doing so, it becomes necessary for them to leave their old associates and their sinful place of resort, and to form new associates and to find new places of resort. And what encouragement have they if the heads of the church do not make the church pleasant by manifesting a Christian spirit and a Fatherly care over those babes in Christ. As the old proverb has it, "If you want your child to be good, send him to school; if you want him to be true, send him home, have home pleasant and agreeable." So it is with regard to the church. If we want to keep the church together, we must let the Christian spirit shine forth with all its brightness. Brethren and sisters, be kind to each other, old and young, rich and poor, learned and unlearned; and let the preachers and elders show forth a spirit of regard for all, without respect to persons; as Christ was, so must ye be. Man is a social being; and if after deciding to join the church, a person can find no one to associate with, he is very apt to "return as a dog to his vomit, and as a sow that was washed to her wallowing in the mire." And not only are lambs to be cared for, but fed, and that with such food as is suitable for them. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able." I Cor. 3: 1, 3. "As new born babes, desire the sincere milk of the word that ye may grow thereby." 1 Peter 2: 2.

So we see that Paul and Peter, as ministers understood what these new born babes needed. They had not become strong; they had not

grown to manhood and womanhood in Christ; but were as yet babes; hence they were weak and could not bear strong food, which is hard to digest, or understand. Peter's advice was that they should desire the sincere milk of the word. Then such doctrine should be preached to the lambs of the fold as they can understand. "Feed my sheep," those who have long been in the church and are more thoroughly grounded in the faith, and, we hope, good works—are better able to stand, and need such doctrine that is more difficult to be understood. Then how important it is that we all discharge our every duty, with the conscientiousness that we, as Christians, ought to possess, that the blood of no one be on the skirts of our garments, or that their blood shall not cry unto God from the ground against us.

For the PRIMITIVE CHRISTIAN.

"Beware of Dogs."—Paul.

BY B. B. BOLLINGER.

There is no doubt a very deep signification in the above language of inspiration. I do not think that refers to dumb brutes. The expression seems a little harsh, coming, as it does, from so eminent a man as Moses or Paul, but he had perhaps learned it from the Savior. "Give not that which is holy unto the dogs." Matth, 7: 6. "Moreover the dogs came and licked his sores." Luke 16: 21. Or of the Psalmist, "For dogs have compassed me," Ps. 22: 16. The Revelator says, "For without are dogs." Rev. 22: 15. The term is used frequently in scripture with reference to the canine species, but in all of the above quotations it refers to a class of human beings that are not in the Christian church. But the principal point here is who those characters are that are referred to by Paul. They are the enemies of Christians, and we should beware of them, watch their movements, and keep out of their reach, lest, like David, we be encompassed and perhaps devoured. Some give notice of their wrath by barking; others lurk behind fences and pounce upon their victim unawares; but their greatest feasts are taken when they get into a flock of sheep and lambs in the dark night. The wolf in the sheep's clothing is of the dog species, and is, if possible, more dangerous. The apostle also says, "beware." The "false brethren" belong to this class. The Savior called Herod a fox which is another breed of the same kind. Some of these dogs of our day I wish to point out to my

young brethren and sisters and cry aloud *Beware!* BEWARE!

The first one is the slanderer, who tells lies about our brethren and sisters in order that he may destroy our love for them, weaken our faith, and divide the church. He is a most vicious one, and very dangerous.

The flatterer is no less dangerous. He makes us believe that we are better than other people, and that we should look down upon them with contempt.

The office seeker belongs to this class.

The jester, who turns every serious thought into a laugh; who can smile when he ought to weep; who cannot shut his mouth long enough, nor keep his face straight till religious services are over, is as much to be dreaded as any of his comrades.

There are others to which I wish to refer: such as the Jeweler, the Tobacconist, the hair vender, the novel writer, the showman, the picknic preachers. Many others might be named, but I will let the reader extend the list in his own mind. All the above are nasty curs, that are ever devouring our living, both temporal and spiritual, and are making slaves of mankind; for if people would labor for a living, and let these dogs take care of themselves, less than one fourth of the labor now performed would be amply sufficient to supply all of our real wants. Let us heed the warning, "Beware of Dogs."

For the PRIMITIVE CHRISTIAN.

Ministerial Criticism.

BY P. R. WRIGHTSMAN.

Our best friends are those who tell us of our faults in a Christian spirit. And as our ministers are looked upon as examples of Christian piety and consistency, and justly, too, we who are called to the awful responsibility of preaching the gospel, should be the more careful as to what we say on certain occasion. I have often felt mortified, at our communion meetings, while the church out of love to God would be obeying the commands, many young folks, and some more advanced in years, would get noisy in the back part of the audience, and so disturb the meeting, that time and again our brethren would have to call them to order, and sometimes even then fail to restore good order. Now comes one point; at the close of some of these meetings, some of our ministers, and sometimes even an elder, would thank the congregation for their good behavior! We do not read of the apostles one single time, thank-

ing the audience for their good behavior; neither should we praise them for doing their duty. Yes, it is their duty to behave themselves at church; and therefore do not have any claim to thanks, but they, the people, should thank God for the truth.

Again, when a good sermon, of ordinary length, has been delivered, let that suffice; close the meeting at once, and do not another minister get up and praise the first brother's sermon, and say there has been enough said, and yet continue exhorting for a half hour. If there has been enough said, do not say any more.

Sometimes brethren get up just merely to open the meeting, and tell us they will only make a beginning, and give way to the brethren, but do not do so. I once knew a brother to say he would just make a beginning; but he preached, or rather lectured, for an hour and a half. Now brethren the world takes notice of these things, and they use them against us for harm. "Let your yea be yea, and your nay be nay, more than this gendereth evil."

Further, when you make an appointment to preach, preach, and do not spend half an hour in exhorting before prayer, telling the people how to pray and what to pray for, as though they were not in the habit of praying, or it were a new thing and needed explanation. Five minutes properly spent, is enough to exhort before prayer.

The apostles never made apologies when they got up to preach, as we can read of; neither should we. If you preach in your *great weakness*, the people will soon find it out; if you have but little to say, they will find it out, too; if you have a bad cold, it will tell for itself; and if you say you will not occupy much time, remember it and stick to it; *keep your promise*. If you have nothing on your mind, be ashamed to tell it.

When it is time for services to commence, do not set and elbow one another, and each one say, "I wish the liberty." If you really wish the liberty, *go on* and use it. This is equivalent to saying, "Let me speak." Better say, "Brethren, use your liberty." We can use language properly, just as well as not; such plain sentences as this, at least.

Do not preach or exhort from the hymn book, or any of its verses, as some of those poets were not Christians; but let the book of God be your text book. In it you will find enough to give you a basis for a discourse.

When you are done preaching, do not say, "If I have spoken the truth, I hope you will receive it, \* \* \* but

if I have said anything that does not comport with the gospel, do not receive it;" as much as to say, "I do not now know what I have said, whether it be true or not." You should know whereof you speak; you should declare the whole counsel of God, and impress it upon your congregation to receive it without any of your ifs. Should you put an *if* to your preaching, you may expect others to do so too, and thereby weaken the testimony of Jesus.

Avoid drinking water while speaking, if possible.

Last, but not least, do not allow yourself in preaching, to ridicule other denominations, or even make mention of them, or refer to their usages. As Paul said, "Preach the word," so say I to you, my ministering brethren. "Preach the word," you have nothing to do with other denominations; God will manage their case much better than we can. "Preach the word" as if there was no other creed or denomination in the world. But do not preach the same sermon all the time, or use certain quotations and exhortations in every sermon, thereby making them your hobby. Endeavor, by all means, not to ride a hobby. If you do, it will eventually rob you of your power and influence, and soon your discourse, however true and good, will prove unavailing and uninteresting to your audience, while your hearers may justly feel that you are indifferent in the study of the Scriptures, and that you do not try to give them a proper variety of sermons.

Once a minister's wife said to him, "You are enough to starve out the Christian world." "Why," said he, "do I not preach the truth?" "Yes," said she, "and would you not be telling the truth if you were to declare all day that my name is Mary?" It is needless to say that that minister's sermons after that were varied and more interesting. "Man is not to live by bread alone," though it be good bread.

In conclusion, to be a successful minister requires first a holy life, heaven-born soul, created anew in Christ Jesus; then a thorough knowledge of God's word, with an ardent desire to preach and live out God's word, with love to God and his creatures.

Dear reader, allow me to impress upon you the entire necessity of preaching the word without linking on some of the isms or man-made creeds of the day. Live close to the immaculate, then, I am sure, when you get up to preach or talk for *Jesus*, you will have something to say; and it will be such *good news* that you will have neither

time nor inclination to put in your excuses, apologies, and hymn sermons, but will look to the rock from which you are hewn, and with humble boldness and confidence stand up to speak for Jesus, and feel to say, "Lord increase our faith." God bless you, dear brother laborer, be faithful; "let no man take thy crown."

South Bend, Ind.

### Doctrine and Practice.

It is a good thing to be well indoctrinated and firmly established on good fundamental principles. He who has no settled conviction in regard to the doctrines of the Bible, is not likely to have any religious stability, but is liable to be overthrown and destroyed. There must be great stones and timbers used in setting the foundation of a house; otherwise it will be at the mercy of the storms. It takes great, heavy material, well fitted, joined and fastened together, to start a ship that will not perish among the breakers. And it takes excellent workmanship to construct the foundation of a Christian character, so that amid the wrath, and strife, and tempests of life it will be safe and promote safety in society.

On the other hand it is impossible for men to spend all their time in settling the matters of doctrine, and giving none of it to the practical living out of that which they profess. They are well established in unexceptional faith, but have no reputation either for living soberly, righteously and godly, or for continually, or even at times, going about doing good. Of what use is the house, standing storm and tempest proof though it be, if its doors be always locked, and it offers no place of refuge and repose to some one wanting a home? Of what account is the best built ship, if it will not ride the sea and battle with the billows? A ship perpetually at anchor gives no help to the commerce of the world, and is worthless. If Christians will be real Christians, it is their duty to study well God's truth, and then live it out. If they are spiritual houses, let them open their doors and invite the homeless wanderers, cold and hungry, to a place of warmth and food. Made to sail the sea of life, let them start out in sunshine and storm, trusting in God for safety while they help this cause—*Sel.*

God may sometimes delay his promise, but he will not deny it. He may sometimes change it, but he will not break it.



## CENTENNIAL HYMN.

BY JOHN GREENLEAF WHITTIER.

Our fathers' God, from out whose hand  
The centuries fall like grains of sand,  
We meet to-day united, free,  
And loyal to our land and these,  
To thank thee for the era done,  
And trust thee for the opening one.

Here, where of old, by thy design,  
The fathers spake that word of thine,  
Whose echo is the glad refrain  
Of roared bolt and falling chain.  
To grace our festal time, from all  
The zones of earth our friends we call.

Be with us while the New World greets  
The Old World, thronging all its streets,  
Unveiling all the triumphs won  
By art or toil beneath the sun;  
And unto common good ordain  
This rivalry of hand and brain.

Thou who hast here in concert furled  
The war flags of a gathered world,  
Beneath our Western skies fulfill  
The Orient's mission of good will,  
And, freighted with Love's golden fleece,  
Send back the Argonauts of peace.

For art and labor met in true,  
For beauty made the bride of use,  
We thank thee, while withal we crave  
The austere virtues placed to save,  
The honor proof to place or gold,  
The manhood never bought or sold!

O! make thou us, through centuries long,  
In peace secure, in justice strong;  
Around our gifts of freedom draw  
The safeguards of thy righteous law,  
And, cast in some diviner mould,  
Let the new cycle shame the old!

FOR THE PRIMITIVE CHRISTIAN.  
Hortatory.

BY C. H. BALSBAUGH.

To William Gibson, Esq. of Md.

There is a "mystery of iniquity," as well as a "mystery of godliness," 2 Thess. 2: 7. 1 Tim 3: 16. "Depths of Satan," as well as "depths of Divine Wisdom and knowledge," Rev. 2: 24. Rom. 11: 35. A light that lures to destruction, as well as a Light that leads to eternal bliss. 2 Cor. 11: 14. John 1: 9. There is a growing wise unto blindness and damnation, as well as becoming a fool that we may be wise. Rom. 1: 21, 22. 1 Cor. 3: 18. We may be poor and yet rich, as well as rich and yet poor. 2 Cor. 6: 10. Rev. 3: 17. And there is a treachery and illusion which blinds us to all these distinctions. 2 Cor. 3: 4. Heb. 3: 13.

In nothing do people so easily and miserably deceive themselves as in religion. In matters pertaining to this life, most persons are wide awake, and know how to bargain so as to secure themselves against loss; but in the infinitely more momentous transaction of salvation, they give the devil all the advantage, and

barter their priceless souls for a little frothy pleasure, or ease, or wealth, or honor. Satan is a great liar, a great chafferer, a great cheat, and a great fool. He is sure always to get the long end in his dealings with the sinner; but is equally sure to get the short end with God. Therefore I said he is a great fool, because the more souls he drags to hell, the hotter and fiercer will the flames be that envelop his great immortality through endless ages. And what pitiful, doltish fools are those wretched self-murderers who prefer the service of the devil, in however refined a form, to the service of God, and sell their immortality and all the joys and glories of which it is capable, for the deceitful, unsatisfying, evanescent pleasures of sin. O the reason-crazing, heart-corrupting, will-perverting, soul-maddening power of evil. O foolish Galatians not only, but foolish humanity, "who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Gal. 3: 1.

Eternity, Eternity! What a tremendous fact! Who can number the years of God? Who can stretch his imagination over the limitless future? Who can scale the unscalable, touch the bottom of the unfathomable, explore and comprehend the infinite? Take all the seconds since the first angel was created; all the thoughts of all finite beings in Heaven, earth, and hell that have ever been thought; all the grains of dust of which this globe is composed, and all the drops of water in its oceans, seas, rivers, streams and fountains; all the minutest points of space in which earth and sun and moon and stars have ever rolled; take all these and multiply them into one innumerable product, and this again by itself, and keep on so multiplying *ad infinitum*, and we have not yet reached a number that bears a relation to *Eternity* as the grain of dust that lies on the paper before me does to all the atoms of matter in all the orbs that have ever come within the sweep of the most powerful telescope. The thought is absolutely overwhelming. And this vast, measureless, shoreless, awful eternity will surely be ours. Such is the great, grand, dreadful fact of our immortality. An unending destiny awaits us. The forever and forever is as certain for us as to-day. The years allotted to our mortality will dwindle into months, our months into weeks and days, our days into hours and minutes, and these into seconds, then the last breath, and we stand before the Great White Throne to hear either the glad welcome, "Come ye

blessed of my Father, and inherit the kingdom," or the soul-blasting, eternally withering malediction, "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Matth 25: 34, 41. To one of these extremes of blessedness or woe we are inevitably hastening. High up on the Pisgahs and Nebos of the Everlasting Mountains, or deep down in the chains and darkness and damnation and death of the everlasting dungeons, we must spend our Eternity. The everlasting ages are ours. *Whose are we?* Eternity to be is our inalienable birthright, as Eternity that was is the sole and essential property of God. *Rise*, is the eternal law of attraction for the life of holiness. *Sink*, is the eternal law of gravitation for the life of sin. The saint *mounts* as naturally as the dew exhales. The sinner *descends* as necessarily as an apple falls to the ground. The shortest responsible life is long enough to prepare a character, in bud or fruit, for endless rapture, or endless woe.

Where, dear cousin, will we spend our Eternity? What will be the history of our immortality? In what direction, and with what experience, will "the ages to come" untwist the corrugations and fill out the capacities of our spiritual constitution? Is our "life hid with Christ in God," or immersed in things seen and temporal? Is the glory of God the undivided aim and effort of existence, or are our aspirations bounded by the horizon of mortality? Whither are we tending, what is the bent of our being, where is the preponderance of our affections? Are we ready, or getting ready, to be called into the court of Heaven to have our life tried by the holy, inflexible law of God, and be judged according to the unbending righteousness of Jehovah? What answer can we honestly give to these solemn interrogations? Impenitent in life an unregenerate in death, it is a fearful thing to fall into the hands of the living God," for He "is a consuming fire." Heb. 10: 31, and 12: 29. You "appear beautiful without," like a "garnished sepulchre," but within—God knows what. You live alive of faultless morality, measured by human standards; but "what is born of flesh is flesh," even if it simulates the "Bright and Morning Star." YOU MUST BE BORN AGAIN. O flee from the wrath to come. To lose the soul is a direful calamity. To lie down in "everlasting burnings" is a horrible fate. To have the devil and his angels and ruined souls for your everlasting companions, is dreadful beyond conception. To be under the curse of Almighty God, and suffer the stings of the undy-

ing worm, and be entombed in the grave of the universe, where all the corruption and anguish and despair and stench and disgusts of sin are imprisoned without the least mercy-valve to give a moment's relief—O who can bear the thought, and who will risk the dread reality? Flee to the Cross, comply with the conditions of Love, by the grace of God deliver your soul from sin and hell, and choose Christ for your everlasting portion. Nothing will avail at the bar of God but community of life and interest with Jesus Christ.

*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.

### The word Baptize Proved by the Scriptures to Signify Immerse.

BY JACOB BAHR.

Men in speaking upon the subject of baptism with the design to establish or prove that the word baptize implies to immerse, generally refer us to foreign languages, to history, lexicographers, and the writings of literary men. They tell us that the word baptize is a Greek word; that it was not translated, but transferred from the original into our common English version, and that the word should have been rendered immerse. This, no doubt, is all very good. However, I can see no material difference in a word, because it is not in one word that the meaning of a sentence is expressed; but in a sentence the signification of a word may be comprehended. Therefore, whether it be baptize or immerse, plunge or dip, or even if a word not in use were employed in lieu of the word baptize, the words which compose the sentence would give it the same signification which is comprehended in the word immerse. My opinion is that there is sufficient light contained in the Scriptures to establish and prove the signification of the word in question; and that it does signify immerse.

I will now undertake to prove by the Scriptures that wherever the words baptize, baptized, baptism and baptizing occur in the Scriptures, an overwhelming, a covering up, a baptizing, or an immersion is expressed, or implied.

There are five different baptisms mentioned in the New Testament, to which I will refer in treating this subject:

1. The Mosaic or National baptism.
2. The baptism of suffering or affliction.
3. The baptism with the Holy Ghost.
4. The baptism with fire.
5. The baptism with water, or Christian baptism.

1. First, then, the Mosaic or National baptism, referred to by St. Paul in 1 Cor. 10: 1, 2: "Moreover brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

From the clause, "Brethren, I would not that ye should be ignorant," we infer that there must have been something very important connected with this baptism. The question may arise, What may it have been? Answer: The Mosaic was a type of the Christian baptism. And the circumstances which attended the accomplishment of that baptism, doubtless, were of great importance for the primitive Christians, as well as for those who live at the present age, to know. We read in the 14th chapter of Exodus that after Pharaoh, king of Egypt, had permitted the children of Israel to go to worship their God, his heart was again hardened against them, and he collected his valiant men, his chariots, and horsemen, and pursued the children of Israel, whom they overtook when they were encamped near the Red Sea. When the children of Israel saw the Egyptians approaching, they were sore afraid and cried unto the Lord. Moses lifted up his rod and stretched out his hand over the sea, and the sea was divided. The waters became a wall on their right hand and on their left. God made them a grave and led them in and covered them with his cloud. As they advanced, the cloud which went before them to guide them on the way moved over them, and came between them and their enemies, to keep them from being captured. God brought them safely through that grave where Pharaoh and his host found their last sleep. Thus we see that even in the type of the Christian baptism there was an overwhelming, a covering and a burial, if not an immersion. They having been in the midst of the sea, and the cloud being over and among them, (for they were "in the cloud," 1 Cor. 10: 2), they were entirely covered. Thus they "were baptized unto Moses in the cloud and in the sea."

2. The baptism with suffering and affliction. Luke 12: 50: "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

When this baptism was accomplished upon the dear Savior, he himself declared that his soul was exceeding sorrowful; and he fell down upon his knees and upon his face and prayed. And being in agony, he prayed more earnestly

until "his sweat was as it were great drops of blood falling to the ground." Next he was taken by his enemies, who stripped him of his raiment, placed a crown of thorns on his head, and a reed in his hand; they blindfolded him and smote him with the palms of their hands, and spat upon him; then they took the reed and smote him on the head. Oh, pitiful sight! could we now behold the dear Savior yield to that dire baptism; could we see the sacred blood trickle down his holy temples (as we may well suppose it did), we would, no doubt, conclude that he was immersed with suffering. But, alas! his baptism was not yet fully accomplished; he must yet bear his cross toward the place of execution, whereupon the loving Savior was fastened; nails were driven through his harmless hands and feet; he was raised upon the cross, where he continued to suffer till the whole creation seemed to mourn; the Father withdrew and left the suffering Savior to tread the "winepress" alone. The Savior, faint and overwhelmed with affliction, exclaimed, "My God, my God, why hast thou forsaken me?" "The sun was veiled in darkness, the rocks were rent, the veil in the temple was rent likewise, and the graves were opened, and many of the bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Math. 27: 52, 53. Friendly reader, please answer to your honest conviction whether or not there was an immersion with suffering and affliction in the accomplishment of this baptism. If you would term all this sprinkling, please prescribe to us how it should have been accomplished to answer for immersion. "Surely he has borne our griefs and carried our sorrows." He was bowed down and covered with the sin of the world which was laid upon him, and which brought him into Joseph's new sepulchre. But God did not suffer him to remain there long, his Holy One did not see corruption. Like unto the children of Israel, God made him a grave; suffered him to be covered with stripes and wounds; yea, from the crown of his head to the sole of his feet. "But he was wounded for our transgression, he was bruised for our iniquity, the chastisement of our peace was laid upon him, and with his stripes we are healed." God brought him safely through; he raised him up out of the grave, and received him into glory. "He has given him a name which is above every name, and crowned him with honor and glory."

3. The baptism with the Holy



Ghost. "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. When this promise was fulfilled upon the disciples, "they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost." (Acts 2: 1-4.) We observe that the disciples, at the reception of this baptism, were completely *overwhelmed, covered, yea immersed*; from the fact that the house where they were assembled was filled. Not only was the house filled, but the disciples were filled, likewise, with that holy "anointing." (1 John 2: 27.) I remark further, that by the administration of the divine "unction" (1 John 2: 20) an *immersion* was exhibited so plainly that it would seem impossible that any honest, reflecting inquirer could pass by without observing it. As before remarked, the disciples were totally immersed with "the Comforter"—"the Spirit of truth"—promised by the Savior to guide us into all truth, to console us in our tribulation and conduct us on our way to "the everlasting habitations." John 14.

4. The baptism with fire, Matth. 3: 11: "He shall baptize you with the Holy Ghost and with fire."

In treating this part of the subject, I deem it necessary to offer some introductory remarks and explanations; for I am aware that there are many who hold the idea that the baptism of the Holy Ghost and that of fire are synonymous. I will begin my remarks by referring the reader to the circumstances which drew forth the words of the text. We infer from what is recorded respecting John the Baptist, in Matth. 3: 1-6, that the doctrine which John taught, and the mode of his ministrations, soon became very popular, inasmuch that the people in Jerusalem, and in all Judea, and in all the regions round about Jordan came to him, "and were baptized of him in Jordan." This being the case, the Pharisees and Sadducees, who appear to have been very selfish and jealous hearted people, fearing they should lose their popularity, or be left to themselves, were prompted by sinister motives to come to his baptism likewise. But John appears to have known their motive; and when he saw many of the Pharisees and Sadducees come to his baptism; he addressed them in the following language, "O generation of vipers! who has warned you to flee from the wrath to come?" From this he proceeded with an exhortation unto

repentance, whereby he gave them to understand that those who bring forth fruit meet for repentance should not only receive baptism at his hand, but would also obtain the divine favor—the baptism with the Holy Ghost. But on the other hand, those who disregard the divine counsel, who do not truly repent, although they be baptized with water, yet should incur the disapprobation of the divine Master, and like trees bearing evil fruit should be "hewn down and cast into the fire." The former are compared with wheat to be gathered into the garner; the latter, like chaff, shall be burned "with unquenchable fire." Matth. 3: 10-12. The reader will please bear in mind that the text "He shall baptize you with the Holy Ghost and with fire," as well as all that is contained in Matth. 3: 7-12, was addressed to the Pharisees and Sadducees.

I remark further, that it is not at all likely that all who received baptism at the hand of John, nor even by the apostles, brought forth fruit meet for repentance, nor continued faithful in the Master's cause. For "the kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind." Not the good only, but both good and bad. The good shall be preserved, the bad, or wicked, shall be cast into the *furnace of fire.*" Matthew 13: 47-50.

We also observe that the Savior in speaking to his faithful disciples, never once intimated that he would baptize them with fire, but with the Holy Ghost; as in Acts 1: 5, "John truly baptized with water but ye shall be baptized with the Holy Ghost, not many days hence."

We notice, too, that the disciples, when referring to the time when they received the Holy anointing, spake as having been baptized with the Holy Ghost only; as in Acts 11: 15, 16, and 10: 47. Peter, in making his defense, for having introduced the gospel among the Gentiles, says: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Then, said he, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" In all these texts there is not the least inference that the disciples were baptized with fire on the day of Pentecost. Still, the question may be with some: Were not, then, the disciples baptized with fire on the day of Pentecost? The answer is, *they were not*; neither was it predicted that they should

be; nor is it reported anywhere, that they were. All that is said in reference to the presence of fire on that memorable day, is, "There appeared unto them cloven tongues like of as fire, and it sat upon each of them."

N. B. It is not even said that there was fire present at that day: but "*Like as of fire.*" The term "cloven tongues" implies that the disciples were favored with "Diverse kinds (diversity of tongues)," (1 Cor. 12: 28,) whereby they were enabled to speak, so as to be distinctly understood in the different languages then extant, or present in Jerusalem. The phrase "as of fire" signifies that the disciples spoke with great earnestness, and boldness, and rapidity, that it may well be said, "As of fire;" or, "As though they were fire," according to the German translation. If it had been stated, bearing upon this point, as it was in reference to the baptism of the Holy Spirit, that all the house where they were assembled was filled with fire, we would have to conclude and say, the disciples were indeed baptized with fire on that day, as well as with the Spirit, but we observe that this is not the case. I will now presume that every reflecting and unprejudiced mind is willing to admit that the baptism of the Holy Ghost is one baptism, and that the baptism of fire is another; and will therefore now proceed to try to establish the point at issue.

Malachi, in reference to this awful event, says: "Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal 4: 1. The Savior in allusion to the time and manner in which he shall inflict this *punishment*, says: "In the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matth. 13: 40-42. Now, gentle reader, pause for a moment, and reflect upon the scene that shall transpire at the accomplishment of this baptism. Picture to yourself that great day of the Lord, in which, as St. Peter predicts, "The heavens being on fire, shall pass away with a great noise; and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up" (2 Pet. 3: 10, 12; a day as Malachi describes it, "that shall burn as an oven;" when the atmosphere shall be a vast sheet, or flame of fire. Dear reader the scenes which we have described are what

shall constitute the font or "furnace" into which the Great Prince shall command his angels to cast those who have done despite to the Spirit of grace. Thus shall be accomplished the baptism of fire.

If I thought it necessary, many more texts might be produced in support of the point in question; but I will dismiss this subject, by stating that we infer from what is recorded in *Math. 13: 40-50*, that there shall be vast numbers who shall have been enclosed in the gospel net (church) who were baptized with water, and like the wise virgin, took their lamps and went forth to meet the bridegroom, but, alas! like the foolish, had no oil in their vessels—lacked the necessary "works of faith." They, together with those who caused offence, and by their ill conduct, brought shame and reproach upon the church of God, and have not repented, shall, like trees which bear evil fruit, like tares, stubble, and chaff, be burned up. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels; and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

5. The baptism with water, or the Christian baptism. I will introduce this part of the subject by asking a few questions. Why did John baptize in Jordan? and why in Ænon? St. John informs us that John baptized in Ænon, near to Salim, because there was much water there." *John 3: 23*. We infer from this declaration that it required much water to administer baptism in the manner in which John ministered. If John had administered by sprinkling, would there have been any necessity for resorting to places where there was much water? Is it reasonable to suppose that John, or any other person, would go down into the water, to sprinkle, or even to pour water upon those who demanded baptism? Why did he not, as we have often witnessed, have the water brought to him in a bowl or vessel? Friendly reader, the circumstances connected with baptism, and the manner in which John and the apostles proceeded in the administration of baptism, speak sufficiently plain to convince me that they administered this sacred rite by immersion. Let us take Jesus for our example. When he was baptized, he came up straightway out of the water. Is there anything more obvious than that he first went down into the water? As he arose out of the bap-

tismal grave, he was as he afterward said to Nicodemus, "born of water." Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven." *John 3: 5*. Now unless a man can be received into and born of a few drops or a bucket of water, we must conclude that sprinkling and pouring are not baptism. It requires a body of water wherein a man may be covered or buried, and this is one reason why John resorted to places where there was much water."

St. Paul in speaking upon the subject of baptism, compares it with burying and planting. As in *Romans 6: 4, 5*, "Therefore we are buried with him by baptism into death; that like Christ was raised from the dead, by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. How do men bury? and how do they plant? No man could persuade you, intelligent reader, to believe that a few particles of dust sprinkled upon a corpse, or upon corn, would constitute either a burial or planting. No, a grave is prepared into which the body is laid, and not until the coffin or corpse is entirely covered will it be said of the departed that he is buried. Likewise the corn is buried in the earth; and not until the grain is entirely concealed from the eye, can it be said, with propriety, that the corn is planted. Why, then, can we not on the subject of baptism understand the language of the apostle in its simplicity? "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God" *Col. 2: 12*. The symbol of baptism is a burial and resurrection—a burial of the old man of sin, who is, in a figure, thrust into oblivion, never more to arise, or come into mind, if so be that we have died unto sin; and a resurrection of the New man, which, after God, is created in righteousness and true holiness." *Ephesians 4: 24*.

In conclusion, I will invite attention to the baptism of the Eunuch of Ethiopia, who had come to Jerusalem to worship, and who while returning, on the way from Jerusalem to Gaza, met in company with the evangelist Philip, whom he cordially solicited to take a seat in his chariot. Anon they were engaged in conversing upon the goodness of God, in the gift of his Son—Philip preached unto him Jesus. As they advanced, the Eunuch professed faith in the Son of God, and desired to be baptized. "They both went

down into the water." Allow me to ask, Why did they go into the water? Is it not reasonable to suppose that a man of so great authority as said Eunuch, on a journey like that from Jerusalem to Ethiopia, was in possession of some vessel wherewith water might have been brought up to administer, after modern custom? If not, might not Philip have stood by the water side and procured with his hand as much water as is commonly employed by those who administer by sprinkling? But "THEY BOTH WENT DOWN INTO THE WATER." "Stop, stop!" say some, "if going down into the water is a sign that they administered baptism by immersion, they must both have been immersed." To this I will merely reply, please read the connection, and you will see that they did not baptize *one another*, but Philip baptized the Eunuch. And now I will ask, How could he have administered baptism without both going into the water, unless they would have constructed some fabric, or as some have done, selected a place where the administrator could have his *in to be on* the water? But, we observe, Philip was not as fearful of soiling gay clothing as many appear to be at the present day. We observe, too, that all that is recorded in the Bible upon this subject, tends to prove that the word *baptize* signifies to *immerse*. "Prove all things, hold fast that which is good."

Moulton, Iowa.

HERE is the spot, now is the time, for the most devoted service of God. No stains of heaven will wake him into prayer, if the common music of humanity stirs him not. The saintly company of spirits will throng around him in vain, if he finds no angels of duty and affection in his children, neighbors and friends. If no heavenly voices wander around him in the present, the future will be but the dumb change of the shadow on the dial. In short, higher stages of existence are not the refuge from this but the complement to it; and it is the proper wisdom of the affections not to escape the one in order to seek the other, but to flow forth in purifying experiences on both.

THE only motive which can move a will is either a will itself, or something into which will enters. It is not a thought, but only a sentiment, a deed, or a person, by which we become truly inspired. It is not the intellect, but the heart and will through which and by which we are controlled. It is not the precepts of life, but *life itself* by which alone we are led and lifted to life.



## For The Young.

For the PRIMITIVE CHRISTIAN.

### Botany—No. 5.

The flowers of plants will next call our attention. A great point is gained in getting correct ideas of anything in the start, and you must not be incredulous when I tell you that all the pretty flowers that bloom anywhere are nothing more than changed leaves.

Now to take an apple blossom, and hold it up before the class,—for I must still regard you as my class,—you notice the blossom part, that is, that part which is not green but colored. This part is composed of five colored leaves and altogether they make up the corolla, as it is called. Each of the flower-leaves, or, in other words, each of the five parts of the corolla, is a petal. If we pull off the petals, there remain the stamens and the pistil. The pistil is the little round stem that goes into one end of the apple, the end furthest from the stem it hangs by. The little thread-like arrangements around the pistil are the stamens.

If you get that straight in your minds, you have made a step in Botany that will enable you to understand a great deal of what goes on around you in the plant world. The way to do is to get a flower and as you read, examine it. In fact it is almost lost time to read of the parts of a flower without having one before you at the time to see and compare. If you cannot get an apple blossom, a plum, cherry, peach, hawthorn, pear, quince or wild rose blossom will do just as well, for they are all built on the one plan, and belong to the Rose Family, or *Rosaceae* as Botanists give it.

On the top of the stamens a fine dust, called pollen, is formed; and this pollen, going down the pistil is what forms the seed. Generally the pollen is yellow, and very light. It can be blown a great distance, and when it gets into any pistil it forms a seed just like the plant from which it came. This is why corn mixes. The yellow dust in the tassel, which is the pollen, is blown from one kind of corn, say yellow corn, and is taken up by the silk of pop-corn and there forms a yellow grain. If you went through a field of corn and cut the tops off just after they came out you would get no corn, because there were no tassels to form pollen. If you pulled the silk off as soon as it appeared, the result would be the same, because the stamens, or silk, would not be there to take up the pollen, and you would get nothing but a cob. Now you know why corn mixes. To plant a single grain in a field, by itself, would result in the same way, because the slightest breath of wind would blow the pollen away from the silk.

In another paper we will talk of the different methods whereby varieties of fruit are formed, by mixing the pollen &c.

Once I saw, in New York city, large, red apples, with names, such as Mary, Johnnie, etc., apparently printed on the red, but really the letters were *grown* there, and I propose telling how it was done. Before we close, permit me to say that this talk about stamens and pollen is a most important one, and you must try to understand it. By the way, before closing, let me say that the apples we all like so well do not grow in the holy land, and the apple of the scripture is the citron, a large, fragrant, yellow fruit, that grows on a noble tree in Palestine. To what does Solomon compare these apples of gold?

HOWARD MILLER

### Little Miss Crusoe.

"I want to go out rowing without father or Ned, some day. All you have to do is just to hold the oars and pull this way," said little Helen Grey to her mother.

"Yes, and all there was to do, two years ago to see the well, was to take a seat in the bucket! but you came very near being drowned, my child," said the mother.

"I was small then; put I'm big now; and I want to have my own way, mama, sometimes," said Helen, pettishly.

When the girls of the neighborhood came from school that afternoon, Helen was not with them. The sun was almost down when her mother sent around to inquire for her. All she could find out was that she had asked to be dismissed at recess, and that she had then bought a bag of cakes and peanuts.

The little bay which made up into the town was divided by "Moose Island," on whose hundred acres a few sheep were pastured in summer.

Helen's father's land ran from the main street down to the bay, where it ended in a precipice. On the edge of this bank was a large oak with a seat in it.

Her father went there to look for her. He found, to his dismay, that Ned's dory had been loosed from its moorings and was gone! Her mother remembered the conversation of the morning, and was in great distress lest her child, in trying to "have her own way," might have been carried out to sea by the current.

The alarm soon spread through the town. The church bells were rung, and the boys, always ready for noise, set up the wildest shouts, making the sea and forest ring with "Helen, Helen, Helen-a-n!"

But there was no answering word. When the bells, the horns, and the boys were still a moment, all was as quiet as the grave.

When the night set in, dark and chilly, the kind neighbors divided into bands to search the woods and the water. Sail-boats and small sloops went out through the rough channel. All night

they sought, but neither the little girl nor the boat were found!

Every family in the small town was in affliction. No one could think of sleep; lights were burning in ever house, and persons were coming and going in hope of hearing some news.

The day dawned and wore away, and another terrible night set in. Who can ever tell the anguish of those parents?

On the second morning a farmer's boy rowed over to "Moose Island" with salt for his sheep; and there, sitting on a rock, her face blistered with tears, and half-hidden in dirt, sat our young lady, looking more like a little Indian than like the neat little girl that wanted to have her own way.

Her story was that she had rowed thus far, and by some wonderful skill had run into the beach! She ran up the bank, gathered checkerberries, had a picnic from her paper bag, and played with the lambs. Seeing that the sun was low, she ran down towards the boat. But there was no boat there!

She called and screamed; but the surf which beat wildly against the shore drowned her cries. She called till weary, and then fell asleep. Next morning she wandered about, hoping to hail a passing boat. She tore her clothes among the brambles and called till she could no longer hear her own voice for hoarseness. She had nothing to eat all that day, and was sick with hunger, weariness, and fright. She said she heard the bells and the horns, but could not make her own voice heard.

The rough boy, who was very kind, seemed like an angel to her. He carried her down to the boat, and as he began rowing he gave a loud blast on one of the horns that had been left in the boat over night.

This brought the townfolks to the shore, and when they saw a little girl in the boat, they set up a loud cry of joy. Strong men wept, and mothers threw themselves on their knees on the beach, and thanked God for her deliverance.

Helen felt very much ashamed of her disobedience, but very thankful to God who had spared her life, and was a less willful girl ever after that.

Her playmates were all very happy to see her, but when their joy was over they could not resist the temptation to tease her a little, and called her "Miss Crusoe." When she passed along on her way to school, sometimes a roguish boy would call out, "Here comes 'the ancient mariner!'"

THE design of God's providential dispensations is seldom understood at first. We ought, therefore, to believe, though we understand not? and to give ourselves up to the Divine disposal. The great work of faith is, to embrace those things which we know not now, but shall know hereafter.

## The Primitive Christian.

MEYERSDALE, PA., MAY 30, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THIRST FOR GOD.

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God."—PSA. LXXII. 1, 2.

While there is some difference in the experience of the people of God, in the prominent features of their experience there is a remarkable sameness. The above language of David and that of Paul, in which he expressed himself as "having a desire to depart and to be with Christ," both express the desires of the new life, and of the spiritually minded, which are common to all saints. It is a manifestation of the divine life in believers rising to its own level in the fountain from which it flows.

"Rivers to the ocean run

Nor stay in all their course;

Fire ascending seeks the sun;

Both speed them to their source:

So a soul that's born of God  
Pants to view his glorious face,  
Upward tends to his abode,  
To rest in his embrace."

Holy love to God, and supreme delight in him as our Chief Good, is the very life and essence of evangelical religion. And if our conversion and reformation do not produce some of this thirsting after God, it is to be feared we are not born of God. If we are made partakers of the divine nature, that nature will possess a divine thirst that nothing short of God the Fountain of living waters can satisfy.—Nothing more than God can the soul desire; and with nothing less can a regenerated soul be satisfied. When David used the language so expressive of intense longing after God, he seems to have been separated from the courts of the house of the Lord, and deprived of the privileges of divine ordinances. And he looked forward with joyful anticipations to the time when he could again "appear before God," and mingle with his brethren in the holy services of the sanctuary. But he looked beyond and above the ordinances and house or sanctuary of the Lord, to the Lord himself, and for him he thirsted. This was with the pious David as it ever should be with all who worship in the courts of the Lord, and through the instituted ordinances of divine service.—These must only be regarded as mediums through which we approach into the divine presence, or as channels through which the spiritual Father flows into the thirsty, humble, and waiting souls. We should value the house of God, and divine ordinances, but we should not rest in them alone, but regard them as means by the proper use of which we become prepared for the reception of the heavenly guests. "If a man love me," said Jesus, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. And "will God indeed dwell on the earth?" 1 Kings viii. 27. He will. And what is better still, he will dwell in us, for he hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. vi. 16. Here is the ground on which saints believe and hope. They "hunger and thirst after righteousness," and they shall be "filled with all the fullness of God." Eph. iii. 19. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life." Psa. xxxvi. 8, 9. These are sweet and encouraging words to those that thirst after God.

Those who have seen and felt the vanity of the world, and turned away from it with aching, anxious, and bleeding hearts, and have been drawn by Jesus,

the magnet of divine love, to the Father, and have drunk of the water of life, and felt its refreshing, invigorating, and exhilarating influences, will "thirst for God." To such a world that lies in wickedness can impart but little real pleasure. They feel it to be an arid plain, and a desert land, destitute of the springs affording the living streams of which they have drunk, and which have produced in them desires, which can only be satisfied by the "water of life," and hence they "thirst for God."

Christian reader, have you so compared the pleasures of the world with those of a divine character, as to see the great superiority of the latter over the former; and do you with David "thirst for God," and with Paul, "count all things but loss for the excellency of the knowledge of Christ our Lord?" Remember where the fountain is to be found. It stands not among the "noisy multitude, or the fashionable throng, or in the wild speculators' mart, unless duty calls us to such places. If we frequent them, it should be from necessity, and not from choice. And when duty calls us to such places, we shall want to remain no longer than is necessary to attend to our business. It has been said, and properly said that a Christian in the world or worldly company should be like a person transacting business under a shower of rain. Business over, he quickly retires. How suggestive the petition in the Lord's prayer, "Lead us not into temptation."

And you, friendly reader, who have never thirsted for God, or tasted that he is gracious, and experimentally know of no higher good than this world affords, what will you do when earthly things fail, as fail they must? Take an honest and candid view of yourself and of all around you, and cultivate that spiritual nature that thirsts for God, and you will then have a never-failing source of all that is needful and desirable to rely on, and when your joys are full, you "shall hunger no more, neither thirst any more."

### DISTRICT MEETING OF WESTERN PENNSYLVANIA.

Our District Meeting for Western Pennsylvania was held in the Jacob's Creek church, in Fayette county about eight miles below Connellsville. The meeting was a very pleasant and harmonious one. The attendance was not very large, though the congregations in the district were generally represented. We were happy to find the amount of business before the meeting was not extensive, and the queries sent to the Annual Meeting were but few. The pressure in regard to the manner of holding the A. M. has been felt in our district, and a query in regard to that matter was before the meeting, and it was sent up to the Annual Council.—



Our brethren want to see an improvement in our Annual Meeting, but without requesting any general change, they simply ask the meeting to be governed by the principles it adopted for its government in 1866, believing that if it does so, it will be more satisfactory than it has been for the last few years; enough so, perhaps, without making any general change in the manner of holding it.

The reporting question is one that our brethren feel considerable interest in, and there was a remarkable unanimity of feeling in requesting a full report. The missionary question has awakened some interest, and obtained some attention in our district. We mean the subject of home missionary work. And there was a general feeling manifested in the meeting to give more attention to it. And we hope it will be done.

The spirit that was manifested at our District Meeting was a commendable one, and one of union, peace, and love. We hope the same spirit has manifested itself in the district meetings throughout the brotherhood, and that it will extensively prevail at our Annual Meeting.—How desirable it is that such should be the case! And the copious effusions of the Holy Spirit will be productive of great peace. May such a gracious dispensation of the Lord be vouchsafed to the brethren, to enable them to labor and suffer for the promotion of his cause.

#### EXCURSION TICKETS TO A. M. OVER PITTS., FT. WAYNE & CHICAGO RAILROAD.

Round trip excursion tickets over the above named road will be sold under the following rule. To parties of 20 to 29 at rate of 5cts. per mile one way. 30 to 39 " " 4½cts. " " 40 or more " " 4cts. " "

No excursion tickets will be sold at a less rate than *forty cents*, i. e., for such distances that the ticket will not cost forty cents.

The *going coupon* will be limited to two trains, one on the 3rd and one on the 5th of June, both trains leaving Pittsburgh at 9:12 a. m.

At Pittsburgh the tickets will be furnished to all who apply at the proper time to take the 9:12 train on either the 3rd or 5th, as we have *guaranteed the sale of twenty tickets on the two days*; but at any of the other stations along the line no excursions will be sold to a *less party than twenty*. Brethren along the line will notice this fact, and see to it that they are properly grouped and are prepared to take the proper trains.

We expect to take the 9:12 a. m. train on the 3rd of June, and shall be pleased to meet a number of the delegates and others there at that time. It will be noticed that this is the shortest route from

Pittsburgh, and it is the *only* line over which reduced rates are arranged for from Pittsburgh.

Call for tickets to CRESTLINE; at Crestline we take the Cleveland, Columbus, Cincinnati and Indianapolis railroad to Gretna.

At Gretna Station we expect to have our Business station, where we shall be happy to meet all who have business to transact with this office. We will have Hymn Books, and the "Jewish Passover and Lord's Supper," for those who may want them. We will also solicit subscriptions to the PRIMITIVE CHRISTIAN, and receive orders for the Minutes of A. M. We will have the account books of this office there and shall cheerfully balance accounts with all who may ask for the favor—ask practically, of course.

B.

#### OUR DEPARTURE FOR OHIO.

Various matters both of a business and a religious character making it desirable that we should spend a little time in Ohio, and as it will suit our circumstances best to do so before the Annual Meeting, we expect, if the Lord will, to leave home on Tuesday, the 23rd inst., for Ohio, to remain there till after the meeting, when we hope to return refreshed and invigorated, to resume our labors. We commit all our affairs into the care of the Lord during our absence, to protect and assist as the occasion may require.

We have a number of letters from correspondents, and of queries, on hand to be answered, and we must ask the indulgence of those who sent them, as we have not, for want of time. We will give them our attention as soon as we have time to do so.

[The above was written before the editor left home. He left on the morning of the 24th inst., and we hope he may have a pleasant and prosperous journey.—B.]

#### WHAT ARE WE DOING?

This question spontaneously arises in our minds when we read such items as the following:

"The English Baptists have recently purchased a site for another Baptist Church in connection with their mission in Rome. The area measures five hundred square yards, and is situated close to the ancient Basilica of Santa Pudenziana, of which Cardinal Wiseman was titular, and above part of the remains of the House of Pudens. In connection with the church will be a school house, minister's residence, an establishment for the sale of religious publications, &c. Rev. Paul Grissi, a Catholic convert, is to be the pastor."

While the English Baptists are invading Rome, we may well ask, what are we doing? Read on, and see what American Baptists are doing:

"Major George W. Ingalls has been

appointed Superintendent of the Indian Missions by the American Baptist Home Mission Society. Major Ingalls has been an Indian Agent for four years, from which office he retired with an honorable record. He proposes to travel through the States delivering lectures upon the present condition of the Indians as a means of raising money for his new work. He will be accompanied on his tour by several Indians. The Baptists have among the Five Tribes 83 churches with 5,000 members."

While this is going on; while Baptists are preaching the gospel in Rome, and in the western wilds, what are we doing in this direction? Where are our churches on foreign soil? Where are they among Red men of the forest in America? Nay where are they in many other states of this our beloved land of freedom? Yes, where are they? Echo answers, "Where?" and a voice cries from every nation under heaven outside of our own, saying: "*Your churches are not here.*" From many portions of our own land there comes up the cry, "Come over and help us!" while in many other portions we are not so much as known. Where are our Missionaries? You say, "In Denmark." Yes, in Denmark; one humble minister and his family. And what encouragement does he receive? What are we doing? Let us be careful that we do not starve him and then say, "The Mission was a failure." B.

#### Cleanings and Jottings.

At the E. Pa., Eldership of the Church of God, convened at Washington, Lancaster Co., Pa., on the 10th inst., several important questions were discussed, among which was that of the moral duty of making restitution. The *Church Advocate* says:

"There was unanimity of sentiment as to the duty of making restitution. Among the valuable lessons brought out was the extent of this duty. It was held that restitution pertains not alone to property unlawfully taken, but to fraud of any kind, debts, compromises by bankrupts, injuries by insinuations, false reports, calumnies, etc., etc. This doctrine long buried and forgotten received something of a resurrection."

Bro. P. R. Wrightsmen, of South Bend, Ind., writes:

"This may inform your readers, that our congregation, Portage Prairie, is in a healthy condition, morally; we are in love and union, and making a little progress in the Master's cause. I baptized a Baptist minister this spring, who is now rejoicing in the promises fully; and other Baptist members are counting the cost, and have signified that they would follow the Lord fully.

The general health is good. Enclosed you will find \$1 00 for which send me the PRIMITIVE CHRISTIAN. I have shut down on our city daily, and feel to turn it over to encourage our own church papers. I like the *Pilgrim*, but must have the PRIMITIVE CHRISTIAN too. I feel

that two good, religious papers will encourage us so that we can get through the hard times better. Brethren and sisters, never, no never, curtail any of the means of grace, because of hard times, but curtail the luxuries of the body and stomach, and with our shoulders to the wheel of progression, help to surmount difficulties that now seem impassable, but with Paul, we can do all things through Christ's strengthening us."

Brother J. W. Wilt has changed his address from Rural Valley, Pa., to Oakland, Armstrong Co., Pa.,

See Dr. Swayne's new advertisement, "Life, Growth, Beauty."

GLEANINGS FROM EXCHANGES.

The potato bug has made its appearance in Northern New Jersey, and has created great apprehensions among the farmers of that section.

A Milford dispatch says that a recent rain extinguished the fires which have been raging in the mountains in the lower part of Pike Co., Pa. Thousands of acres of valuable timber land were burned over and the timber destroyed.

A severe thunder-storm visited Pittsburg, Pa., Saturday afternoon. Lightning struck the chimney of Kanaga's hotel. The falling brick crushed in the roof of a kitchen, slightly injuring eight girls.

Ten criminals, a majority of them white men, were flogged (more or less severely), at the New Castle (Del.) jail on Saturday, the number of lashes dealt out to each ranging from ten to thirty.

A "press-mill" in Dupont's powder works, near Wilmington, Delaware, exploded on Saturday morning, killing four men—all employed in the works.

Allen L. Clarke, who was tried in Somerset county, Maryland, last week for forging a check for \$10,000 on Jenkins & Chandler, of Baltimore, has been acquitted on the ground of insanity.

The total supply of anthracite from all the regions up to May 22d is 929,563 tons ahead of that of last year to the same date. The supply of bituminous is so far 55,488 ahead of that of the same period of last year.

Several more illicit whisky distilleries in Henry, Carroll and Henderson counties, Tenn., have been broken up, and the parties connected therewith arrested.

The Methodist Episcopal General Conference, on the 18th, adopted resolutions earnestly protesting against the sale of intoxicating liquors within the limits of the Centennial grounds.

The boilers of the steamer *Pat Cleburne* exploded near Shawneetown, Illinois, Wednesday night, May 17, causing the death of several persons and injuring a number of others.

Henry C. Bowen was expelled from Plymouth Church, Tuesday night, May 18th. He submitted a four column protest, but the resolution of expulsion was adopted unanimously.

The total immigration to the United States last year was 191,231, of which two-thirds were males. In former years the proportion has always been in favor of females.

Advices from Bagdad state that from

the 23d to the 29th of April, inclusive, the deaths from the plague numbered 399. At Hillah during the same period they were 140.

The north-bound train on the Maysville and Lexington railroad broke through the bridge near Millersburg, Kentucky, on the 19th, wrecking one passenger car and the baggage car. No person killed, but fourteen passengers were injured, some severely.

Orders have been issued from the United States Treasury instructing the Assistant Treasurers at New York and Boston to disburse \$400,000 in silver each in payment of government checks, in addition to the amounts heretofore authorized.

A gentleman arrived in San Francisco recently from the southern country, carrying with him the head of Chavez, the bandit, for which the Governor had offered a reward of \$5,000.

The Centennial Commission, when it adjourned last Saturday, adjourned until July 1st. No action was taken on either the Sunday or the admission question. The latter was left for the decision of the Executive Committee and a Board of Finance, and will be settled during the recess, while the Sunday question is closed until the next meeting. Of course the buildings and grounds will remain closed on Sunday as heretofore.

In the Methodist Episcopal General Conference, on the 19th, resolutions were adopted looking to an early and complete union with the Church South.

The recent annual meeting of the American Bible Society, held in New York city, shows that "receipts from all sources for the year were \$427,598. The expenditures for the same period were \$539,281, including balance on hand, May, 1875, and there is still a balance left of \$8,980. During the year 876,770 Bibles were manufactured, and 850,470 were distributed by the Society. The Society has circulated the Bible in twenty foreign countries during the year, and had it printed in nearly as many languages. The anniversary was held on the 16th of May, in Philadelphia.

A safe deposit vault just completed in London is deemed invulnerable. It is sunk forty-six feet in the ground, with walls of brick and concrete six feet thick. Inside this structure is the safe, three feet thick, made of fire-brick and undrillable iron. The metal doors weigh four tons each, and are swung by hydraulic power.

In the Methodist General Conference on Saturday, an election for editor of the *Ladies' Repository* resulted in the selection of Dr. Curry, formerly editor of the *New York Christian Advocate*.

NOTICE TO BRETHREN COMING TO THE ANNUAL MEETING.

Gretna is the station at which to stop. It is on the Cleveland, Columbus, Cincinnati and Indianapolis railroad, 4 1/4 miles east of DeGraff, and 4 1/4 miles west of Bellefontaine, Ohio. No trains stop at Gretna but local trains, until June 5th; then all trains will stop during the meeting. Gretna is 2 1/4 miles north of the place of the meeting.

Members of the standing committee

who cannot get through in time to organize on Monday the 5th, should come on Saturday, the 3rd. Those coming on the 3rd, should stop off at DeGraff, where they will be met by the brethren.

No arrangements are made at the place of meeting to entertain any before Monday, the 5th of June; and there will be no preaching on the ground where the A. M. is to be held.

Come on to the A. M. Pay your fare on our road from any point at which you may strike it, asking no questions. At A. M. you will be told what the return rates will be, if any, by the corresponding Secretary of the meeting.

All letters and telegrams to those in attendance at the meeting, must be addressed to DeGraff, Logan Co., Ohio, in care of J. N. Kauffman, box 111.—Such only will be forwarded to the place of meeting.

POINTS AT WHICH OTHER RAILROADS CROSS THE C. C. C. AND I. ROAD.

1. West of Cleveland: Shelby, on the Baltimore and Ohio, coming from Chicago; Crestline, on the Pitts. Ft. Wayne and Chicago, from the east; Galion, on the Cleveland and Columbus division, and on the Atlantic and Great Western; Marion, on the same road; Bellefontaine, at the Cincinnati, Sandusky and Cleveland crossing.

2. West of DeGraff: Sidney, at the Dayton Michigan and C. crossing; Union City, Pittsburgh Cincinnati and St. Louis (Panhandle Route) crossing; Winchester, at the Grand Rapids Ft. Wayne and Richmond railroad crossing; next Muncy, next Anderson crossing, and next Indianapolis. We expect railroad arrangements through to St. Louis.

J. N. KAUFFMAN,  
Cor. Sec. of the A. M.

LATER.

Brethren coming to A. M. on the Bee-Line or C. C. C. and I. railroad will get excursion tickets at all the principal ticket offices on the line of the railroad from Cleveland to Indianapolis, and from Columbus to Galion, at 2 cents per mile each way. Pay four cents per mile coming to A. M., and get a return ticket where you pay your fare. The same arrangements, I think, can be made from Indianapolis to St. Louis, which I will try to make. If I succeed, you will find those tickets for sale at all the principal stations between Indianapolis to St. Louis. Ask for those tickets at the point you strike the railroad, that is, the Indianapolis and St. Louis railroad. This notice will suffice for all.

J. N. KAUFFMAN.

IND. BLOOMINGTON & WESTERN RAILWAY }  
PASSENGER DEPARTMENT. }  
INDIANAPOLIS, Ind., May 23, 1876. }

JOHN BEECHLY, E-q., Auburn, Ill.:

Dear Sir:—I have placed tickets on sale at the following Stations for your people: Peoria, Pekin, Bloomington, Farmer City, Urbana, Danville, Decatur, and Havana, Ill., and Crawfordsville, Ind. These tickets are now on sale, and we will keep them on sale for you until June 7th, and make them good returning to and including the 14th. Please announce it in your papers, so that there may be no misunderstanding. Parties must buy round trip tickets, as no reduction will be made in any other way.

Yours truly, JNO. W. BROWN,  
Gen. Pass. and Ticket Agt.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## Letter from Our Danish Missionary.

We have finally succeeded in renting a house, which is now ready to receive our dear brethren elected by the Holy Ghost and the church for the missionary work. We are located in a beautiful part of Denmark, close to Germany, having direct communication with London in England in the summer. We are now working on the tracts to get them printed and ready for distribution, and then, according to instructions, we will start out spreading and preaching the gospel.—There is no danger to be apprehended from the government so far as I have learned, if we only avoid politics; and there is no danger, either, for those who are converted, as the magistrates do not look after them when they are not home (I mean those who are of age for military service). We expect our dear Hansen by the beginning of May to come here and join in with us in the good cause. This, at least, was our agreement when we left him two weeks ago. My wife and child are now much better. Hope soon to see them well again. We have found that our tracts will be much needed, as people have hundreds of questions to ask us in relation to our churches in America. It looks to us as if the most successful thing to be done is to go out and spread our tracts, converse with the people, and hold meetings when they can be held. I can not see that we can do any other way if the mission is to be successful.

The country is changed altogether since I was here. Then, everything was low, but now high prices prevail, so much so that machinery and all kinds of tools, furniture, and provisions are sent here from America. A good horse is sold here for \$250 or \$300, and a cow for from \$50 to \$80, a fat sheep for \$5 or \$9, and butter, 35 cents per lb., which will show that the cost of living is high. But people think it will change soon, and be less trade, lower prices, and then harder times for the poor. Work has commanded tolerably fair wages for some time, but it is hard to get, as the country has plenty of working hands.

We would desire some good, encouraging writing in our papers, as that is the only thing we can get from you to strengthen us. We find plenty of cause for discouragement here, and we don't wish to see it come from you. Dear brethren, help us to carry on the good work, for we shall all reap in due time if we faint not. Pray for us.

We remain yours in love,

CHRISTIAN HOPE.

*Assens, Ledegaards Zede, }  
Denmark, Europe. }*

UNION DEPOSIT, }  
Dauphin Co., Pa., May 15, 1876. }

*Beloved Brother Quinter:*

Yours of the 4th inst., making inquiry as to my age, personal circumstances, nature of my disease, &c., has just come to hand.

I was born April 16, 1831. My grandfather was for many years the Bishop of this church, and died at the age of 97.—My father was a deacon, and died four and a-half years ago, at the age of 78.—

My mother was the mirror of holiness, with an organization bordering on the angelic, a facet of the Infinite Reservoir of Love, flooding everything and everybody about her with the fullness of her Christly life. She died in this little chamber in which I trace these lines, on New Year's Eve, 1874. Her closing days were a translation, her death a triumph.

My parents began their wedded life poor. But my father was a man of prodigious physical endurance, and owned a farm when he died. Unremitting toil, exposure, and manifold violations of organic law, made him prematurely old, rendered the last seven years of his life helpless, and his death a living putrefaction. His sufferings were unutterable, but in all his afflictions he was strong in faith, giving glory to God.

I inherited my father's indomitable will, and my mother's ethereal qualities. From my childhood I was a mystery to myself and to others. I puzzled all whom I met with strange, out of the way questions. I read every paper, almanac, book, scrap, that came in my way. I used to sit before the stove at night when the rest were asleep, and rake the coals out of the ashes, one by one, and study by their dim light till my eyes felt like bursting. I taught school when very young—four terms. Then went to the Harrisburg Academy to gain a more thorough knowledge of the elementary branches. Then to Gettysburg to study mathematics. And then to Freeland Seminary to acquire a knowledge of Greek and Latin. I then read medicine one year, went to Philadelphia to attend lectures, and then to New York to attend two courses in Dr. R. T. Trall's Hygieo-Therapeutic College.

In my first term of teaching I had a poor school room and a poor stove, and inhaled much stone-coal gas, resulting in sore-throat and elongated uvula. This became so annoying that the best medical counsel advised an excision of the uvula. That was a great blunder. The hemorrhage was profuse, necessitating the application of the bare nitrate of silver to arrest it. This caused severe inflammation, calling for continued cauterization in solution. This course was pursued for a year, totally destroying my voice, and impregnating my system with a deadly poison. This was in 1853. I was confined to bed nearly a year, and speechless seven years. Regained my voice in 1860. Used it much for ten years. Broke down again and became voiceless in February, 1871. Have been speechless since. Have been incapacitated for self-support since 1853. During 1873-4 I was confined to bed. Since then I am able to be up most of the time. The last year of my confinement I spent all alone in the room where my mother died. My meals were brought to me from an adjacent house by a sister who carries the flaming seal of God in her forehead. Since May 13th, 1872, I have not passed an hour without suffering.—Human language is too meager to adequately express the agonies I have passed through.

I have a small annuity that enables me to live like a king, that is, compared with my desert. I subsist on a shilling's worth of each of the following articles per week: Meat, bread, rice, eggs, fruit, vegetables. Measuring my supplies with my desires, I know, with Paul, how to "suffer need." Measured by my desert, "I am full and abound." I never ask for anything, "being forbidden of the Holy Ghost." On

*the ground of poverty, I never accept any thing, though I see no valid reason why I may not accept expressions of regard from my friends, even in the consciousness of receiving them unworthily. I am nothing but a sinner, and the chief, at that, hoping only for salvation through the superabounding grace of Christ.*

A retrospect of my past life, as viewed from myself, elicits the humiliating confession—O, the ingratitude, the fulfulness, the unworthiness! Viewed as from God, I must exclaim, in wonder and adoration, O, "the riches of His goodness, and forbearance, and long suffering." This I "count for my salvation."

C. H. BALSBAUGH.

## The Parting of Loved Ones.

The parting of friends by death is almost an every day occurrence. We look for the last time on a friend, and pass along in our usual avocations only a few days, when we are called to weep by the grave of another. These partings nearly all have experienced, and they are sad.—Sometimes those are suddenly taken away whom we dearly love and the thought that they can never be with us here again is almost unendurable.

A parting scene of this kind I lately witnessed. A loved mother was suddenly taken from the midst of the family circle. Weeping friends came from far and near at the unexpected call. Strangers crowded around, all anxious to take a last look on her whom none knew hut to love. Never shall I forget the heart broken husband as he stood by the remains of the one who was so dear to him and exclaimed, "O my God! can this be?" and led his oldest child, a darling boy, by his side and told him never to forget the teachings of his mother. There was the little prattler of two years, laughingly pointing to Mamma, and the little babe of ten days in the cradle; also an aged grandmother bending over the form of her daughter weeping and exclaiming, "My poor Jane!"

Oh! what a cruel monster death seems sometimes to cut down so suddenly those whom we can scarcely part with. How hard to say, "Thy will be done." How important, then, to prepare for Heaven, where sad partings are never known.

EMMA A. MILLER.

## Have We a Right?

Have we a right to forbid the sale of provisions at meetings when Jesus Christ did not forbid it? "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"—John vi. 8, 9; and the following verse goes to show that Jesus approved of bringing the provision from the fact that he commanded his disciples to make the men sit down on the grass and feed them, as I believe, with the five loaves and two fishes that the lad had brought there for sale. And have we a right to make traditions not to feed a mixed multitude when Jesus positively commanded his disciples to feed them? But Jesus said unto them, They need not depart; give ye them to eat." Math. xiv. 16. "And when the day began to wear away, then came the twelve and said unto him, Send the multitude away that they go into the

towns and country round about, and lodge and get victuals: for we are here in a desert place. But he said unto them, give them to eat." Even as the children of Israel traveled through the wilderness of Zin, so are we traveling in the wilderness of sin, or desert place, where the pilgrim needs both temporal and spiritual food, and the Savior has commanded his apostles to feed all nations with the same, in that he commanded them to "teach all nations whatsoever I have commanded you." *Matth. xxviii. 20.* The above passages of Scripture are of a weighty matter and well worth our consideration before going too far in making rules or orders about such matters, or asking the Lord for different light upon a subject as plain as the above, as there have been some intimations made through our periodicals for the brethren to pray the Lord to throw light on the subject of holding Conference with less expense. Is the brotherhood too poor to feed a mixed multitude, or unwilling to comply with the command given by the Savior to his apostles?

Yours fraternally,  
A PILGRIM BROTHER.

NEW VIRGINIA, Iowa, }  
May 13, 1876. }

Dear Brother Quinter:

In current volume, No. 12, page 188, over the signature of P. J. Brown will be found the request that I revise my article headed "Historical," published in No. 10, page 156. After reading it in print, I discovered the absence of a few names I should have recorded. The reason these were omitted is, I had a written record from 1856 to go by, and those omitted were not on the record I had.—Prior to 1856, I had few written notes to go by, and I gathered some of the events and dates from the recollection of our oldest brethren and sisters. Brother Brown, who lived in and preached for this church for some 13 years, is or was very familiar with the transactions of the church during that time, and is in possession of some papers, from the dates of which, and very distinctly remembering from other events transpiring in the same year, is quite sure I made a few slight mistakes in my dates as obtained from the recollections of those familiar with the transactions of the church at that time, and hence the dates I give. With Bro. B. I too feel interested in having this item of history as nearly correct as we can have it. And having a desire to do justice to all concerned, I feel under obligations to comply with said request, and hope, too, our editors will indulge us in the wish to have it republished for the satisfaction of all concerned, and for preservation for those who come after us.

#### Historical.

In the year 1811, there was, in the south-eastern part of Fayette county, Pa., in the neighborhood of Markleysburg, a small congregation of Mennonites, who had no regular minister to preach for them. About this time Brother George Hinebaugh, a minister of the Elk Lick church, Somerset county, would occasionally preach in the neighborhood of these Mennonites, and in this same year (1811) he baptized Magdalena Thomas, wife of Michael Thomas, and mother of Elder Jacob M. Thomas. She was the

first person baptized in this church.—Brother Hinebaugh continued his visits, and, in the course of three years, the number baptized had increased so that in the fall of 1814 they appointed a lovefeast at the house of Brother Jacob Fike, about one mile from Markleysburg. Eld. Samuel Garber, of Rockingham county, Va., was present and officiated at this meeting. An election was held for one speaker and one deacon. The lot fell on Jacob Fike, speaker, and Alexander Thomas, deacon,—the former father-in-law and the latter uncle to Elder M. Thomas. Then and there this church organized. It is now known as the Sandy Creek church, West Va.

About this time Brother Stuckman, a minister of the Jacob's Creek church, Pa., would occasionally come and preach for this newly organized church. In 1818 John Boger, a deacon of the Berlin church, moved into this church. In 1824 an election was held for two speakers and two deacons. John Boger and Samuel Hazelett were chosen speakers, and Christian Musser and a brother Landman, deacons. Up to this time all the preaching was in German, Samuel Hazelett being the first English speaker elected.—This same year (1824) Brother James Kelse, a minister of the Cumberland Valley church, Md., moved into the bounds of this church. Now, ten years after its organization, there were in this church four speakers—two German and two English—three deacons, and, as near as we can learn, about thirty members. From 1824 to 1834 the church had but few additions. In 1835 Jacob M. Thomas and George Moyer were elected deacons. In 1836, or about that time, Jacob Fike (minister) moved into Ohio, and J. Kelse (minister) into another congregation, and a choice was made for two speakers and two deacons. Jacob M. Thomas and George Moyer were chosen speakers, and John M. Thomas and Samuel Boger, deacons. In 1841 Andrew Umbel and Michael M. Thomas were elected speakers, and Joseph Zimmerman and Joseph M. Thomas, deacons, brethren Musser and Landman (deacons) now being dead. In 1842, or about this time, Daniel Harader was elected speaker, but he, like some others, did not accept the call. In 1845 George J. Thomas, Christian Fike, and Christian Thomas were chosen deacons. In 1850 this church commenced building her first meeting-house, and in 1851 about completed it, now known as the Salem church. Early in the fall of that year they held their first lovefeast in their new house. Samuel Hazelett now being dead, and George Moyer, from some cause, having left the church and attached himself to the fraternity known as the Shoemakers, both being ministers, about one month after this first lovefeast there was a special council called for the purpose of electing two ministers, and the lot fell on P. J. Brown and Christian Harader, Elders John Berkeley and Jacob Lichty, of Somerset county, being present. Brethren Quinter and J. Kelse were also present.

In 1852 John Boger, oldest minister in the church, died. Brethren Brown and Harader, both being English speakers, the German now ceased to be spoken. About this time, Jacob M. Thomas was ordained to the eldership. In 1856 Christian Harader (minister) moved to Iowa. In 1857 Samuel C. Umbel, Larken Hall, and J. M. Bernet were chosen ministers,

and John Seese, Solomon Workman, and Franklin Shriver, deacons. In 1858 F. C. Barnes was elected deacon, and Jacob Beeghly, a minister of the Bear Creek church, moved into this church.

In the spring of 1861 several series of meetings were held in this church by the labors of P. J. Brown, Jacob M. Thomas, and Jacob Beeghly, which resulted in the addition of 91 by baptism and 5 reclaimed. This same year George Moyer came back to the church again. In 1862, or near that time, John S. Hook was chosen minister. In 1863 Jos. M. Thomas (deacon) moved to Ohio; Larken Hall (minister), to Iowa; and F. C. Barnes elected minister and M. J. Thomas deacon. In 1864 P. J. Brown moved to Ohio and James A. Ridenour (minister) moved into this church. The same year Geo. Moyer (minister) died. In 1866, June 26th, M. J. Thomas was elected minister, and in 1867 Henry Griffith, Henry Turney, John Romesburg, Jacob Beeghly, and Samuel Thomas were elected deacons. In 1868, or about that time, William C. Thomas was elected speaker. In 1869 Joseph Reckner was chosen speaker, and Joseph Guthrie, deacon.—In 1870 John Romesburg, deacon, died. In 1871 Samuel Boger, deacon, died, and in 1872 Henry Turney, deacon, died, and John Schrock, deacon, moved into this church. In 1873 Jacob Rush was chosen minister. Elder C. Harader was present at this election, 17 years after he had moved out of this church. This same year Ezra Thomas, Peter Strawser, and Harrison Glover were chosen deacons.—In 1874 John Wilhelm was chosen deacon. In 1875, H. Glover moved to Nebraska, and Elder Solomon Buckalew from Cheat River, moved into this church.—In 1876, Jan. 1st, Peter Guthrie was chosen deacon, and the writer promoted to the full commission.

So at this date, Jan. 1st, 1876, about 62 years after the organization, this church has 12 ministers—2 of whom are elders, and all of whom speak English, and 2 also speak German—16 deacons, and a membership of about 400. Nineteen ministers have been elected in this church and 29 deacons. Of the ministers 5 have died, 1 is in Missouri, 1 in Ohio, 2 in Iowa, 1 in Westmoreland Co., Pa., and 9 are still at home. Of the deacons, 7 have died, 2 are in Ohio, 1 in Nebraska, 5 are now speakers, and 14 are still at home.

M. J. THOMAS.

YORK NEW SALEM, PA., }  
May 11th, 1876. }

Brother James:

We are the brethren of the Upper Codorus congregation, sometimes called Miller's congregation. We are erecting a new meeting-house near the Maryland line, and near to Baughman's new railroad, where brethren can easily come by the railroad. As to church news I have but little to give; but, so far as I know, we have but little cause for complaint. Thanks be to God for his mercy and goodness shown toward us. I think, when we consider what he has done for us, we should be more earnest, loving and kind. If God should deal with us according to our conduct toward him, I fear it would go very poorly with us; but God is merciful to the unjust, as well as kind to all. So we should be also. The Scriptures teach us that we



should love our enemies. Love is the bond of perfectness. We read, too, that love is greater than either faith or hope. Where the love of God is there is kindness. If we could remove mountains, and understood all prophecy, or could speak with the tongues of men and angels, it would not profit us anything if we had not charity or love. Not every thing that glitters is gold; so not every thing that makes a fair appearance, or shines, is really good and pure. There may be a good outside appearance, while the inside may be hollow or rotten.

E. K. JACOBS.

MONGO, Ind. }  
May 20th, 1876. }

*Editors Primitive Christian:*

I am no subscriber to your valuable paper; however, I have the pleasure of reading it pretty regularly. I think much good must result to the unconverted, who are not yet heeding God's word. When I fail to read one number of the PRIMITIVE CHRISTIAN, I feel disconsolate; the time seems to pass away slowly till I am privileged to peruse its wholesome pages, which seem to agitate a sinner's mind, causing him to think, and meditate on the goodness of God. I also have the pleasure of attending the Brethren's meetings, of which I hope to be a member before long. We should all strive to do all the good we can to our fellow men, and obey him who is able to conduct us through the vicissitudes of life, that we may meet in a serener clime. In God's word we learn that heaven is a place of happiness; then it is surely worth contending for.

As an item of news I will say, that, in this locality, everything has assumed a growing appearance. Corn is not all planted yet on account of the wet weather we have had for a few days past. Fruit promises to be a bountiful crop. Health is reasonably good; no deaths have occurred of late. Early in the spring, lung fever and colds were prevalent.

Yours in love,

A. E. KEACY.

### Book Notice.—An Apology.

Doubtless some apology is due many of the brethren and sisters for my great delay in filling orders for my last pamphlet, entitled *One Baptism*. Owing to my printers being overrun with work, they were some four months behind time getting my pamphlet finished. But it is now out, containing forty closely printed pages, and will be found the most interesting pamphlet that I have yet published, being a dialogue, showing that trine immersion is the only ground of union in baptism, that can be conscientiously occupied by the leading denominations of Christendom. I have now filled all orders on hand, and if any mistakes have occurred the parties will please give me immediate notice. The pamphlet will be sent, post-paid, on the following terms: One copy, 15 cents; 10 copies, \$1; 25 copies, \$2.—Some one in each congregation should send at least one dollar and get ten copies to sell. Also, Bro Stein's *Christianity Incompatible with War* is now, at his own request, reduced to 25 cents per copy.—This is an excellent work and should be in the hands of all lovers of peace.

Address, J. H. MOORE,  
Urbana, Champaign Co., Ills.

### To Whom it may Concern.

Some four years ago there was a notice published in the *Gospel Visitor*, concerning John K. Leedy, from the Flatrock church, Va. Now as there has been a reconciliation between said church and J. K. Leedy, we take this method to inform the brotherhood again, through the PRIMITIVE CHRISTIAN, that such is done by order of the church. Signed in behalf of the church.

JACOB WINE,  
SAMUEL H. MYERS,  
JONAS EARLY,  
JOHN W. DRIVER,  
ABRAHAM NEFF,  
JOHN A. WHITE,  
ROBERT A. STARK.

### The Stein Fund.

HOW TO COMPLETE IT PROMPTLY.

The Northern District of Illinois at its meeting, May 15th, appropriated sixty dollars to the above named fund, believing this to be about our share. It is to be hoped that other districts will take similar steps to complete the matter, and thus enable the work to be begun as soon as possible. Fraternaly,

M. M. ESHELMAN.

### Danish Mission Fund.

I send a list of moneys received since the last report:

Samuel Ream,	\$ 50
Ella Williams,	5 00
C. C.,	50
Rock Creek church,	5 00
Emanuel Slifer and sister,	1 00
Alice Taylor,	2 00
Milwaine church,	8 00

JOHN ROWLAND, Treas.

Lanark, Ill., May 16, 1876.

[Pilgrim please copy.]

### Announcements.

There will be a communion meeting held with the brethren of the Coquette church, Coos county, Oregon, on the 1st and 2nd of July. S. S. BARKLOW.

The lovefeast in the Urbana church, Champaign county, Ills., will be held in their new meeting-house, on the 17th and 18th of June next. J. H. MOORE.

We, the brethren of the Montgomery congregation, purpose, the Lord willing, to hold our lovefeast on the 16th of June; and we hereby extend a hearty invitation to all that desire to be with us. Meeting to continue over Lord's day.

By order of the church.

MARK MINSER.

A communion meeting in the State Centre church, five miles south east of State Centre, on the North Western railroad, at the house of Brother Isaac Van Nordell, Marshall county, Iowa, on the 10th and 11th of June, commencing on Saturday, at ten o'clock.

J. W. TROSTLE.

(Pilgrim please copy)

We of the Lost Creek church, Pa., intend holding our lovefeast on June 2nd and 3rd, commencing at 1 p. m.

W. H. KURTZ, Sec'y.  
(Pilgrim please copy.)

There will be a communion meeting at the house of David Bechtelheimer, Beerdam congregation, Kosciusko county, Ind., on the 9th of June next, commencing at 5 o'clock, p. m.

### MARRIAGES.

By the undersigned, at the residence of the bride's father, May 16th, 1876, Mr. NATHAN VANTILBURG, of Mercer county, Ohio, and Sister ELIZABETH SPRINGER, of Ashland county, Ohio,  
D. N. WORKMAN.

By the undersigned, at his residence, April 35th, 1876, Brother CALB SECRIST and Sister HANNAH WISE, all of Indiana county, Pa.

MARK MINSER.

April 23rd, 1876, at the residence of the bride's parents, G. R. BROWNING and SARINA F. HEFNER, daughter of G. W. Hefner, both of Jefferson county, East Tennessee.

GEO. W. HEFNER.

### OBITUARIES.

We admit no poetry under any circumstance in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

ESTHER BALES fell asleep in death, March 24th, 1876 aged 61 years, 1 month and 13 days. She was a faithful and consistent member of the Christian church for twenty years. Her associations and daily walk with her friends and neighbors, were examples of piety and humility. Her charity to the poor and needy was without stint, and she was always faithful to the divine injunction to visit the sick in their affliction. Funeral by Elder Daniel Bowman, from Heb. xiii. 14, to a large congregation of sympathizing neighbors and friends. B. F. KOONS.

BROTHER JACOB REFLOE died in the Libertyville church, Jefferson county, Iowa, on the 11th day of May, 1875, aged 55 years, 7 months, 11 days. Brother Jacob was unmarried. He was a worthy member, and tried to walk worthy of the vocation of his calling. "By their fruits ye shall know them." Funeral discourse by brethren Christian Harader and Peter Luiz.

JOHN H. ESHELMAN.

In the Clavion congregation, MARION WOOD, son of Elder Wood and Sister Mary Wood, April 20th, 1876, aged 9 months and 14 days. Funeral services by the writer, from Matth. xviii. 2, 3.

G. W. SHIVELY.

NANCY BALES, wife of Benjamin Bales, died August 16th, 1875, aged 61 years 6 months and 28 days. She was a kind and dutiful wife, an affectionate and loving mother, and a faithful and exemplary member of the Christian church for more than 14 years.—Funeral by Elder Daniel Bowman, from John ii. 25, 26, "Whosoever liveth and believeth in me shall never die." Oh! what cheering and incentive words are these of the dear and loving Savior! Though these mortal bodies of ours sicken and die, and moulder back to the earth whence they came, yet if we are faithful to God's holy law, we will continue to live on in a more holy and blissful state of existence.

In the South Waterloo church, Black Hawk county, Iowa, April 30th, 1876, Elder TOBIAS MUSSEK, aged 47 years and 17 days. He leaves a sorrowing widow (a sister) and eight children to mourn his departure. Bro. Musseck was born on the 13th day of April, 1830, near Berlin, Somerset county, Pa. He removed some years ago, to Janelaw, Lewis county, W. Va., whence he removed, three years ago, to this State. He ailed all winter (disease unknown), and died in the triumph of faith. His death will be greatly felt all over the community. Funeral obsequies was improved by the Brethren, speaking to a very large concourse of people, from Rev. xiv. 15.

ELIAS K. BUECHLY.

In Cook's Creek church, Rockingham Co., Va., April 7th, 1876, Brother RAPHAEL, MY-

MRS. aged 35 years 9 months and 17 days.—Disease, typhoid fever. He was an official member in the church. Funeral services by brethren Jacob Thomas and Solomon Garber from Psa xxxvi. 9.

In the same congregation, and at the same place, of the same disease, April 18th, Sister CATHERINE MYERS, mother of the above and of the writer, aged 59 years 11 months and 23 days. Funeral services by Brethren Isaac Long and S. Cline, from 2 Tim. iv. 6th. SAMUEL H. MYERS.

In the Tuscarawas congregation, Tuscarawas county, O., May 4th, 1876, JOHN HENRY, son of Brother Jacob and Sister Elizabeth Huff, aged 4 months less 1 day. It is well with the child. Funeral services by the writer. NOAH LONGANBECKER.

At Buffalo Mills, Bedford Co., Pa., March 30th, 1876, MRS. SARAH JANE HARDMAN, wife of Jacob Hardman, and daughter of Peter and Hannah Arnold, aged 38 years.—She left six children living, the youngest only eight days old. She gave directions and advice to her family as calmly and composedly as if going on a pleasant journey.—During her last hours she seemed to be talking with her two little boys who had preceded her to the spirit world. EMMA A. MILLER.

Mr. CHASE HALE and his wife, CLARISSA HALE, who were each 85 years old, died at their residence in Washington county, Tenn., last Saturday night. It is said by those who were present that there was not more than one-fourth of a minute's difference in the time of their death. These old people lived together as husband and wife for perhaps 65 years. Their lives were spent pleasantly together, and it is said that in their devotions for the last fifteen years they have prayed that they might both die at the same time. PETER MILLER.

In the Cowanshannock congregation, Armstrong county, Pa., of scarlet fever, SUSANNAH, daughter of William and Catharine Hays, and granddaughter of Brother Martin and Sister Mary John, aged 4 years 9 months and 13 days. Funeral services by the writer, on the 14th of May, 1876, from Luke xviii. 15, 16. J. B. WAMPLER.

"O wad some power the gift to gie' us,  
To see ourselves as ithers see us."

Behold that pale, emaciated figure, with downcast eye, like some criminal about to meet her fate! See that nervous, distrustful look, as she walks along with a slow and unsteady step. The pink has left her cheeks and the cherry her lips. The once sparkling, dancing eyes are now dull and expressionless. The once warm, dimpled hands are now thin and cold.—Her beauty has fled. What has wrought this wondrous change? What is that which is lurking beneath the surface of that once lovely form? Does she realize her terrible condition? Is she aware of the woful appearance she makes? Woman, from her very nature, is subject to a catalogue of diseases from which man is entirely exempt. Many of these maladies are caused by her own carelessness, or through ignorance of the laws of her being. Again, many female diseases, if properly treated, might be arrested in their course, and thereby prove of short duration. They should not be left to an inexperienced physician who does not understand their nature, and is, therefore, incompetent to treat them. The importance of attending to Female Diseases in their earliest stages cannot be too strongly urged. For if neglected, they frequently lead to Consumption, Chronic Debility, and oftentimes to Insanity. In all classes of Female Diseases, Dr. Pierce's Favorite Prescription is without a rival. No medicine has ever surpassed it. In

"The People's Common Sense Medical Adviser," of which R. V. Pierce, M. D., of Buffalo, N. Y., is the author and publisher, is an extended treatise on WOMAN AND HER DISEASES. Under this head the various affections to which woman is incident are carefully considered, accurately portrayed, and a restorative course of treatment suggested. Every woman, as she values her life and health, should possess a copy of this valuable book. If she be diseased, this "Adviser" will show her how she may be restored to health, and also direct her how she may ward off many maladies to which she is constantly being exposed. Let every suffering woman, heed this timely advice and see herself as others see her. Price of Adviser, \$1 50 (post paid) any address.

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" " 3 " "	7 50
" " 6 " "	12 50
" " 12 " "	20 00

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" 8 " " -	-	20 " "

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LONDON HAIR COLOR RESTORER.

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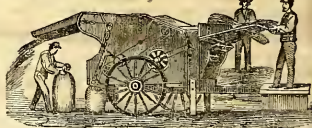
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VOL. I.

MEYERSDALE, PA., TUESDAY JUNE 6, 1876.

No. 23.

## SPRING.

The beautiful spring-time,  
The spring-time has come;  
The green grass is waking,  
The trees are a-bloom;  
The brook has burst out  
From its cold wintry chain,  
And leaps to the singing  
Of bright birds again.  
And fain would I be  
Like thou on the wing,  
To welcome thy coming,  
O beautiful Spring.

'T is gay, merry spring-time,  
Life's spring-time with me;  
I would be like nature,  
As joyous and free;  
As sweet as the lily,  
As mild as the dove,  
All sparkling and leaping  
With gladness and love,  
Oh, I am so happy!  
I flutter and sing,  
Rejoicing in childhood,  
Life's beautiful spring.

Then plough up the furrows,  
And sow them with care,  
And plan for the fruitage  
The summer shall bear—  
Of goodness and virtue,  
Of kindness and love,  
Of faith and of hope  
For the garner above.  
The harvest shall be  
As the seed that you bring,  
'T is seed-time for heaven,  
Life's beautiful spring.

—Selected.

For the PRIMITIVE CHRISTIAN.

## Tit-bits.

BY C. H. BALSBAUGH.

## SUSTENANCE AND SECURITY.

Your perplexity originates in a misapprehension of the figure which Christ employs in John 10: 9. You ask, "When am I in, and when am I out?" You are always in and always out, if so be that Christ is Your Door, and Fold, and Shepherd. The figure is a patched one, and lets us into the mind of Christ just as two patches of natural truth can. The sheep had to go out for pasture, and in for shelter; but the believer is pastured and sheltered all the time. To be out as the sheep were out, is to have no Golgotha. To be in as the sheep were in, would be a life of eternity and starvation. What was alternate with the sheep, is simultaneous with the Christian.

When we are in we are out, and when out we are in, and this makes just as rich and sweet and safe a life as God can give.

## FORGIVENESS.

I see you are hanging on the edge of a precipice. Hold on, and thank God you are not at the bottom. Millions drop into hell from the crag of implacability. Nothing does God require more explicitly, than the absolute necessity of a clean forgiveness. Your provocations are multiplied and aggravated. The rasp that is drawn across your sensibilities without respite for successive years, is rough and sharp enough to require the concentration of all the Jobs in christendom in order to keep you from cursing your day. From the depth of my soul I pity you; and if this is any comfort to you, let down your bucket to the end of your chain, with the assurance that what is deepest and most tender in me is open to your dip. But your victory rests with yourself. I can offer you my counsel and tender you my sympathy, but this will not make you a king to yourself in the domain that must be conquered in order to a genuine forgiveness. To tear yourself from yourself, to double yourself up and thrust yourself under your heels, and make a general smash of yourself, and be all the more truly yourself for this mauling and self-annihilation—this is the work before you, and a mighty work it is. To accomplish this, we must be close enough to Emmanuel to feel the beating of his heart. By the time you are through your struggle, you will be "more than conqueror through him that loved us"—you will be a god, fit to occupy a seat with Christ in His Throne. Kings alone can truly forgive, as kings alone can reign. Hereby know we whether we have ever offered the Lord's prayer aright.

I can give you no specific directions. You know the import of the Cross. Honor that, and stand well with yourself in your sense of right, set your heart like a flint, give no audience to any suggestion that cheapens the blood of the dear, great Lamb, and you will be as sure of making room for the glorious nature in which alone forgiveness dwells, as that God is God.

## A PURE HEART.

Guilt makes people timorous, and

a violation of conscience makes them guilty. And yet nothing is so helpless and dependent as conscience; it is at the mercy of every circumstance that can give a wrong bias to our judgment. Perhaps more souls perish through misguiding than hardening of the conscience. Those who worship God, and those who make supplication to a dragon-fly, and burn incense to a frog, render fealty to the same inborn consciousness of obligation to right. Therefore it requires more than an uncondemning heart in the popular sense, to have a confidence toward God that is any better than distrust. A good conscience maintains a great possibility, and is so far always in the line of righteousness, even when the particular thing it honors is in direct opposition to God. He that perpetually violates his conscience, even in relation to what is inherently wrong, is ever carrying on a process that diminishes and finally destroys his capacity for righteousness. Our hearts may feebly free while the right is undone, and the wrong substituted. But no one can do what he believes to be wrong, though it be the expressed will of God, without paralyzing the power to do right. The purity of heart which God requires is primarily an unperverted judgment. It is to the reason and imagination that revelation is directly addressed. Without imagination the future is to us a nonentity, and without reason faith is impossible. "Teach all nations" is the fundamental condition of right doing. Wrong teaching must issue in wrong faith and practice. A bad heart darkens the reason more and more. And a blinded reason makes the heart more bold and confident in wrong. Paul avers repeatedly that he had a "good conscience" while blaspheming God and persecuting the saints. His heart was running over with "the poison of asps," while he thought he was "doing God service." A false relation to God through the reason, kept his conscience pure, even while his mind and his heart were enveloped in the midnight of error and rancor. The testimony of a good conscience is not necessarily the testimony of God, save in so far as it is a testimony to the principle of right without an intelligent apprehension of what is right. Thus



the essential constitution of the soul has by sin become one of the most fatal barriers to salvation. No glow of belief, or force of conviction, or testimony of experience can change the nature and relation of things. The anxious bench will remain a humbug, however many ascribe their conversion to its magic. Sprinkling and monodips will continue to be delusions, no matter how many regard them as the vestibule of Heaven. The use of tobacco will remain a direct physiological wrong, and, to say the least, and indirect moral injury, even if we with a Pauline conscience make pipe and quid an auxiliary to religion. A pure heart asks for something more than professed purity of aim and purpose. It demands such a crucifixion of lust in all its forms, that the *medium* of light from the sun of Righteousness may be unstained. Few consider the power of desire to obscure the judgment, and mislead the conscience.

### Coming Unworthy.

While some, doubtless come to the Lord's table who have no right to feel that they are invited to come,—carelessly, formally, and therefore unworthily,—while many come from habit, from worldly motives, rather than from holy desires and longing after God's ordinances, and while such incur an awful risk to their own souls, for such eat "and drink judgment to themselves," not considering the Lord's body; yet there are, on the other hand, many timid, fearful, anxious souls, who, from mistaken ideas with regard to this blessed ordinance, stay away, and think that they are only testifying deep *humility* by thus refraining from attending the Lord's table. They judge themselves unworthy; they cannot believe that the gracious invitation extends to them.

Let us bear in mind that there is a great difference between receiving unworthily and being unworthy to receive: every man that thinks himself unworthy to receive these mysteries, is not therefore an unworthy receiver. Alas! if we go to the worthiness of the person that comes to this table, who of us can be said to be worthy to come before so holy, so jealous, so great a God? or who of us is worthy of that incomprehensible and diffusive love represented to us in this ordinance? If we reflect on the marvelous purity of the divine nature, who of us can be thought worthy to approach it? The best of us have reason to exclaim, *Unclean, unclean!* But it is God that makes us worthy,—who puts upon us the worthiness of his own dear Son,—who clothes us with this wedding garment, so that we can approach Him with

holy boldness and confidence. Again, remember thou comest not hither to contribute anything to his happiness, but to open thy mouth wide that He may fill it; thou comest not hither to proclaim thy perfections, but to have thy perfections supplied; thou comest not hither to boast of thy cleanness, but to be washed from thy sins; thou comest not hither to glory in thy merits, but to ask alms at thy great Master's hands,—His grace, His love, His compassion will make thee worthy; thou comest not to Him to give an account of thy riches, but as an hungry beggar that wants bread, to feed on the hidden *manna*. All that is required of thee is to look on thy Redeemer as thy greatest friend, and to use him like a friend; to make His friendship an incentive to love Him; and so to love Him as to hearken to his counsels, to be governed by His directions, to bid farewell to everything that would destroy that friendship, to repent of thy unkindness to Him, and to prefer His advice before flesh and blood.—*The Upper Room Furnished.*

For the PRIMITIVE CHRISTIAN.

### Our Secrecy.

BY A. CHAS. WHITMIRE.

"But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light." Eph. 5: 13.

In No. 2, Vol. I, of PRIMITIVE CHRISTIAN, appeared an article addressed to "Secret Societies;" and as I am an Odd Fellow, and hold the views assailed by the writer, I feel that I must say something for the Order of Odd Fellowship. Bring what charges you may upon the suspiciousness of secrecy, the tendency of evil to seek darkness and mystery, and of good to come to the light that it may be manifest, still, you will hardly contend that secrecy is, in itself, and necessarily, a conclusive proof of evil. If not, then it is uncharitable to condemn any individual or institution on the score of secrecy alone. Now let us fairly understand each other. Our secrecy "hath this extent no more:"—

1. We are secret, as every family is or should be secret, in regard to the personal affairs of any member which are submitted to us for counsel, aid, admonition, rebuke, or punishment. They are his secrets, not ours, much less the world's; and baser would we be to publish them, than if we were to squander property or money that had been solemnly confided to our keeping.

2. We are secret, as a merchant is secret in regard to correspondents and customers, in concealing the names of informants, and their information concerning the character

and standing of applicants for membership. We have no right, morally, to injure those who confide in us; and even the laws of our country would punish as libel or slander the exposure of the applicant's faults.

3. We are secret, as Christ's followers are commanded to be, in bestowment of donations to distressed brethren or their families. Unfeeling, indeed, must be the prying soul that would insult the relieved by publishing their poverty in boasting of his own charity! May Odd Fellows ever be reproached for secrecy rather than be guilty of such unchristian conduct!

4. We are secret, as every banker and business man is secret, in our modes of ascertaining whether a stranger applicant is a partner in those funds, a portion of which he is about to withdraw. Each banker or merchant has secret signs by which he knows whether the draft presented him is genuine. We have signs and tokens by which to know men, whether they are genuine Odd Fellows, whether they are entitled to receive what they ask. A meddling, prying fellow, seeking to find out and counterfeit the secret signs of a trader, would be rewarded for his ingenuity with the contempt of all honest and honorable men, even if the worthy forger escaped the penitentiary! Of what higher estimation is he deserving who impertinently seeks to possess himself of the secret signs (and expose them to others, probably, no honest than himself) by which we guard the treasury of the dependent sick and distressed, the widow and the orphan?

5. We are secret in our forms and ceremonies of initiation, and the use of our emblems in the instruction of our members. This use renders the lesson more impressive; and to disclose the mode of teaching would deprive the instruction of the charm of novelty, and impair its efficacy.

That this is the utmost extent of our secrecy, honest and truthful men of all denominations among us are ready to testify. These secrets, then, belong to no individual alone, and therefore no one has a moral right to disclose them. They are the order's only. They concern not the world, and belong not to the public. An individual out of the order has no more right, in morals or propriety, to pry into them or demand their revelation, than he has to turn eaves-dropper among neighbors, or ask a wife to reveal the confidential conversation of her husband. The disposition to acquire and expose the secrets of others, is as wrong as any iniquity

to seek to uncover: as impertinent as peeping into a business man's letter's or a neighbor's market basket or dinner pot. And yet there are persons—honest, high-minded people in all else—who have allowed this spirit so far to govern them, that they condemn, without evidence, every so-called "secret society," and pry into its private affairs, and encourage others to expose them to the public. Surely such conduct must arise from a want of due consideration of what is due to their own characters as honest, decent men. The same principle, applied to individuals, would justify a clergyman for exposing cases of conscience confided to him by his flock; an attorney for betraying into loss of property, character, and even life, his client; a physician for disclosing the affairs of his patient, and all he sees and hears in the house he visits; and a military commander who informed the enemy of his plans of action, and the countersigns on which depend the security of his army!

Such anti-secrecy people, to be consistent, should have no secrets of their own, and keep none confided to them by their families and friends; should expose their most private thoughts and feelings to the public; relate their domestic conversations and conjugal endearments; expose purse, pocket book and private papers at all times and places; never vote a folded ticket, seal a letter, receive secret advice, bestow private alms, or offer secret prayer! For, if secrecy is wrong, or proof of evil, all these things are evil.

We will only add that, properly speaking, Odd Fellowship is not a secret society. Our constitution and By-Laws, our times and places of meeting, the names of our officers and members, generally, the amounts and sources of our receipts, the items of our expenditures, our principles and objects, the proceedings generally of our national and state grand bodies, all these are as public as those of any legislature or other public department in the country. As well, therefore, might you call any individual or family, the United States Senate, or President's Cabinet, or a Grand Jury—all of whom have secrets—"a secret person," "a secret family," "a secret senate or cabinet," or "a secret jury," as to call us "a secret society," merely because we have secrets.

Furthermore we have been branded as "an oath-bound association, whose members are obligated, by bloody penalties, to favor each other wrongfully, and to punish violations of their obligations in some severe and terrible manner;" yet there is not a single obligation ad-

ministered among us, inconsistent with any duty we owe to self, family, country, mankind, or to our Creator. All the aid we are to render each other, is and must be within the limits of strict humanity and patronism, of mortality and religion. We invoke no penalty on life and limb, person or property; nothing but the social and moral consequences which follow the violation of any similar pledge of sacred honor among the rest of mankind; consequently, no one among us is bound, in any way, to revenge any violation which an unworthy member may make. We are not, therefore, an oath-bound institution, nor are our obligations oaths—no jurist would call them such—but simply solemn pledges and covenants, wherein our yea "is yea and amen."

I will here quote a small portion of your letter, commencing at the beginning, viz: "I was once at a hall in the third story of which was a lodge room of the Odd Fellows. At intervals, during the evening, a loud and startling noise proceeded from said room, which caused the building to quiver to the foundation. It sounded as if heavy wheels or rollers were propelled over the floor, intermingled with the stamping of hundreds of feet." In this, I do not hesitate to say, that I really think you have exaggerated to some extent. Contemplate of this, and see if you do not feel as though you could recall a portion of it. You also say, "They will not come to the light, because their deeds are evil." When the Shilo (according to the Christian faith) appeared on earth, he pursued the same system of selecting a few from the mass for the purpose of private instruction and associated effort. Step by step, Jesus advanced his apostles in the knowledge which they were afterward to teach the world by example and precept. And when the proper period arrived, in obedience to the Master's command, they went forth and *proclaimed openly* what they had *learned in secret*. The same method was observed by the early teachers of Christianity, in the formation of churches of the faithful. And their peculiar discipline, and their system of mutual aid and relief among themselves, have continued, to a greater or less extent, down to the present day.

If we leave the theatre of special providences, we find the same system of selection for the inculcation of truth and duty adopted by the wisdom of all ages. The family, if we may consider it as a merely natural institution, is such an association. Private in its character, se-

creting from the public its dearest and holiest operations, it teaches its members not only those principles and precepts which are to be entertained and practiced among its own members, but those also pertaining to the social circle, the political gathering, the worshipping assembly, and the world at large.

Each family has its peculiar modes of teaching and training, which it shrinks from exposing to the cold unsympathizing curiosity of strangers. And some of these are secret, not only to those that are without, but even to a portion of the household itself. Odd Fellowship stands on the same general basis of necessity and utility in its selections and exclusions. It has its own mission to perform, its special principles and their applications to teach, and its own peculiar methods of culture and training. That its operations may be in fraternal harmony, it requires a selected number, qualified to aid in preparing each other for the proper discharge of their special and general duties to themselves and families, to the order, and to mankind, and to God. *Adieu.*

*Timberville, Va.*

#### Likeness to Christ.

This likeness of the follower of Jesus to him is one of character. All any of us are worth morally is exactly represented by our character. That is all we have for our capital here, and it is all we shall have for our capital in heaven. Wicked people understand this, and their great aim is to destroy the character of the good. It was this they were aiming at in respect to the Christ when they said, "He is a wine-bibber and a glutton." They hated him because people credited him with being a good man. It was a devilish conspiracy on their part to destroy his reputation. That was the strong, vital thing about him, and they banded to destroy that. It is the strong, vital thing in us who follow after him to day. Not in our moods nor feelings; not in what we believe in respect to truth! but in what we at heart, and taken as a whole, really are, are we to look to find our needed likeness to the Christ. "Christ in us the hope of glory," means when our natures in wardly are in the likeness of Christ, then we may have hope of glory. What nature is this in me? Let us all ask ourselves then. Is this Christ? What grounds have I for hope?—*Golden Rule.*

An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single or "subtle bosom sin," will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them.



For the PRIMITIVE CHRISTIAN.

### A Reply to Our Secrecy.

BY R. H. MILLER.

[The following reply was written by our request. We think it necessary to say this that friend Whitmore and brother Thomas may understand why brother Miller replies. The article was sent to brother Miller for a reply, because we knew that he had, of late, been giving the subject considerable thought, and that he would be prepared to write a reply without much extra study. We wish to say for brother Thomas that he, too, we believe, is fully competent to answer our friend on this question, and our columns are open for a farther reply from him. While we do not wish to close our columns against our friends, even though we believe them to be in error, we want to have their mis takes fully and fairly shown. B.]

Your defense of Odd Fellowship being written with more than ordinary ability, and most of it with apparent candor, demands a reply, which we hope you will accept with the same kindness and desire for truth purposed in giving it.

The first point in your article worthy of note is your misunderstanding and consequent misrepresentation of our views. You assume the liberty of placing us in opposition to all secrecy, even that taught in the gospel. This sadly misrepresents our faith. We accept all that is founded on the divine law; all that is taught in the gospel, both public and private, secret and open: secret prayer, alms-giving, and "if thy brother trespass against thee, go and tell him his fault between thee and him alone." These, and all other secret and private duties taught in the word of God and in the laws of nature, we accept and teach as being right to keep. The issue, then, is not as to keeping those secreties taught in the word of God, but as to those outside of divine authority, which you make and teach in your lodge. You have a routine of mystic rites, ceremonies, emblems, secret signs and passwords, which are not taught or found in the gospel. The issue is as to keeping them. We oppose them, and the secret order built upon them, for several reasons: first, they are entirely outside divine authority and teaching; second, they are used for the interest and benefit of a select and favored few, working by secreties for each others benefit,

hence all the principles of self-interest are involved in it; third, it is schismatical. It would take a part of community, because they have money and prosperity, while it rejects, will not take, the poor, infirm, and helpless; showing clearly that it does not work for the general good of all, but separates a few from the mass of mankind, and works for their interest. We oppose your secret order, as it is our duty to oppose all who teach and practice secret working forms outside of the law of God.

1. In your first argument you say, "We are secret, as every family is or should be secret." This we believe is not quite true. God is the author of that sacred institution, the family. He is the author of all the obligations and duties public or private, secret or open, which rightfully belong to and enjoin upon every member of the family; and the family which holds and keeps no secret works or duties, only those taught and justified in the laws of God and nature, is not like you: it differs from you precisely in the same manner we do, and just to the same extent. If there be a family with a number of secret signs, rites and ceremonies not taught in the word of God, by which secreties it works for its own interest and advantage, that family is like you, because you have both left the law of God in the secrets you have made for your own benefit.

You claim to be like the family "in regard to the personal affairs of any member which are submitted to us (you) for counsel, aid, admonition, rebuke or punishment." You need not boast of that as a peculiarity; for there is not a society of any kind, savage or civilized, that has not borrowed as much from God's primeval institution, the family. That, however, does not commend you or them as being right, unless your aid, counsel, admonition and punishment be given according to the law of God; but when your aid, counsel and admonition are given according to a secret code of rites, emblems and signs, all outside of the gospel, it is not one particle of evidence that you are right in the sight of God. We stand upon the gospel, and reject all your secret system that is outside of it as being wrong; because, as you say, it selects a favored few, and places them upon a secret code of preparation and training, to work by secrecy for their own welfare.

2. You say, "We are secret, as a merchant is secret, \* \* \* in concealing the name of informants and their information." You may make your secret order after the pattern of a shrewd, financiering,

secret-working merchant to fill his vaults by secret plans of self defense and self-interest. Truly you do pattern after him. You take a part of community, those well to do in life, the rich, hale, popular, business man, that your funds may increase, and you may have power to help and aid each other; you train and teach them in secret signs to work for each others benefit in trade finance and almost every matter in which you have any interest, while you reject the poor and unfortunate, lest your funds should be exhausted. You are much more like the shrewd, secret-working merchant than you are like the God-given God-governed family.

3. You say, "We are secret, as Christ's followers are commanded to be, in bestowment of donations to distressed brethren and their families." In this you seem to boast of having some of the sacred divine truths of the gospel. It is true you have not got one good thing, not one good thought word or action, to be observed in your lodge which the Christian has not already. He has the same good without joining your order. You have no good about your order, except what you have taken from the Bible, the law of the Christian; and you take the service and duties of the gospel and mix them up with your mystic rites and ceremonies, working with secret signs and rules for worldly, temporal, selfish purposes, like the secret working merchant. Why, then, should the Christian join your secret order, when he already has, in the church built of God, every good thing, every sacred, saving truth, which can be incorporated into this life, to bless and benefit the race of man? Why should not the Christian be satisfied with the God-given, perfect law, without adding your human, merchant-like compound to the unalloyed, perfect righteousness of a gospel faith and practice? If you will show one good thing in your secret order, one duty we owe to God or man, which is not already enjoined upon the Christian by the law of God, then, and not till then, will you have even the shadow of an argument to prove that the Christian should join it. Your argument that we should accept your secret order because you have in it some gospel truth and service, is simply evidence against you, because no man has a right to take the service and truth of God and incorporate it with human inventions for temporal, selfish purposes. As well might the merchant or banker add the truth and service of God to his secret plans and signs for his own self-interest. If you should take the pure honey

from the hive and mix it with gall, it would be mockery to ask the bee to come to your hive of bitterness to eat your compound. Such is your argument: you take the truth and service of God and mix it up with an institution of worldly, irreligious men, working secretly for worldly purposes, then you ask the Christian to join your order because there is some truth in it, when, by joining it, all he gets is the secret, selfish part of it, for the rest he had before.

4. You say, "We are secret, as every banker and business man is secret, in our modes of ascertaining whether a stranger applicant is a partner in those funds \* \* \* Each banker or merchant has secret signs." This is really your second argument over again, making the secrecy of your order after the model of the merchant, banker and business man, working secretly for self-interest and self-defense. If you had made it after the likeness of Christ and his apostles, it would be a thousand fold better for mankind, and then you would have some right to ask the Christian to accept it; but as it is we cannot see how it can be any benefit to mankind generally, or right for the Christian, because we believe your institution to be as selfish as the merchant or banker, and more dangerous to public interest, because it monopolizes more power to confer favors and benefits upon its own members in finance and politics. What I have said of your third argument is proved true by your fourth one; that is, you have taken some of the gospel service and truth and mixed them in a secret institution made after the model of money-loving, secret-working, worldly men, for self-interest.

You seem to stigmatize, with a good degree of contempt, those who would find out the secrecy of the merchant, banker, or lodge, and expose it to the public. But you must not blame me that I do not sympathize with you fully in this; for as your order is made after a model of men working secretly for self-interest; and as we oppose all your secrecy that is not required by the laws of God and nature, you cannot expect us to fully appreciate your horror at these secretcies being exposed. There are some things which the laws of God require to be kept secret, it would be really wrong for any one to expose them; but the secret signs and works of human invention for self-interest make a very different thing. The secret signs and works of the merchant, for his own interest, only serve to give him a chance to deceive other men, or to get advan-

tages more than other men have, to neither of which has he any right. About the same is true of your secrecy: it works for your interest, by giving you advantages over other men in trade, finance, politics, or anything in which you choose to use it. These advantages which your lodge gives, you have no right to, either morally or religiously. They are given by a monopolizing, pledge-bound, secret-working power dangerous to the general good of the church and of mankind, because it gives advantages to a favored few that are not derived from the laws of God or nature. When you select out of community a prosperous, favored few, working secretly to give each other advantages over and above other men in finance, politics, religion, or anything else, as you have neither a moral or religious right to monopolize these extra advantages, you need but expect to find "some honest, high-minded people in all else" who cannot fully sympathize with you when the secrecy which gives these extra, unscriptural advantages is exposed.

You say a man has no more right to get your secrets and expose them than he has to "ask a wife to reveal the confidential conversation of her husband." You are just about right in that. If the confidential conversation of the husband be strictly in accordance with the laws of God and nature, and if he only confided secrets to which he had a legal, moral and divine right, then it would be wrong in any to seek or in her to expose such secrets. But if the secret works confided to the wife by her husband were outside of the law of God—a secret plan to get some hidden advantage over other men, to get office or power that he might rule the church, the court, the state, or any other matter, secretly, for his own interest or for the interest of a political ring, then he has no moral or legal or divine right to ask his wife or any one else to keep such secrecy, no more than he has to ask them to keep any other wrong he does secretly.

You say, "Some honest, high-minded people condemn, without evidence, any so called secret society." Is that not uncharitable? When all your secret signs, rites and ceremonies are entirely outside of the gospel, is that not some evidence to the Christian who takes the word of God as the man of his counsel? When Christ and his apostles give us no precept or example for your secret pledges, is it not some evidence to the Christian that the best, most holy and righteous men that ever lived on earth, after whom we should pat-

tern our lives, have given us an example without a single vestige of your secret warning by rites and signs outside the law of God!

5. You say, "We are secret is our forms and ceremonies of initiation." These secret forms and ceremonies by which you initiate your members are conclusive evidence that they are not founded on Scripture. And the manner in which you mix them up with the religious service and teaching of the gospel is as foreign from the precept of inspired men as the Mussulmanic rites of the Koran.

You say, the use of your emblems in the instruction of your members is a secret. This, too, is a human drapery you would add unto the duties of the Christian. These emblems and your secret use of them can no more be found in the gospel teaching than the golden calf of Aaron. Through the idols are taught the faith and duties of the Pagan; through your emblems are taught the secret duties of the Odd Fellow. Through the *Lord Jesus* and his holy *apostles* are taught the duties of the Christian. To the latter the former are antipodes; and they are as incompatible as oil and water. You can no more reconcile the secret workings of Odd Fellowship for the extra benefit of a favored few with the universal love and atonement of Christ, than you can the Pagan benefits of the Roman god of war. One is boundless and gracious as the wants of a fallen race; the other narrow, contracted and selfish as the extra advantages which by these emblems and signs Odd Fellows confer upon each other.

When you say "Odd Fellowship is not, properly speaking, a secret society," your usual candor seems to have faded. To prove your position you refer to the Family, the Senate, the Cabinet and Jury, saying, as they have some secret duties and are not secret societies, therefore you are not. But your reasoning condemns your position when it is fully understood. If the family, senate, cabinet, court and jury work for the general good of all, having no secretcies only those morally, legally, and divinely required, they then are not like you, neither are they secret societies; but if the family, senate, cabinet, court and jury work secretly for their own interest and advantage, or for the interest of a certain favored few—a ring; if they work by secret signs for self interest and not for public good, they, too, would be secret societies, and be like you. And when they and you work for self-interest by secret signs, ceremonies and emblems, outside of the



laws of the country and the laws of God, then you are both secret societies in the proper sense of that phrase.

You say, "There is not a single obligation administered among us inconsistent with any duty we owe to self, family, country, mankind, or to our Creator." We believe you are wrong in every item of this sweeping declaration. God is the author of every duty we justly owe to him and every man, woman, and child on earth; and if your lodge creates one duty not in the laws of God, that duty is inconsistent with God's government. When you bind yourselves by secret modes to confer special favors on each other, these favors are inconsistent with the duties you owe to the rest of mankind; and when you bind yourself in these secret pledges, your conscience, your tongue, your judgment, no longer have the freedom given by the Creator, but are enslaved to the secret rites of a secret, worldly order. This enslavement you never can throw off, no difference if you become convinced that the whole thing is unscriptural and wrong. For these and other reasons we believe your sweeping declaration is a mistake in your judgment or pen. Every obligation or duty made by your secret rites and ceremonies is inconsistent with the duties you owe to yourself, family, country, mankind, and to God, as it is inconsistent with the freedom of conscience, of tongue, and of judgment, given by the Creator.

You say, "All the aid we are to render each other is and must be within the limits of strict humanity of patriotism, of morality and religion." This is not strictly true, because your aid is given on the principles of secret pledges and covenants made with a special few; not on the principles and teaching of the gospel. Your secret pledges and signs give a man a right to your aid that the teaching of the Christian religion does not, humanity does not, morality does not, patriotism does not; for a man may have all the noblest qualities that can adorn human nature, and they give him no right to the aid conferred by your secret rites. The Scriptures, humanity, patriotism and morality, all teach us to give our aid upon the broad principles of love to all, not pent up in the lodge to aid a favored few on conditions of their having made a secret pledge; but God like, Christ-like, giving aid to all, even down to poor Lazarus, too poor to get into your lodge, having no money to pay his fees. Your lodge was not made for him. The rich man clothed in purple and fine linen could get in: he might have

been a merchant or a banker. If the aid of your order were given according to the Christian religion it would take in poor Lazarus and reject the rich man; but you do not work that way. By the laws of your order, the poor beggar is rejected, because he is not able to pay his fees, while you take the rich and prosperous.

You compare your order to Christ and his apostles. My dear friend, it would not even be just to compare your order, working for the favored few, to the kindness of these poor dogs, who hunted Lazarus and licked his sores, working for the good of the dying beggar. If you had made your order after the model of Lazarus Hunters instead of the secret-working merchant and banker, there would have been far more in it for the general good of mankind, and you would have a better right for comparing it to the Christian religion or humanity.

You say, "When the Shilo (according to the Christian faith) appeared on earth, he pursued the same system of selecting a few from the mass for the purpose of private instruction and associated efforts." We believe this comparison of your order to the Shilo does injustice to him and his truth. He taught lessons of truth to his disciples, and commanded them to be preached among all nations, to every creature under heaven; because they were for the good of all. He said to his disciples, "That which you hear in secret, proclaim upon the housetop." Your secret order is precisely opposite the Savior; you say, "That which you hear in secret keep for your benefit." While your order works for the interest of the favored few, the Shilo suffered, bled and died for a fallen race; and every pain he suffered, every drop and stain of his blood stands as a witness against the correctness of your comparison with him. His boundless mercy to a fallen race; his universal love and goodness to all; his apostles spending their lives in suffering and want, carrying the richest blessings of heaven and earth to all men, the rich and poor alike, and sealing their faith with their own blood, is divine evidence that you are wrong in comparing your self-interest, secret-working, merchant, banker institution to any of these heaven-born, self-sacrificing, universal-loving men of God.

You again refer to the family and say, "Each family has its peculiar mode of teaching and training which it shrinks from exposing to the cold and unsympathizing stranger." If a family has no mode of training or teaching, no secrets to

teach or keep, only those taught in the laws of God and nature, that is a family not like your secret order. It is a God-given, a God-governed institution, we fully endorse, but if you will picture a family with a routine of secret rites, and signs, and modes of training outside of the divine law, all for their self-interest, necromantic, sooth-saying, fortune-telling Gypsies, your secret order is like such a family. Both have secret works which you have made for your own interest; both have modes of training that are outside the laws of God.

In conclusion you say that "the secret teaching and training in the lodge is to prepare you for the discharge of your duties to yourselves, to your families, to the order, and to mankind, and to God." You are right in only one of these declarations. Your secret training only prepares you for the self-made duties of the lodge. To say these secret rites and ceremonies prepare you to discharge your duties to God, when he is not the author of one of them, surely is presumption. Your secret signs and emblems no more teach you duty to God than do the secret signs of the merchant or banker, or the necromantic Gypsy. God's word teaches your duty to him, to mankind, to your family, and to yourself; but God's word does not teach your duties to your secret order. Your secret signs and emblems do that. To prove the truth of this position you may be my witness; for you cannot tell of one duty you owe to God which you learned by or from the secrecy of your order; neither can you tell one duty you owe to mankind generally which you learned from the secrecy of your order. So it is with the family, you never learned one duty you owe the family from the secret rites and ceremonies of the order. The duties taught by the secrecy of the order, *if we dare call them duties*, are like the duties or obligations taught by the secret signs and works of the merchant and banker; they belong to and work for the interest of the ring for which they were made, and they teach it how to work for its own interest. This is the sum of their teaching, and what is learned from their secrecy.

Now, my dear friend, I have spoken to you freely in reply to your article, with no design to wound your feelings, in the least. I hope you will get the work I have written on that with other subjects (it is advertised in PRIMITIVE CHRISTIAN) and read our views more fully. Then if you see any error, write me a long letter, privately, and I promise you a kind and earnest reply.

For the PRIMITIVE CHRISTIAN.  
The Resurrection.

BY JAMES WIRT.

The resurrection is a subject of prophecy, and denotes the rising again from the dead, the resuscitation and animation of all who have died.

There will be two resurrections in the future; the first will occur at the beginning of the thousand years of Christ's reign on earth, and the other after the close of that period. The dead in Christ will rise first, and afterward they that are Christ's at his coming, who are alive and remain, shall be changed in the twinkling of an eye, preparatory to meet the Lord in the air and be his constant guests.

The general resurrection will be just previous to the Judgment day, and includes all who were not permitted to come forth in the first resurrection. The human family is divided into different classes; the first is the resurrection of the righteous and the latter is the resurrection of the wicked. "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, but they shall be priests of God and of Christ."

The rest of the dead live not again until the thousand years are finished; then they shall come forth to be judged and to receive merited rewards of happiness or woe, according to their deeds done in life. The two classes at this time will be stationed the one upon the right hand and the other upon the left hand of the great Judge of all the earth; the former will be told to come up to inherit the kingdom prepared for them from the foundation of the world, as the deeds of kindness done towards the least of the brethren in Christ will then be remembered and be regarded as done for the Savior. The latter will hear the denunciation, "Depart from me, ye workers of iniquity, I never knew you." "These shall go away into everlasting punishment, but the righteous into life eternal."

"This corruptible shall put on incorruption and this mortal must put on immortality." From these words we infer that there will be quite a change in the constitution of resurrected beings. They shall differ entirely from their present, organized bodies, as they undergo the work of renovation, enabling them to compare harmoniously and assimilate with higher orders of intelligent beings; and there is an illimitable series of gradual development, until we approach the summit of angelic natures, that is designated in the revealed word of God as the Archangel. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." There are many thoughts connected with this beautiful truth that afford comfort and consolation to the pious and faithful adherent to the Master's cause; for when

he appears, we shall be like him, for we shall see him as he is. May we have the same desire of the Apostle Paul, that we might attain unto the resurrection of the dead, and be prepared by divine grace to become heirs with all the saints of that crown of righteousness reserved in heaven, there to utter forth the praises of him who has loved us and redeemed us by his blood, and has brought life and immortality to light through the gospel.

Virden, Ill.

"Be Ye Separate.

BY WILLIAM H. BEEHLEY.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2: 15.

By the above passage of Scripture, we can learn a lesson, of vast importance, and one that will be to the benefit of our souls' salvation, if we consider well *those things*; namely the things of this world.

It is very evident that we cannot be a separate people from the world, and yet mingle with the world in the various worldly amusements that are indulged in by the world, such as are known as, Sunday-school picnics, and exhibitions, and shows, which I fear some of us too often attend.

I am afraid, beloved brethren, we are not careful enough concerning those things that pertain to this world. It is very evident, yea, an indisputable fact, that the above mentioned gatherings, are of this world, and if we, who profess to be the true followers of the meek and lowly Lamb; attend such places of worldly amusement, we certainly are not what we profess to be, or at least not what we should be. So then let us be careful where we go, and what we do, for the world is watching us in every move we make. So let us be careful not to make any moves but what will harmonize with the word of God, and then if the world, (or any of the world) should imitate our movements, it will be to the salvation of their souls. Oh! it seems to me that we can very readily see the vast importance of taking the "more earnest heed to the things which we have heard, lest at any time we should let them slip." Let us try by the help of God to live so that our light will shine to the world, and they seeing our good works, will glorify our Father which is in heaven. Let us show to the world, that we can be a separate people from the world. If we only would meditate more on the shortness of this life; and on the awful doom of the wicked. It seems to me we certainly would be more careful what kind of examples

we set before the world. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 17. Let us try and live so that we shall be numbered with those that shall abide forever, which we can do by being a separate people from the world.

State Centre, Iowa.

The Drowsy Sentinel.

A General, after gaining a great victory, was encamping with his army for the night. He ordered watch to be kept all around the camp as usual. One of the sentinels, as he went to his station, grumbled to himself, and said, "Why could not the General let us have a quiet night's rest for once, after leaving the enemy? I'm sure there is nothing to be afraid of."

The man then went to his station and stood for some time looking about him. It was a bright night, with a harvest moon, but, as he could see no sign of danger anywhere, he said to himself, "I am terribly tired, I shall sleep for just five minutes, out of the moonlight, under the shadow of this tree." So he lay down.

Presently he started up, dreaming that some one had pushed a lantern before his eyes, and he found that the moon was shining brightly down on him through the branches of the tree above him. The next minute an arrow whizzed past his ear, and the whole field before him seemed alive with soldiers in dark green coats, who sprang up from the ground, where they had been silently creeping onward, and rushed toward him.

Fortunately the arrow had missed him; so he shouted aloud to give the alarm, and ran back to some other sentinels. The army to which he belonged was thus saved, and the soldier said, "I shall never forget, as long as I live, that when one is at war, one must watch."

Our whole life is a war with evil. Just after we have conquered it, it sometimes attacks us when we least expect it. For example, when we have resisted the temptation to be cross and pettish, or disobedient, sometimes when we are thinking, "How good we have been!" comes another sudden temptation, and we are not on our guard, and do not resist it. Jesus says to us, "Watch and pray, that ye enter not into temptation."—*Sel.*

It is a great mercy to enjoy the Gospel of peace, but a greater to enjoy the peace of the Gospel.



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.  
Botany.—No. 6.

BY HOWARD MILLER.

Having got on as far as the flower, it may be well to repeat that the whole energy of the plant is directed toward the formation of seed, and if from any reason this is prevented, it continues its efforts to perfect its seed by renewing the blossoms, the whole season. Thus you see you can safely pull all the flowers you wish, and the more you pull for yourself and your friends, the more you will get in the end. The yellow or colored dust, called pollen, and found in the small organs within the flower, sometimes gets into other plants, of the same kind, and the result is what we call mixing. Every boy has noticed how corn will mix when two kinds are planted near each other. In the case of the corn the pollen of the red grain is blown from the tassel of the stalk to the silk of the hill of yellow corn, and going down the hollow pistem-like thread forms a red grain there. This is the way all the mixing in the corn-field is brought about. You can not see the hollow in the silk, but you can see the mouth gaping widely to catch the pollen, which is floating in millions of grains all through the air when the corn is in tassel.

Insects often carry this pollen from one plant to another and cause havoc with fruit. This is the reason why the pumpkin and squash family mixes so terribly. A bumble bee will go into a pumpkin flower, get himself all covered with the yellow pollen in his search for honey, back out, and then into a squash blossom, when, if ever so little of the pollen gets to the proper place from off his dusty back, the mischief is done and the seed will produce not squashes but pumpkins.

A very large book might be written as to the methods insects take in fertilizing plants. If you cover over a bunch of red clover with a veil, or thin gauze, to keep out the insects, you will not get a seed, because the plant can not well fertilize itself. The fertilization of all *Phanogamous* plants is different in detail, and sometimes man has to step in and help matters. Thus in the case of clover, the honey bee can not get to the pollen, but its wild brother, the bumblebee, can, and he makes all our clover seed for us. In Australia clover will not seed because of no bees, and lately they have been importing nests of bumble bees from England for the good they will do the farmers of that far away island in making clover seed for them.

Think of this the next time you wonder what bees were made for to sting people.

## Keeping the Tongue.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that, unintentionally, pain is caused.

Keep it from falsehood. It is so easy to give a fast coloring, to so make a statement that may convey a meaning different from the truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet suffer themselves in such inaccurate, or exaggerated, or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us; sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method: "Go and tell him his fault between thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—*Scl.*

## Origin of Surnames.

The system in use with English speaking people was of slow growth, and many of the common surnames owe their existence to the expedients which were resorted to while the system was developing. The occupation or residence once added became part of the name when the occasion of its adoption was forgotten. Many names established in this way explain themselves, while others can not be understood without tracing them back to the old English or Latin. Of the first class, Mason, Baker, Farmer, Shepherd and Cooper; Chapman, a trader, from *chepe*, a market; Sutor, a not very common name, meaning in old English and Latin, shoemaker; and Spencer, from *dispensator*, or dispenser; and of the second class, Smith, in Anglo-Saxon, meant to smite, and was applied to all those occupations in which success depended upon a strong arm. The frequent use of the name is thus explained. *Gow* has in Scotland the meaning of our word smith, and the Gows were so numerous that many changed their name to smith. The termination *word* indicates a keeper; Woodward was in early days a keeper of the forest—perhaps the king's—and Durward was a door-keeper. The special business of the keeper is expressed in the beginning of each word. The Earls, Lords, Deacons, Squires, and Chamberlains, can trace their names back to some forgotten holder of an office or dignity.

A very general attempt was made by adding *son*, or its equivalent, to the father's name, to put an end to the confusion which a scarcity of names naturally caused. Johnson, Peterson, Smithson, and other names of a similar termination, are examples of this. The same idea is expressed, by adding *ing*. Brown-*ing* means the son of Brown, whose name was probably suggested by his color, since color or height, or any personal peculiarity, was often mentioned when names failed. In Hebrew, *Ben* is prefixed; in Welsh *ap*; in Scotch, *Mac*; and Russian, *Vitch* is added. The Welsh also joined with the name of the son that of the father in the possessive case. John William's told briefly that William was John's father; and when in the course of time the idea of possession was lost, Williams became a family surname; John John's was changed into John Jones by careless pronunciation, and Jones is now the commonest of all Welsh names. Names of French origin are known by prefixes *de, du, des, de la*—and by a number of suffixes, among which *ville* is the most common.

A family living on a hill were called from the location—Hill or Hills—and the name Underhill applied to those on the edge of the plain. Wood, Atwood, Lake, River, Pond, and other terms of the same character, when first introduced, were no more a part of the name of those on whom they were fixed than the post-office, to which letters are sent, is of the person to whom the letters are addressed. *Observer.*

## Somebody.

"What is the use of being in the world unless you are somebody?" said a boy.

"Sure enough, and I mean to be," answered his friend. "I began this very day. I mean to be somebody."

Ashton looked George in the face. "Began to-day! how? What do you mean, to be?"

"A Christian boy, and so grow up to be a Christian man," said George.

"I believe that is the greatest somebody for us to be."

George is right. There is no higher or manhood than Christian manhood.

You must look alone to Jesus to be saved. If you look at time and its attractions, without looking unto him, you will adore the world's trifles, and become its dupe and victim. But if you look unto Jesus with dependence and delight, this will save you from the delusions of time, and secure your enjoyment of that greatest of all blessings, to "live together with him;" which includes, to see his glory, share his joy, sit on his throne, survey his triumphs, and herald his praises. Yea, more, to be mirrors to reflect his glory; instruments to perform his will; witnesses to attest and proclaim his faithful love, his costly and undying friendship to the listening universe for ever and ever.

## The Primitive Christian.

MEYERSDALE, PA., JUNE 6, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE STRENGTH OF WEAKNESS.

"For when I am weak, then am I strong."—2 Cor. xii. 10.

Such is one of the strange and seemingly paradoxical sayings of the Apostle Paul. His meaning seems to have been this: When I am the most conscious of my own weakness, and know that of myself I am utterly unable to do and bear what it is my duty to do and bear, and with this consciousness of my own weakness and helplessness, throw myself upon God and trust alone in him, he then imparts to me his strength, and makes me strong in him, by his Holy Spirit which he gives me, and which becomes to me a spirit of power and of patience and of boldness. The idea conveyed finds a parallel in the language of Jesus, "Blessed

are the poor in spirit." Those who are poor in spirit feel their want of strength as well as of righteousness and of every thing else that is good. This state of conscious emptiness we must come to, to be prepared to receive the fullness of God. And it is the fullness of God that makes us strong. Self must be annihilated, or in the language of inspiration, the old man must be sacrificed, and put out of the way, that God may become enthroned upon our hearts and work in us, and by us, and for us. Here is the strength of the saints.

When we trust to ourselves and to our own strength, we are sure to fail in the hour of severe conflict. So it was with Peter. The confidence he had in himself, for he seems to have had no regard to any strength but his own, led him to say; "Though all men shall be offended because of thee, yet will I never be offended." Matth. xxvi. 33. But when he was tried, how terribly he failed! The humble and self-distrusting Paul said, "When I am weak, then am I strong." The hasty and self-confident Peter might with propriety have said, "When I am strong, then am I weak. When he thought to accomplish much, he failed altogether. We are only strong when the Lord is our strength. How strange that it takes so much teaching to make us fully understand this!

Another mistake we commit is in putting too much confidence in carnal weapons. "Some trust in chariots, and some in horses; but we will remember the Lord our God." Ps. xx. 7. The ancient warriors fought in chariots, and hence the allusion to chariots by the Psalmist. If he had expressed himself in modern military ideas, he would have said, Some trust in cannon, and some in musketry. How many who think there is danger, retire to their beds at night with a revolver under their heads, or a gun near their beds rather than trust to God as their shield and protector. Such trust to carnal weapons. But the apostle, speaking for Christians, says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations; and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.

"These weapons of the holy war,  
Of what almighty force they are,  
To make our stubborn passions bow,  
And lay the proudest rebel."

We have an interesting account in the history of the Pacific Island Missions, which beautifully illustrates the propriety of trusting to moral rather than physical means of defense. Two young men went as missionaries to Patagonia. Having

heard of the savage character of the Patagonian, the friends of the two young men advised that they be supplied with weapons of defense; but Mr. Coan, one of the young men, had a strong belief that all these, even the pocket-knife, must be discarded. On nearing the Patagonian shore, the captain of the vessel in which these devoted followers of the Prince of Peace sailed, said, that as the natives were so savage and untrustworthy, he would not allow his crew to land; and he could only put Mr. Coan and his companion on a beach in small boat with their goods, saying that if they lighted a fire the natives would come into sight. It was a lonely position for the two missionaries; but the natives were soon seen lining the brow of the neighboring hill.—They came near and sought to satisfy themselves that the strangers were entirely unarmed—by examining every part of their dress, and even taking off their stockings and taking out their pockets; but finding nothing, they expressed their friendly regard by taking their new friends in their arms, and receiving them into their tribe. 'They gave us,' writes Mr. Coan, 'horses to ride on; and we traveled with them about three months, east, west, and north, visiting their camps and hunting grounds, and falling in with their clans. In this way we saw nearly all the savages of the eastern Patagonian Pampas.' The tribes are wild, and in the wildest state of savagism, living wholly by the chase, and roaming with their women and children most of the time, carrying their skin tents and their all with them. We had no interpreter; all our communications to the natives were through signs. Some of our friends had advised us to go armed into Patagonia. We had said, 'No, our weakness is our strength; our apparent unprotectedness our shield.' And so it was. The savages saw we were defenseless and harmless; and our God made them our protectors."

This is the course for Christians to pursue—the course the gospel directs. And the gospel is the power of God unto salvation, and if it was carried out in its principles and spirit, it would often preserve the natural life when it is not preserved, as well as promote the spiritual. "He that killeth with the sword must be killed with the sword." Rev. xiii. 10. "This is the victory that overcometh the world, even our faith." 1 John v. 4. When "the eternal God is our refuge, and underneath are the everlasting arms," Deut. xxxiii. 27, we shall be strong to suffer or labor as our duty and position may require. But to be strong in the Lord, we must be weak in ourselves. Let us study the suggestive language of the apostle, and endeavor to know with him our own weakness and God's strength.



## EDITORIAL CORRESPONDENCE.

TROY, O., May 29th, 1876.

*Dear Primitive Christian:*

Our journey thus far has been pleasant, and we are quite well. Our first stopping place was in Columbiana Co., Ohio. We stopped to visit our aged mother, and found her quite well, though the infirmities of age are multiplying upon her.—Our interview was mutually pleasant.—We took the train at homeworth station on the Cleveland and Pittsburgh railroad, and went east to Bayard, and from this place went to Canal Dover, and there took the Cleveland and Marietta railroad, to Newcomertown, on the Pan-Handle road. In passing down the Tuscarawas River we observed that there had been a great deal of rain in that valley, and though the river had not been very high, the small streams have. It has been very wet in the eastern part of Ohio, and the farmers are considerably behind the ordinary time for planting corn. The wheat crop in the valley above named is by no means promising. Neither is it in any part of the State through which we have passed. Here in the the Miami Valley, along some of the rivers, we notice some good fields of wheat, but upon the whole, the crop through the valley will be light. One of our brethren, an excellent farmer, and an old resident of the country, informed me that he never saw so poor a prospect for wheat in this country as there is this season.

The communion meeting in the Newton church commenced on Friday afternoon, the 26th instant, and we had the pleasure of attending it. It was very large, and was a season of refreshing from the Lord. It seemed to be an occasion of rejoicing to all, and especially to the members of the congregation in which it was held. They probably enjoyed it the more, as they have passed through some fiery trials. A number of the members of the Newton church, with the Elder, John Cadwallader, were separated from it. It was a very unpleasant occurrence, as all such separations are. Those that were separated have built a meeting house, and are holding meetings. John Flory, of Virginia, who was separated from our brotherhood, visited Newton several times and held meetings with John Cadwallader and his friends, and a number of persons was baptized. But John Flory has returned again to the fold from which he had strayed, and has been received into our brotherhood. We hope that he will be faithful and thus redeem the time that has been missused, and the labor that has been misplaced.—The Newton church at present seems to be enjoying peace and harmony, and we trust there is a brighter day before it. It was once one our most flourishing and lively churches, but the enemy

seems to have taken advantage of the opportunity that was afforded him for doing mischief, as he is ever ready to do, and produced serious trouble. We would save ourselves a great deal of trouble, and the church reproach, if those who have charge of it would watch its interests with the diligence and care that the solemn trust committed to them demands. And, indeed, every member of the church should do his part in preserving the church from trouble and in assisting to extend its borders, for "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We should all understand that owing to the relation existing between the individual members and the body, the prosperity of the entire body will add to the prosperity of each member, and that the faithfulness of each member will promote the efficiency of the body. In view of this consideration, it is to the spiritual interest of each member of the church, to have the church in a healthy spiritual condition.

We met at the communion meeting of the Newton church, brethren Thomas and Zeigler, from Virginia, and Brother Bashore, from Missouri, with other ministering brethren from adjoining churches. Bro. Bashore is a young man, only twenty-two years old, and has been but a little time in the ministry. He is devoting his time at present to the ministry, and is zealous in the Master's cause. We preached once in Covington, and had a pleasant visit among our friends there. The brethren reminded us of the encouragement we gave them when we left them to hope that we might return again to them, and still desire us to do so. So much at home do we feel among the brethren there, and such is the Christian friendship that seems to exist between them and ourself, that we should cheerfully do so, if duty would seem to require it. This beautiful country is surely attractive, and possesses a large store of the comforts and conveniences of life. But as we are "strangers and pilgrims on the earth," and as we as Christians are looking "for a city which hath foundations, whose builder and maker is God," and as that city cannot be found on earth under the existing form of things, we must not be too partial to any particular locality, but let the Lord choose our inheritance for us, and be satisfied with the place and labor which he allots us. In the guidance of his providence and Spirit we should have faith, and an open ear to hear the "still small voice," and a tender conscience to feel the drawings of his grace.

The churches in this valley are furnishing considerable help for the Annual Meeting, and there will a number of brethren and sisters go to assist in performing the labor. It is said the location selected

for the meeting is a very pleasant one.—We expect to leave here about Saturday, and will spend the Lord's day before the meeting in Bellefontaine, where there will be appointments for preaching.

As we are well, and enjoying ourself as well as could be expected away from our dear home and kind friends in Meyersdale, we trust they are all well, and that things are moving along with their usual harmony in the office of the PRIMITIVE CHRISTIAN. J. QUNTER.

## Cleanings and Jottings.

## OUR MANUSCRIPT BOX.

As the editor is absent, and as we are lacking in the usual supply of editorials, we will try, to some extent, to supply the lack from our Manuscript Box. The last article taken out under the above heading was No. 4; and hence we will proceed in order with

No. 5—E J., York New Salem, Pa. This article is written in the German language. The text is: "Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John x. 1. Leaving the German article, which, by the way, contains some wholesome admonitions, we shall subjoin some observations by Matthew Henry on this and a few of the succeeding verses. He says:

Let us observe something from the parable itself.

(1.) That good men are fitly compared to sheep. Men, as creatures depending on their Creator, are called the *sheep of his pasture*. Good men, as new creatures, have the good qualities of sheep, *harmless* and inoffensive as sheep; *meeek* and quiet, without noise; *patient* as sheep under the hand both of shearer and of the butcher; *useful* and profitable, and tame and tractable, to the shepherd, and *social* one with another, and much used in sacrifices.

(2.) The church of God in the world is a *sheepfold*, into which the *children of God* that were scattered abroad, are *gathered together* (ch. 11. 52.) and in which they are united and incorporated; it is a *good fold*, Ezek. 34. 14. See Mic. 2. 12. This fold is well fortified, for God himself is the *wall of fire* about it, Zech. 2. 5.

(3.) This sheepfold lies much exposed to thieves and robbers; crafty seducers that deauch and deceive, and cruel persecutors that destroy and devour, *gracious wolves*, Acts 20. 29. Thieves that would *steal* Christ's sheep from him, to sacrifice them to devils, or *steal* their food from them that they might perish for lack of it. *Wolves* in sheep's clothing, Matth 7. 15.

(4.) The great Shepherd of the sheep takes *wonderful care* of the flock and all that belongs to it. God is the great Shepherd, Psa. 23. 1; SO. 1. He knows them that are his, calls them by name, marks them for himself, leads them out to fat pastures, makes them both feed and rest there; speaks comfortably to them; guards them by his providence, guides them by his Spirit and word, and

goes before them, to set them in the way of his steps.

(5.) The under-shepherds, who are entrusted to feed the flock of God, ought to be careful and faithful in the discharge of that trust; magistrates must defend them, and protect and advance all their secular interests; ministers must serve them in their spiritual interests, must feed their souls with the word of God faithfully opened and applied, and with gospel-ordinances duly administered, taking the oversight of them; they must enter by the door of a regular ordination, and to such the porter will open; the Spirit of Christ will set before them an open door, give them authority in the church, and assurance in their own bosoms. They must know the members of their flocks by name and watch over them; must lead them into the pastures of public ordinances, preside among them, be their mouth to God, and God's to them, and in their conversation must be examples to the believers.

(6.) Those who are truly the sheep of Christ, will be very observant of their Shepherd, and very cautious and shy of strangers. [1.] They follow their Shepherd, for they know his voice, having both a discerning ear and an obedient heart. [2.] They flee from a stranger, and dread following him, because they know not his voice. It is dangerous following those in whom we do not discern the voice of Christ, and who would draw us from faith in him to fancies concerning him. And they who have experienced the power and efficacy of divine truths upon their souls, have a strange sagacity to discern Satan's wiles, and to discern between good and evil.

No. 6.—D. S. T. B. This consists of suggestive hints, brief but earnest admonitions, interspersed with various petitions to our Father; showing the deep emotion of the writer. An hour spent daily in such exercise in the closet, would certainly be acceptable to God and beneficial to any Christian. We glean from this article the following:

#### KNOWLEDGE.

The first knowledge man should endeavor to obtain is of himself. *Know thyself*, and by so doing thou wilt gain fame. Humbleness of mind, meekness of spirit, and charity, should be the result of all our thoughts; "For I say," said Paul to the Romans, "through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but soberly, according as God hath dealt to every man the measure of faith." Rom. xii. 3.

#### DANGER.

The greatest obstacle to man's salvation is his fixing his mind on earthly treasures. While he rises up early, and late takes rest, to secure them, he forgets that he has a soul to be saved; and when the night cometh (or rather death), when no man can work, he finds himself unprepared to meet his Judge. "But be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. xii. 2.

No. 7.—P. S. This is an attempt to

show that the two swords mentioned in the text, "Lord, behold, here are two swords," represent the two dispensations, the Mosaic and Christian, or the law and grace. It strikes us that it is a mistake, and that a sword and a plowshare, or a spear and a pruning-hook, would have represented the two dispensations more aptly. However, the writer comes to the conclusion that carnal weapons belong to the world and not to the church of Christ, and the Christian's weapon is the sword of the Spirit which is the word of God.

No. 8.—This is an item of correspondence from Bro. Allen Boyer, of Lena Ill., dated Jan. 7th. By some means it came into the wrong box, and hence was overlooked until it is out of date.

No. 9.—F. B. B., Blain, Pa. Text: "To the weak became I as weak; I am made all things to all men, that I might by all means save some." 1 Cor. ix. 22. The writer enforces the wholesome doctrine that we should exercise forbearance toward each other; and especially, that the strong ought to bear the infirmities of the weak. He illustrates by relating a quarrel between two brothers and what followed. After the quarrel was over the elder endeavored to convince their father, in presence of the younger, that his brother was in fault, and his side was right and true. "After the affair was over, on a certain day the father said in a loving manner, 'I will give you an advice how to avoid quarreling with your only living brother, and that is, do not cross his feelings; and if disputes arise between you, as you are the elder, try to gain his affections by using mild means. You will find it to be the best way.'"—This advice might be good for older persons.

No. 10.—W. S. B. This is on dancing and its usual attendants and consequences. After stating in strong terms the evils connected with and growing out of this sinful pastime, the writer closes with the following admonition:

"You and I, my dear reader, will soon go the way of all nature, and I beseech you, as a philanthropist, to prepare to meet God; that you may not be in that multitude that will cry for the rocks and mountains to fall upon them and hide them from the wrath and indignation of him that sitteth upon the throne. He that wishes to reach the elysian fields of immortality, must yield to the mandates of the gospel and come under the jurisdiction of the divine Providence."

No. 11 is from a brother who had frequently heard of our paper, but had neglected to subscribe till this year. Now he wonders why he did not subscribe sooner, and why every brother or sister who is able does not subscribe. He thinks it is good and cheap. We think so, too:

only \$1 60 a year, or 75 cents from this No. to the end of this volume.

No. 12.—J. R. S., Ashton, Ill. Text: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. A part of the article was mislaid and lost; hence, although what is left indicates that the article was worthy of a better fate, we must pass what is left of it into the waste-basket. B.

ARE GAS-FITTINGS FIXTURES.—This question was considered by the Supreme Court of Pennsylvania in the case of Jarreck against the Philharmonic Society: "Houses are considered as finished by the builders when the gas fittings are completed. The fixtures are put up in more or less expensive style, according to the taste and means of the persons who mean to occupy them, whether as tenants or owners. If the tenant puts them in, it is not denied that as between him and the landlord they are his and he may remove them, or they may be sold as his personal property, on an execution by the sheriff. No doubt the owner, if they belong to him, often sells them with the house. They add more to the value of the house than they would be worth if removed.—But if there is no agreement to sell the house as it is—fixtures and all—the purchaser is not entitled to them."

A great fire occurred in San Francisco on Thursday night, May 25th, destroying property valued at \$300,000.

Hon. J. A. Crawford, at Kingston, Ga., was stung on the head by a bee, May 24th, and died in two minutes.

A report was presented and passed the General Presbyterian Assembly at Brooklyn, May 25th, discountenancing dancing.

In the Methodist Episcopal General Conference, Cincinnati was selected as the place for holding the next session in 1880.

The paper mill of Lyman Hollingsworth, at North Grelton, Mass., was burned Thursday, May 25th. It was valued at \$140,000.

Violent and destructive hail storms are reported in various parts of the country. In Clay county, Iowa, the ground was covered with hail to the depth of four inches.

The latest intelligence from Mexico is of an alarming character. It is reported that the President of the Supreme Court has started for the United States, and that President Lerdo is preparing for the sale of his property in case of disaster.

The President on the 22nd nominated and the Senate immediately confirmed Hon. Edwards Pierpont to be minister to England, Judge Taft to be Attorney General, and J. Don. Cameron, of Pennsylvania, to be Secretary of War.

Late advices from Mexico state that the military situation had not materially changed. The federal troops had been withdrawn from Oaxaco and many insurgents had returned to their homes. The official *Diario* declare that if the United States troops invade Mexico on any pretext whatever the Government will defend the soil.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

### In Memory of Sister Lavina Kiehl.

Died, near Jacksonville (Walnut Bottom), of typhoid pneumonia, at half-past five o'clock on the morning of the 11th of April, our much beloved sister, Lavina, wife of Bro. A. Kiehl, aged 66 years 11 months and nine days. Thus—

"One by one our friends are passing  
Over to the other shore"—

Whither Jesus, the author and finisher of our faith, has gone, "who, for the joys that were set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Again the revolving year has brought us to the season which commemorates the passion of our Lord, and in which we are accustomed to contemplate the sufferings of the Man of Sorrows for the sins of the world. The memorable scenes of the last week of our Lord's incarnate career, culminating in his atoning death, are then recalled and solemnly pondered by ever true believer; and the more deeply are we impressed by these reflections when a meek and patient sufferer lies before us, gradually but surely wasting away under the withering influence of disease which has baffled the efforts of human skill. Through such a season we have just passed, under the heavy stroke of affliction and bereavement. "Under the shadow of the great forty days of Lent," which has overspread the Christian world in this eventful year, she whose decease we now chronicle passed through the most trying ordeal of suffering; and during Passion Week, which leads us near the cross of the Redeemer, on Tuesday preceding Good Friday, she finished the work that had been given her to do, and went from labor to reward. Just as the rising sun shed its first faint rays of light over our world her weary spirit was released from the suffering tenement of clay, and soared aloft to the realms of eternal day. We witnessed the trial and struggle, but could not avert the impending doom. The sentence was passed; the summons had come, and the tears of sympathy or the sighs of regret could not alter the fixed decree. "Death enters, and there is no defense;" and it has invaded this quiet family circle, and ruthlessly severed the silken cords of affection, which bound a devoted wife to her husband, a fond and tender mother to her children, a faithful sister to the church she had served so long, and to all around her an unwavering friend. But the love that cemented those loving hearts together is not dissolved by death. She prayed the Lord to take her home to glory, and now her prayer is answered.—We deeply feel the loss we have sustained, but have no cause to mourn. Her end was peace. In her latest moments she evinced the power of sustaining grace.—When we believed the senses had utterly failed in death, when the throbbing heart and fluttering pulse had almost ceased to beat, and that no lingering word would be syllabled by her faltering tongue and quivering lips, she faintly whispered the name of Jesus; and soon after she even more distinctly said, "Yea, yea, yea," as if spoken in response to the cheering voice of her Beloved, upon whose rod

and staff she leaned while passing through the valley of the shadow of death, now waiting to welcome the weary traveler home. She looked lovely and saint-like in death, more beautiful than ever in life. As she lay shrouded in her coffin, she appeared like one who had lain down to pleasant dreams beneath a cloudless sky. The high esteem in which she had been held by the church and by the entire community was clearly evinced by the attendance and attention given from first to last during her illness and after her decease. From long experience she had become familiar with many of the diseases which commonly affect humanity, and was well skilled in some branches of the medical profession. Hence she was very useful, and will be greatly missed. Her funeral was largely attended. Many sympathizing members and friends followed her remains to the place of interment, near Milltown, where many more joined the procession. The coffin was taken on a bier into the meeting house, and placed in the aisle where she often sat while living.

The occasion was improved by the brethren who labor in the vineyard here, from 1 Cor. xv. 51—53. The mystery spoken of by Paul, the resurrection of the dead, and an exhortation to steadfast men of the gospel, was the theme throughout, which was both solemn and impressive. Before her remains were removed many persons of both sexes passed through the aisle to take a last sad look at the friend they loved so well. Then the coffin lid closed, and she was borne away to the grave, where the last solemn rite was performed, and she was buried from our sight forever. "The graves of our friends are our preachers; they are so silent, and yet speak so forcibly; they utter no words, but they awaken recollections which make the heart bleed." And if, perchance, the absent ones who were not here to weep with those who wept over the coffin and the grave of their sainted mother, should, in after years, visit the quiet spot which memory hallows, many recollections of past experience will be awakened there by the side of that little mound of rising earth which marks her lowly resting place; and these recollections will touch the heart as no human sermon ever can—like the very voice of Him who speaks from the eternal world: "Dust thou art, and unto dust thou shalt return."

MIRANDA.

### Eclaircissement.

To C. H. Balsbaugh:

DEAR BROTHER:—In reply to your criticism in No. 20, page 316, I would say that my authority for saying that the "River Brethren" sprung from the "Old Brethren," is as follows:

In a work entitled "Hitchcock's Analysis of the Bible," page 1125, Art., "River Brethren," the author says, "So called because the founders of the sect, in Germany, soon after the year 1705 were baptized by one another in the river Eder. This mother church migrated first to Holland, and in 1719 to Pennsylvania. . . . In 1867 were mostly found in Pennsylvania, Ohio, Indiana, and Canada."

Also, in a "History of the Religious Denominations in the U. S.," published by Q. D. Rupp, of Lancaster, Pa., 1844, p. 92, in an article written by Bro. Philip Boyle, of Md. (now deceased), the writer

traces the Old Brethren to the same time and place; that the person baptizing them was chosen by lot, and his name never divulged; that they were driven to Holland, and in 1719 emigrated to America.

Also, see "Brethren's Cyclopaedia," Art., A. Mack, p. 10.

Thus we see that both sects originated from the same source, according to the above accounts.

History must be at fault, or your tradition. Which is it?

JACOB MISHLER.

Mogadore, Ohio.

### Plumcreek Normal School.

Brother Quinter:

We would inform you and your many readers that Plumcreek Normal School is being largely developed. The Library for general reading and reference has been much increased this month, by contributions from friends, with still further promises to aid us. We invite all our brethren to send us suitable books to enlarge it.

The Cabinet is now opened, for the first time formally, on the 24th of May, for the reception of Geological, Mineralogical, and Entomological specimens and ancient relics and curiosities. This will be quite an aid to the school. All are invited to contribute to the Cabinet, and their favors will be acknowledged.

An Herbarium is also connected with the school, under the care of Professor Miller.

With improved school books, the above aids, and thorough teaching, we are prepared to extend good facilities to the children of our fraternity for pursuing a course of study.

Tuition—only \$10 for term of 6 months.

Boarding—\$2 50 per week.

Let us have the endowment completed and we will be able to do good in a systematic way.

For particulars address,

LEWIS KIMMEL,  
Elderton, Armstrong Co., Pa.

### The Sunday School Teacher.

The vocation of the Sunday-school teacher is one of great importance and responsibility, and this should be properly felt by those who are engaged in it.—It is only by having proper views of any calling that we are rightly fitted to discharge its duty.

Any one acquainted with our Sunday schools knows full well that there are some engaged as teachers who have no proper idea of the work. They seem to think that all they have to do is merely to hear the class read and keep them together for a short time. When this is done they think their work for the day is done, and they think no more about it until they meet their class the next time, when the same course is pursued. Such teaching must, in the necessity of the case, amount to be little.

Any one engaged as a Sunday-school teacher should look higher than this.—The office itself is of a much more sacred character. The Sunday-school standing in organic connection with the church, contemplates the spiritual welfare of the children; and should aim at nothing less than their salvation. A teacher, therefore, who makes no effort to bring the children entrusted to his care and instruction, to the Savior, will fail in the accomplishment of the object of his vocation.



The first and chief thing that should be impressed upon the mind of the teacher is the thought that he should labor earnestly and incessantly for the spiritual well-being of all the members of his class. This should lie near his heart and never be lost sight of. He should, during the week as well as on Sunday, think of the ways and means by which this can be most effectually accomplished. The lesson should, to this end be diligently studied and whatever truths are contained in it should be brought out clearly and impressed upon the minds of the children with earnestness and affection.

Much depends upon the way in which the truths are presented. If it is done in such a way and manner as to leave the impression that it is not of much importance and that there is no need of its being immediately embraced, its effects will be little; whereas, if the class is made to feel that they have a personal interest in it, and that they should give it a lodgment in their hearts, and endeavor to practice it in their lives, there is every reason to believe that it will produce its legitimate fruit. There is no labor we can perform that will more certainly bring with it its reward than when we sow the seed of the gospel in humble reliance and dependence upon the divine blessing. For God is not slack concerning his promises, as men often are, but will most certainly water it with his blessings and give an abundant increase.

Viewed in this light Sunday-school teachers have much to encourage them in the faithful discharge of their duties.—Many, as examples show, have been successful in bringing all the children committed to their care to Christ. And when true to their calling they are important helpers to the minister in his work, and they will at the last day receive a blessed reward for their toil and self-denial, from the chief Shepherd who will say, wherein ye have meant to do good to the lambs of the flock ye have done it unto me.

What the teacher should do first—in time as well as importance, is to take that part of God's word which is designed as the lesson and bend the mind upon this with no other helps than his own powers of analysis and thought. Of course he must look to God for help, but this God has already promised to the faithful student who feels his need of light and wisdom, and asks his heavenly Father for such a blessing. Then when he has done his very best himself may he resort to human helps. His own thinking may then be corrected—difficulties cleared up, more illustrations be gathered, and all the aids he needs, to classify and complete his analysis, or explanations be secured. But let the main dependence be upon God and the power God has. A lesson thought out for one's self is worth a good many retailed from somebody else. The teacher himself feels better for it, and the pupils know from the start that it is the result of prayerful study rather than of rapid cramming of commentaries.

There should be, if at all possible, in every school, a teachers' meeting. It is essential to unity, to thoroughness, to efficiency, and to success. This meeting should be under the charge of the minister or superintendent, and should meet every week if possible. It should not be a mere business meeting, a debating society, a fashionable resort for empty gossip, nor a mere crutch or substitute for study.

It should be an assembly of earnest and devoted souls, heartily uniting in a free and pleasant study of God's word in preparing the lesson for the following Sunday. The leader should be competent, faithful and energetic. The devotional exercises should consist of a few inspiring hymns and earnest prayer. Under such arrangements and regulations the teachers' meetings will prove successful and subserve an excellent purpose. It will direct teachers how to study and how to enjoy study. It will also tend to keep alive in them a proper interest in the growing zeal for the noble cause, and stimulate them to diligent and earnest work. Better and more real work will be done. The school will richly profit thereby. The general result will evince progress and prosperity.

We would therefore, by way of conclusion, encourage Sunday-school teachers in this good work. There are here, as in other departments of life, times of discouragement, when it would seem as if we were making no progress. We must not, however, judge from appearances.—The truth may lie a long time in the heart before it begins to bear fruit. Our duty is to labor as effectually as we can and leave the result to God, who will without doubt add his blessing.

JOHN T. KOLP.

East Lewistown, Ohio.

NORTH LIBERTY, IND.

Dear Brother Quinter:

Seeing a request in one of our papers asking those who had received light from reading to send their names and the manner of their conversion, a circumstance was recalled to my mind which occurred about twelve years ago.

I was born and lived in East Tennessee until I was about eighteen years of age. About that time I drifted toward the West, on account of our late cruel war. I sometimes think the providence of God led me to take this step—to leave father and mother in such a time of need. It happened to be my lot to stop in St. Joseph county, Indiana, where I had an old uncle living, who has since died in the faith of the Brethren. Here I heard a strange doctrine proclaimed by the Brethren, as the Brethren were and are yet strangers in the section I came from. I thought those old "Dunkards," so-called, were the most selfish people that I ever met, as the prevailing churches where I was raised were Methodist and Missionary Baptist, and I had been living as the world is living to-day. "How is that," says one. Just as the young birds in the nest—waiting for the feeder to come with food; holding their mouths open to receive it, but never opening their eyes to see what it is. But alas! it generally is a fatal spider that is brought.—Spiritually speaking, so the world is drifting along to-day. In most of the popular churches they wait for the minister of the gospel to come along and tell them their duty, and when he comes the word as it is in Christ is not spoken, and consequently the congregation is fed on that which is poison to the soul.

Time went on, and it seemed that those Dunkards went on with their doctrine, year in and year out, about the same, which made me pay the more earnest heed. Finally, I began to compare the doctrine which the Brethren preached with that of the New Testament, placing

myself as an obstacle in the way, and taking notice how often I would get hit with the power that was thrown from one to the other, trying at the same time to hold my position. Directly I found myself losing ground, and surrendered to the Brethren.

This was in 1869, and I hope that I am in full fellowship yet with the Brethren. In a word, as "faith cometh by hearing and hearing by the word of the Lord," Rom. x. 17, so I came to an understanding in full by reading that word which will not pass away when heaven and earth shall fail. And I was most forcibly struck with that portion which reads as follows: "He that knoweth to do good and doeth it not, to him it is sin." And I would hereby state to my dear young readers that the word of the Lord is the true plan of salvation; and when you read it and hear his voice harden not your hearts, but give it a free acceptance and the Lord will bless you. Take no man's advice for the plan of salvation except the Lord's, for he is the author and finisher of your faith, and you may rest assured that you will not be fed on things that do not pertain to heaven, as the world is. After a full investigation of the matter, I don't take the Brethren to be as selfish as I did, though I sometimes think that some brethren give themselves a little too much over to the affairs of the world yet. May the Lord bless us. J. SUMMERS.

On Prayer Meeting.

Dear Brother James:

I wish to speak to the brethren and sisters through your worthy paper, and may God help me to speak for good to the upbuilding of his church and to the edifying of the brethren and sisters in the East as well as West.

First, the most important thing in religion is to be alive to every duty. For Paul says, in 1 Cor. xi. 2, "And keep the ordinances as I delivered them to you." This is right, and the brethren do all this; but does duty stop here? Not by any means. For we are commanded to pray without ceasing.

Now, brethren, "come, let us reason together," for I want to speak to you upon the question of *prayer-meetings* and *Sunday schools*. We cannot live without prayer; for we will fail in our expectations—lose our love to God and each other. We cannot live too close to God, for Christ declared to his apostles, "If ye ask anything in my name, I will do it." God has given us this means to ask for what we want of him. Brethren, do you want to be renewed and strengthened in the inner man? Then pray for it. Do you want your neighbors born again? Pray for it. Do you want your children that you love so much to be with you in the church? Then pray for it. Do you want to feel your own heart warmed by the gift of the Holy Ghost? Then pray for it. I feel, dear brethren, that we are not able to bring one blessing from heaven without prayer. Some may say, "We pray at our regular meetings." This is right. But do you feel that it is enough? I answer, No; for I see the church dead while she has a name to be alive. I see the members cold and lukewarm, and I feel it too. We must get out of this awful condition, or God will spew us out of his mouth, and we will be neither fit for heaven nor hell. "Ye are the salt of



the earth; if the salt has lost its savor wherewith shall it be salted.

Now, brethren, if you have any saving power in you, it is by prayer. I saw a good article in the PRIMITIVE CHRISTIAN not long ago, on prayer meetings, and I say, God help the effort to extend prayer-meetings in the Brethren's church all over the United States. "Well," says one, "I do not object to prayer-meetings if they would not call on me to pray."—Let us be careful not to refuse, for they do not pray after death, nor beyond the grave. Then let all the churches have an appointment for this purpose, and one to lead by reading a chapter and lining a hymn, and all sing, and all pray, and if any has a word of exhortation, let him say on, and you will find enjoyment in it, and you will love God and one another. Amen.

M. D. WATSON.

*Point Creek, Kansas.*

#### Dale View Sabbath School.

ADDISON, SOMERSET CO., PA. }  
May 22nd, 1876.

Dear Brother Quinter:

The Brethren and friends living in the vicinity of the Peck School house in this township would say through the medium of your paper that the organization of our Sabbath school was completed yesterday. The officers are as follows: Superintendent, elder J. B. Sell; Assistant Supt., Jacob W. Peck; Secretary, Wm. J. Miller; Treasurer, Solomon Hershberger; Librarians, Samuel Mosholder and Israel Berkley; Sexton, Lewis Peck.

As it is our desire that all who can read in the Bible should make use of it in preference to any other book. We have organized two Bible classes, the first under the instruction of Lewis Peck and the second under the instruction of Winfield Bird. We have also organized four primary classes with teachers as follows: Miss Elizabeth Peck, First Spelling; Abraham Folk, Second Spelling; Jacob W. Peck, First Abecedarian; Israel Berkley, Second Abecedarian. All the officers and teachers and forty two scholars were present besides a large number of visitors.

At a previous meeting \$20.00 had been subscribed and a library ordered which will soon arrive, and we hope will help to keep up the interest already manifested by the community.

WM. J. MILLER, Sect.

MARTINSVILLE, MO. }  
May 25th, 1876.

Dear Brethren:

This being Ascension morning, I will try to write a few lines for the PRIMITIVE CHRISTIAN. Last March two years ago, I, with my family, came to this part of God's moral vineyard, for the purpose of trying to build up a congregation of believers. We have formed an organization, baptized six, and reclaimed one. We number sixteen, and are in peace with one another so far as I know. We are scattered over twenty miles of territory, which has made it hard for me to labor for the cause here; the distance being from 4 to 16 miles, and my only way of going is to walk. I have been now trying to labor for the good of the Master's cause for over eight years, and have never yet had a way of traveling of my own, but to go afoot; and I am now

compelled to give it up, as my limbs pain me for days after I make a trip of 16 or 20 miles. I have an appointment seven miles off; and the last time I walked there and back my legs pained so that I could not work at all on Monday. Now I have withdrawn the appointment that was farthest off, and will discontinue one next Lord's day. This, dear brethren, is hard for me to do, as I love the cause, and the members where those meetings are held do not like for me to discontinue, but I must, as I cannot endure it. There are nine sisters and seven brethren, two of whom are very old. We have two deacons.

Now, one might think, "Call one to your assistance." I have talked with the members, but they say, "We have no choice now." As it appears this season might be harvest-time for us, and much good accomplished in Jesus' name, will not some of our ministers make up their minds to come to our assistance this season? I live forty miles from the railroad, and about forty miles from any ministering brethren. I would like to get a minister to move here. There has quite a number of newcomers moved in here this spring, but no brethren. Health is good here; also good prospects for fruit, &c. Now, shall I have ministerial assistance? Beloved, I have written this from a sense of duty, and out of love.

From your weak yet hopeful and sincere brother—  
W. B. SELL.

#### The Full Beard Again.

I received a postal card from a brother, demanding proof from me that Jesus was the true Nazarite, and that he wore a full beard. As he is the first man I ever heard to doubt it, I think he should prove. He did not. But he can read at his leisure the 13th chapter of Judges, of the command of the angel to Manoah's wife, what she was to observe and what Samson was to observe to become a deliverer. He began to deliver the children of Israel from under the bondage of the Philistines; and as Samson failed to be a true deliverer, in a certain degree, and Jesus succeeded to deliver the human family from under the curse of the broken Law, and he succeeded, I conclude he was a true Nazarite, as the evangelist Matthew refers to the same scripture when he says, "He shall be called a Nazarene." Matth. 2: 23

Now, dear brother, if you still think I have my foot in, try and help me out, as I desire to be built on the rock Christ, as he is the chief corner stone.

Yours truly,  
SOLOMON GILBERT,  
New Lebanon, Ohio.

#### To the Brethren in the West.

Inasmuch as many calls for ministerial labor are made by you, through the press, and I desire to go west, I write thus to you. I am a farmer; but am not able to buy a farm. I want to rent, and prefer a farm already stocked. I have a tolerably large family, and can run two or three teams. I would prefer to go to central or southern Iowa, and have no objections to locating where there is no organized church.

As some brethren seem to be a little particular as to the kind of minister, when they call, I would refer all who want to ask any questions about me to the following

elders: George Hoover, Sulphur Springs, Henry Co., Ind.; Elias Caylor, Arcadia, Hamilton Co., Ind.; and John H. Caylor, Noblesville, Ind. Any one knowing of any such situation, and wanting my humble service, will please write to  
MARRIN J. McCLURE,  
Anderson, Madison Co., Ind.,  
(Pilgrim please copy.)

#### Announcements.

We, the brethren of the Shade congregation, Somerset county, Pa., expect, the Lord willing, to have our communion meeting on the 17th of June, commencing at three o'clock, p. m. Meeting next day. By order of the church.  
JOSEPH BERKEY.

The Lord willing, there will be a love-feast in the Salem church, Montgomery county, Ohio, on Tuesday, the 13th day of June.  
JOHN H. BRUNBAUGH.

Our communion meeting will be, the Lord willing, in the Bear Creek congregation, near Accident, Garrett county, Md., on Sunday, the 25th of June, commencing at 10 o'clock, a. m.  
JEREMIAH BEEGHLY.

The Brethren of Allison Prairie church, Lawrence county, Illinois, intend to hold their communion meeting June 10th, 1876, commencing at 2 o'clock P. M., on the premises of brother Basil Gerhart. Those coming by rail, please stop off at Vincennes, Ind., from which place conveyances to place of meeting can be had on Friday. Those coming from the north on P. & D. road, will stop off at Lawrenceville, on Friday evening. By order of the church.  
J. H. JELLISON.

Allison, Ills

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Somerset congregation, Ind., May 14th, 1876, our friend, JOSEPH STAIN, aged about 62 years. Disease, gravel. He leaves a wife and eight children to mourn his loss. About four years ago he was attacked by the same disease, which caused him to think something of the future, which, previously, he had thought but little about. But he now lies in his narrow home without ever having made any profession of religion. He was a good neighbor, and honest in all his dealings. Funeral attendance large. Services by the Brethren, from Gen. iii. 19.  
H. R. MINNICK.

In Norristown, Pa., April 6th, 1876, suddenly, of apoplexy, Sister SUSANNAH GODSALL, aged 60 years and two months. She was a widow. Her maiden name was Custer. She was first married to Alexander Blackburn, with whom she lived about ten years, when she became a widow. After some years of sorrow in her bereaved state, she was again married to Dillman Godshall, but again became a widow after several years. She was a consistent member of the church about 25 years. Funeral occasion improved by brethren John U. Stingliff, Henry Cassel, and Isaac Kulp.  
JAS. Y. HECKLER.

On the 10th of May, 1876, in the Perry congregation, Juniata county, Pa., Sister ELIZABETH, wife of Elder William Panstaker, aged 73 years 1 month and 15 days—was formerly the widow of R. Replige, of Morrison's Cove, Pa. Was a member of the Church of the Brethren for many years.—Funeral services by C. Myers, from 1 Thes. v. 10, 11.  
ISAAC BOOK.

From the Toledo Blade.

Specialties in Medicine.

We publish on our eighth page a lengthy article describing the system of the noted specialist, Dr. R. V. Pierce, of Buffalo, N. Y., in which he sets forth with considerable force and clearness his reasons for devoting his whole time and attention to a single department of medicine—the treatment of lingering chronic diseases. The same article also takes up the subjects of diagnosis, methods of consultation and treatment, etc., and will be found to contain many valuable hints to the invalid. Dr. Pierce is the author of a work which has already attained a large circulation—"The People's Common Sense Medical Adviser"—containing some nine hundred numerous illustrated pages, and devoted to medicine in all its branches, a work well calculated for the guidance and instruction of the people at large, and which may be had for \$1.50 (post-paid) by addressing the author. Dr. Pierce has now been before the general public long enough to enable the formation of a careful estimate of the efficiency of his treatment and his medicines, and the verdict, we are glad to know, has been universally favorable to both.

Advertising Rates.

A limited number of unobjectionable advertisements will be admitted at the following rates.

Ten lines or less constitute a square.	
One square 1 week,	\$ 1 00
" " 1 month,	3 00
" " 3 months,	5 00
" " 6 "	7 50
" " 12 "	20 00

DISCOUNT FOR SPACE.

On 2 squares,	-	5 per cent.
" 3 "	-	10 "
" 4 "	-	15 "
" 8 "	-	20 "

HUNTINGDON

Normal School!

Second Term opens August 1st. The patronage of the Brethren is specially solicited. Expenses Moderate. Send for a circular. Address, J. M. ZUCK, 23-SJ, Box 50, Huntingdon, Pa.

EXTRAORDINARY OFFER

Improved Yellow Nansmond Sweet Potato Plants.

The very best out of seven varieties. From now until the 20th of June, I will offer plants at the following reduced rates in lots of not less than 1,000: Per 1,000, \$2.50; or 5,000 for \$12.00. I can also furnish TOMATO PLANTS at 50c. per 100. Two varieties started 1st of April—the best two in cultivation. Plants packed to go any distance within 500 miles in perfect safety. Brethren, form clubs at once and send in your orders, and give me a trial. Send money with order in registered letter to the address of A. M. SNYDER, Bradford Junction, Miami Co., O.

Please state by what route you want plants shipped. 23-ts

FARM FOR SALE!

I have 162 acres of good land in good cultivation, within one-half mile of Osman's station, McLean county, Ill., which I will sell cheap and on good terms. Please call on me for price and terms, Address Osman's Station, McLean Co., Ill. DAVID McCONNAGHER.

ITALIAN QUEENS FOR SALE.

Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address

SAMUEL GREENAWALT,  
Cearfoss P. O.,  
10-6m] Washington Co., Md.

THE LUNGS!

CONSUMPTION!

This distressing and dangerous complaint and its premonitory symptoms, neglected cough, night sweats, hoarseness, wasting flesh fever—permanently cured by DR. SWAYNE'S COMPOUND SYRUP OF WILD CHERRY.

BRONCHITIS—a premonitor of Pulmonary Consumption, is characterized by catarrh, or inflammation of the mucus membrane of the air passages, with cough and expectoration, short breath, hoarseness, pains in the chest. For all bronchial affections, sore, throat, loss of voice, coughs,

DR. SWAYNE'S COMPOUND SYRUP OF WILD CHERRY IS A SOVEREIGN REMEDY.

Hemorrhage or Spitting of Blood, may proceed from the larynx, trachea, bronchia or lungs, and arises from various causes, as undue physical exertion, plethora or fullness of the vessels, weak lungs, overstraining of the voice, suppressed evacuation, obstruction of the spleen or liver, &c.

Dr. Swayne's Compound Syrup of Wild Cherry

strikes at the root of disease by purifying the blood, restoring the liver and kidneys to a healthy action, invigorating the nervous system.

The only standard remedy for hemorrhage, bronchial and all pulmonary complaints. Consumptives and those predisposed to weak lungs should not fail to use this great vegetable remedy.

Its marvelous power, not only over consumption, but over every chronic disease where a gradual alterative action is needed. Under its use the cough is loosened, the night sweats diminished, the pain subsides, the pulse returns to its natural standard, the stomach is improved in its power to digest and assimilate food, and every organ has a purer and better quality of blood supplied to it out of which new recreative and plastic material is made. Price one dollar. Six bottles \$5. If your druggist or storekeeper has not got it, we will forward half dozen to any address on receipt of price, freight pre-paid.

Should the bowels be castive, or head-ache accompany your disease, the patient should procure a box of

DR. SWAYNE'S TAR PILLS.

Take first a few doses of pills and follow with Swayne's Compound Syrup of Wild Cherry. The Pills will evacuate the bowels, which is of the first importance, relieve the congested liver, purify the blood, strengthen the nerves, improve the appetite and remove all biliousness. They are purely vegetable and act specifically on the liver as Blue Mass or Calomel, without any bad results from taking. Price 25 cents. 5 boxes \$1. Sent by mail on receipt of price.

Prepared only by DR. SWAYNE & SON, 330 N. Sixth Street, Philadelphia. SOLD BY ALL PROMINENT DRUGGISTS.

ITCHING PILES! PILES, PILES, ITCHING PILES!

Positively cured by the use of SWAYNE'S OINTMENT.

HOME TESTIMONY.

I was sorely afflicted with one of the most distressing of all diseases, *Pruritus* or *Prurigo*, or more commonly known as *itching Piles*. The itching at times was almost intolerable, increas-

ed by scratching, and not unfrequently becoming quite sore. I bought a box of *Swayne's Ointment*; its use gave quick relief, and in a short time made a perfect cure. I can now sleep undisturbed, and I would advise all who are suffering with this distressing complaint to procure *Swayne's Ointment* at once. I had tried prescriptions almost innumerable, without finding any permanent relief.

JOSEPH W. CHRIST.  
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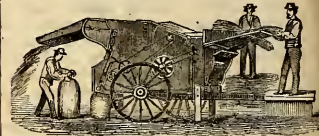
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VOL. I.

MEYERSDALE, PA., TUESDAY JUNE 13, 1876.

No. 24.

## SOME MOTHER'S CHILD.

At home or away, in the alley or street,  
Wherever I chance in this wide world to meet  
A girl that is thoughtless, or a boy that is wild,  
My heart echoes softly, " 'Tis some mother's  
child."

And when I see those o'er whom long years  
have rolled,

Whose hearts have grown hardened, whose  
spirits are sold,

Be it woman fallen, or man all defiled,  
A voice whispers sadly, "Ah! some mother's  
child."

No matter how far from the right she hath  
strayed;

No matter what inroads dishonor hath made;  
No matter what element cankered the pearl—  
Though tarnished and sullied, she is some  
mother's girl.

No matter how wayward his footsteps have been;  
No matter how deep he is sunken in sin;  
No matter how low is his standard of joy—  
Though guilty and loathsome, he is some moth-  
er's boy.

That head hath been pillowed on tenderest  
breast;

That form hath been wept o'er, those lips have  
been pressed,

That soul hath been prayed for in tones sweet  
and mild:

For HER sake deal gently with some mother's  
child.

FOR THE PRIMITIVE CHRISTIAN.

## How Does the Spirit Strive with Men.

BY J. W. WHITE.

"And the Lord said, My Spirit shall not  
always strive with man, for that he also is  
flesh." Gen. 6: 3.

The above Scripture occurs but  
once in my knowledge in the Old or  
New Testament; and that was  
spoken when there was yet no writ-  
ten law given, but holy men of God  
spoke as they were moved by the  
Holy Ghost.

I heard a southern minister, not  
long since, say, "One thing we do  
know, that the Spirit of the Lord  
operates on the heart of the sinner  
to bring him to God." I will look  
at this a little in the fear of the  
Lord. The above Scripture is used  
by some to prove that the Spirit of  
the Lord operates upon the heart of  
the sinner, separate and apart from  
the gospel, to convert him. If  
God's word teaches so, I have failed  
to find it. I think that Nehemiah  
in the 9th chapter 30 verse tells  
us how the Spirit strove with man.  
He says, "Yet many years didst

thou forbear them, and testified  
against them by thy Spirit in the  
prophets; yet would they not give  
ear." Now Job says, "The ear try-  
eth words as the mouth tasteth  
meats." The eye and ear are the  
two main organs that convey knowl-  
edge to the heart. With the heart  
man believeth; and all know that  
in case any individual is brought be-  
fore a court of justice who has nei-  
ther seen nor heard anything about  
the matter, his testimony is of no  
account. "Strive," means to labor,  
to contend. This is the way I un-  
derstand God's Spirit strove with  
man.

The prophet says, "The word of  
the Lord came unto me saying,  
Thus saith the Lord," &c. The  
Lord said unto his disciples, "I will  
pray the Father and he shall give  
you another Comforter, that he may  
abide with you forever, even the  
Spirit of truth, whom the world can-  
not receive; because it seeth him  
not, neither knoweth him." Now  
mark, the apostle says, "The world  
cannot receive the Spirit of truth."  
Does not a sinner belong to the  
world until he complies with the  
conditions of the gospel? Let me  
produce one evidence here: "And  
we are also his witnesses of these things,  
and so is also the Holy Ghost, whom  
God hath given to them that obey  
him." Acts 5: 32. Here we see that  
it is on condition that God has prom-  
ised the Spirit.

Now I will get back to the point.  
Our Saviour says, "If I depart, I  
will send the Comforter unto you."  
"And when he is come, he will re-  
prove the world of righteousness  
and of judgment," &c. John 16: 8.  
Question: How did the Spirit re-  
prove the world? I claim he re-  
proves the world, or, that his Spirit  
strives with man, as he did with  
ancient Israel. The apostles on the  
day of Pentecost were the first un-  
der the new dispensation to reprove  
the world; "and they were all filled  
with the Holy Ghost, and began to  
speak with other tongues as the  
Spirit gave them utterance." Peter  
being the foremost apostle, "stand-  
ing up with the eleven, lifted up his  
voice, and said unto them, "Ye men  
of Jude, and all ye that dwell at  
Jerusalem, be this known unto you,  
and hearken to my words, for these  
are not drunken as ye suppose."  
Now here the Spirit, in Peter, re-  
proved some for retaining a doubt,

and others for supposing that they  
were full of wine, &c.

Again, let us hear Stephen, Acts  
6: 10, "And they were not able to  
resist the wisdom and the spirit  
with which he spake." Acts 7: 51,  
"Ye stiffnecked and uncircumcised  
in heart and ears, ye do always re-  
sist the Holy Ghost; as your Fath-  
ers did, so do ye." Here I see that  
the Lord reproveth the people by  
Stephen, and that they were a stiff-  
necked people, and uncircumcised  
in heart and ears, &c.

Again, Acts 7: 54, "When they  
heard these things, they were cut  
to the heart; and they gnashed on  
him with their teeth." Question:  
Was it the Spirit of the Lord oper-  
ating on their hearts separate from  
the gospel? I think not. "A  
grievous word stirreth up anger, but  
a soft answer turneth away wrath."  
They were grieved at the words of  
Stephen, or the teaching of the  
Spirit. When our Saviour reproved  
the people, they were grieved,  
and sent to take his life.

Again, "The Spirit speaketh ex-  
pressly, that in the latter times some  
shall depart from the faith," &c. 1  
Tim 4: 1. To speak, means to ut-  
ter words with the mouth. "Ho  
that hath an ear let him hear what  
the Spirit saith unto the churches."  
Again, "He that heareth these say-  
ings of mine, and doeth them, he is  
like unto a wise man," &c.

In Heb. 2: 1, the apostle says,  
"Therefore we ought to give the  
more earnest heed to the things  
which we have heard," \* \* "for  
if the word spoken by angels was  
steadfast." Here we have angels  
speaking—to whom? to sinners?  
No; to holy men of God, such as  
Noah, Abraham, Moses, Joseph, and  
the shepherds. Again, the apostle  
says, "Faith comes by hearing; and  
hearing, by the word of God."

I have been asked, how it comes  
that one sinner will move, and  
another sitting by will not move.  
I answer, because the one that  
moves believes the word preached,  
the other does not. Hear the apos-  
tle in Heb 4: 2, "For unto us was  
the gospel preached as well as unto  
them; but the word preached did  
not profit them, not being mixed  
with faith in them that heard it."  
Now I say right here, that man is  
not a free agent, if there must be a  
supernatural power to operate upon  
his heart, separate from the gospel.



Rom. 1: 16, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. "For therein is the righteousness of God revealed," &c. We hear it asked, Does not the Father draw the sinner? Let us hear Jesus in John 6: 44, 45: "No man can come to me except the Father draw him; and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Here it is set forth in the light of the gospel, that it is those who are taught and who have heard and learned of the Father, who come to the Son. Hence I repeat that "faith cometh by hearing, and hearing by the word of God." And "how can they hear without a preacher?" "Then they that gladly received his word were baptized." Acts 20: 41.

But one says, "The Spirit accompanies the word,"—as much as to say that the sound of the gospel cannot accomplish everything upon the heart of the sinner, except the Spirit operates with the word. Such language I have failed to find in any connection. I know that the Spirit and the gospel are in the heart of God's children. But the sinner only has the promise of the Spirit by complying with the conditions of the gospel. In Eph. 1: 13, the apostle, speaking of those who first trusted in Christ, says, "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise."

Again, it is asked, Does not the Spirit knock at the door of the sinner? Look there at this Scripture, Rev. 3: 20, "Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Question: How does he knock at the heart of the sinner? Is the Spirit separate from the gospel? No; for he says, "He that heareth my voice and opens the door." I conclude that faith and hearing compose the door of the heart; for with the heart man believeth, and with the mouth confession is made.

Again, I am told that the word of God is the seed. Our Saviour says in his parable, Luke 8: 12, "Those by the wayside are they that hear. Then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." I want to be understood: we must have that faith that works by love as the apostle

says. Our Saviour says, those are his mother and brethren which hear the word of God and do it. I read in Acts 14: 27, "How God had opened the door of faith unto the Gentiles."

I am getting this letter longer than I intended; yet I have several passages of Scripture I would like to offer on this subject. I read in Acts 16: 14, of a certain woman named Lydia, whose heart the Lord opened. Now Lydia, I think, occupied about the same position as Cornelius or the Eunuch prior to their conversion; for they were all worshippers of God. I want the reader to bear in mind that I am trying to show how the Spirit strives with man. The apostle says: "And we sat down and spake unto the woman which resorted thither." Lydia, whose heart the Lord opened, at tended unto the things which were spoken of Paul. Then she was baptized. I think Lydia was a free agent, as all others. I do not think the Lord would have opened her heart, if she had not been willing; but he knew her heart, so he spake unto her by his servant, and she heard and believed, as the Eunuch did Philip. The Lord spake unto Philip, saying, "Arise and go." Again the Spirit said unto Philip, "go," which are synonymous terms. So the Lord always strove with man. They that hear, believe, repent, and obey the gospel from the heart, have the promise of eternal salvation, or, the Spirit of God, and not before.

Some can see a world of things, but for their lives they cannot see how the sinner can obey the gospel without the Spirit operating upon his heart apart from the word. They can see the gambler call to his fellow to come in, and he moves; to another he drops a line, he reads it, he moves. Is God's word so inferior to that of man? I think not. It is said, "While the sinner is lying on his bed, is there not a still small voice telling him that it is not all well with him?" A voice as a voice must enter the heart by the ear. I think, more properly, conscience tells us "all is not well." The Psalmist says, "I commune with my own heart upon my bed."

Chatham Center, Ohio.

For the PRIMITIVE CHRISTIAN.  
Secret Societies.

BY B. F. SHIVELY.

"I spake openly to the world, I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing."

It hardly seems possible that a professor of religion, who has once been placed on the platform of his

own personal responsibility to God, through the Bible, should suffer himself to fall back into ancient darkness, and enter into collusive combinations with cliques of his fellow men, and pledge himself to be controlled in his actions by a system of mystic frauds so uncongenial to Christianity. But such seems to be the case in some parts of God's moral vineyard, as confirmed by the brother in an article which appeared in No. 10 of the PRIMITIVE CHRISTIAN. While we rejoice that a few have dared to raise their voice against an institution so obnoxious to religion and contrary to the great fundamental principles of Christianity, we regret that it is not more frequently discussed throughout the brotherhood, and brought before men, and especially young men, to whom they would offer so many inducements, that they might take warning before entering a craft which not only strips them of their manhood in this world, but will eventually deprive them of eternal life in the world to come.

That it strips man of his manhood will not be questioned when we consider the degradation to which he is exposed while undergoing initiation into the different degrees of Freemasonry. When men allow themselves to be led into a lodge-room blindfolded with a halter around their neck, they do that which is not only silly but positively degrading; and who that is possessed of the spirit of a man would not be ashamed to thus appear in public? Certainly he who can submit to such degradation has lost much of the spirit of a man, especially a Christian, as in the opinion of Macons themselves when they are honest enough to express their mind. One has said that "the candidate for initiation is put through a course of preliminary nonsense offensive to his moral sense and degrading to his manhood."

That it will eventually deprive him of eternal life is a conclusion at which we arrive from the standpoint that no Christian can be a Free Mason, and *visa versa* because it takes away liberty of both speech and conscience. In the act of initiation conscience with liberty of speech is surrendered, and the working of that order may be such as to shock his sense of right and wrong; yet he dare not express one word of disapprobation. Thus no Free Mason possesses an unshackled conscience which the Christian so much values. It takes from him independence of expression; the dignity of openness, the high and precious motive which can excite the soul to deep and holy action,

by placing a seal of silence and concealment upon his lips; by putting him under vows of blind subjection, and by requiring submission to a humiliating and degrading ceremony of initiation. It withholds from him all that constitutes the true ascendancy of manhood, and substitutes the mummeries, and dumb show regalia, and display for the power of thought and the wealth of research; and so numerous are the reasons why Christians cannot be Free Masons that space would not permit a full discussion even if the writer had the ability. Suffice to say, in addition to the foregoing reasons, that Freemasonry profanes the ordinance of the oath; recognizes none but the universal religion of nature; is in direct opposition to the teachings of the Savior; it contradicts the Bible, profanes holy things, misquotes, misapplies, and perverts the Scriptures, is dangerous to society, and, as a system, is altogether Anti-Christian. No man having the least reverence for the word of God can aid in the horrid perversion of the Scriptures; hence, we say, do not be identified with the unfruitful works of darkness, but come out from among them and be separate, and touch not the unclean things.

There are many other secret societies besides Masonry, but they are all substantially the same; perhaps not quite so extensive, yet all are ramifications from the same great trunk, Free Masonry—and inherit all its vices, immorality, and degradation; hence what applies to one is equally applicable to all. Therefore all true Christians should be vigilant in guarding against this depreciating evil, not fearing the disapprobation of anyone. For of all the calamities that can befall a people, there are none greater than that of having its Christian faith insidiously undermined, and the purity of that religion corrupted and debased. Where members of the church, and even ministers of the gospel, themselves, have been deluded by favors and specious pretexts into the practice of Masonic arts, and the trivial, delusive mysticism of the lodge mingle as a homogeneous element in the solemn, serious, and all-important worship of Christ, our religion cannot possibly escape corruption of the most insidious and dangerous kind. The altars of Freemasonry and those of Christianity are antagonistic, and one or the other must be destroyed; for a Christian people cannot so designedly blend fruits of good and evil as to offer its oblation on both altars and still live. And of a surety the simple sanctions, and sterling virtues of Christianity can never be

relished by those who are taught to admire the costly temples, the lofty priesthood, the pretentious altars, the elocutionary prayers, the convivial hymns, the impressive ceremonies, the solemn cavernous initiation into sublime and ineffable degrees of perfection, the liturgies, the dedications, the libations, the blazing insignia, the pompous ceremonial, the seductive symbolicisms, allegory, and mystery which embody the rites conceal the craft power to Masonry. By their pretensions they insinuate that it is a religious help to raise oneself by self-sacrifice to heaven; the pretention is as vain as was the devotion of Julian to the Pagan altars of the immortal gods, for as an ethical principle, serving to lead to a moral and spiritual life, Masonry like the Paganism of Rome is below even our contempt. All the good will to men, all the works of beneficence to which it can lay claims are but artful mockeries, base copies, at best for a selfish purpose, of the virtues inculcated by the higher and nobler teachings of the Savior and his church.

*Osceola, Ind.*

#### Close to the Savior.

There may have been something of simplicity in the remark of a diligent follower of Jesus, but there was in it also the true triumph of faith, when she said: "I hear others talk of their temptations. For my part I am not troubled with them. I strive to live so near to my Savior that the tempter has no power over me." For years past we have noted the life of this disciple. And when we have thought of her consistent walk, her unwavering constancy, her unwearied diligence in good works, and all this under circumstances sometimes adverse, with no slight degree of personal affliction, we have sometimes wondered whether she still abides in so serene assurance by the side of Jesus that temptation's angry might forbears to assail her. Of this, at least, we are assured, that if she is tempted she ever triumphs over the foe.

"In the secret of his tabernacle shall he hide me." Such was the confident boast of David, and such is the trust of the Christian who seeks shelter in the near presence of the Almighty. Here is a haven where the storms of adversity cannot afflict, a retreat into whose hiding-places the tempter dare not penetrate. A minister, far advanced in age, was approaching the end of the journey. For many years he had been blind, and deep poverty was his earthly fortune. A brother minister, visiting him, inquired

whether under these circumstances Satan did not sometimes tempt him. The old man's face kindled into an expression of fervor, while he earnestly replied: "He knows better than that." The last triumph had already been achieved, and the vanquished foe had ceased to torment him with suggestions of doubt. Blessed faith! Glorious triumph! Trembling age through divine trust becomes victorious over blindness, poverty, feebleness, want of friends, and every other earthly ill, and, resting unmoved in the serene sweetness of perfect assurance, takes hold of the eternal strength. How perfect the realization of the words, "I strive to live so near to my Savior that the tempter has no power over me."

Nearness to Jesus! What a depth of comfort it brings. Not all shall escape the onslaughts of temptation. Jesus himself was not exempt. The apostles were sorely tried. Christians of every age have passed through its fires. But for the faithful and trustful there is a pavilion of unailing protection. "He shall hide thee under his feathers, and under his wings shalt thou trust." "He will not suffer thy foot to be moved." Trials will come, sometimes with an inexpressible intensity of bitterness. The plowers may make long their furrows upon your back. Affliction may apply with an unsparring hand its rod. The heart may be riven with the keen edge of the sword, and its fountains gush forth with anguish. But in all this the believer may say, "When my heart is overwhelmed lead me to the rock that is higher than I." In the bosom of the Savior is the "calm and sure retreat" which offers security and unutterable consolation. Hither, O hither, let me hasten with swiftest feet, and here, secure from the tempter's pointed shafts, and sheltered from the wiles of the false and designing, let my soul abide evermore.—*Sel.*

"The nearer the kingdom of heaven appears, the less is the force by which the world draws and holds the believer. Attraction is in proportion to the quantity of the matter and the nearness of the objects; and so the globe itself, with all its wealth of gold, yea, though it were solid gold itself and all to be mine, does not attract me with any force, if I live above it and hard by the throne of God."

THE fairest flower in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossoms to the sun.



For The PRIMITIVE CHRISTIAN.  
THE LIFE OF JESUS.

BY JAMES Y. HECKLER.

FROM THE GERMAN.  
The life of Jesus is a light  
That went before us: then  
Who follows not the same arlight,  
Remains ensnared in sin.  
The needy soul will suffer loss,  
Because it does not bear the cross,  
And will not take relief.  
The life of Jesus is a vest,  
And he who puts it on,  
Is of the wrath of God released,  
The judgment he will shun,  
And come to joy eternally,  
Where mortal stripes can never be,  
Where there is purest rest.  
The life of Jesus, too, is small,  
For whom will be meek,  
He shall escape the torments all,  
If he himself car seek  
To sink—and lowliness assume,  
The same shall fully overcome,  
And shall obtain the crown.  
The life of Jesus, too, is poor,  
And truly strange on earth  
Will be the soul, which will endure,  
With pure desire of worth,  
To follow only that same light,  
Although, reproach he suffers right,  
The end will bring the crown.  
The life of Jesus overrates  
For all the wealth of earth;  
And who his life assimilates  
May be licted forth,  
From every creature free, in strife  
Alone, to follow in this life,  
Wherein, even Death must yield.  
O, Life, 'tis every thing thou art:  
Who findeth thee in faith,  
Obtains the rest within his heart,  
And sorrows have their death.  
In thee my purest thoughts employ,  
Thou art and giv'st alone the joy  
That never has an end.  
O, Life, 'tis thee I long to see!  
Make known thyself to me.  
O, take my *self* and give me thee!  
Burn out right well in me  
All selfishness, all nature check,  
Lord Jesus show me still thy track,  
Thy spirit guides me home.  
Harleysville, Pa.

For The PRIMITIVE CHRISTIAN.  
Bread.

BY C. H. BALSBAUGH.

What a Heaven, earth and hell  
full of meaning in a single word.  
BREAD. The want of it is hell; the  
supply, salvation; the taste, the  
hope of glory; its fullness, Heaven.  
The whole world is hunger-bitter.  
Hell is a penitentiary of starving  
criminals: a penitentiary without  
penitence. The Upper Eden is a  
Garden of lunar-ripening fruit—an  
Everlasting Breadfeast. To be lost

is to be always gnawed with hun-  
ger, always parched with burning  
thirst, without a crumb to stay the  
corrosion of the one, or a drop to  
alloy the everlasting blistering of  
the other. Holiness and sin before  
death are the germs and foretastes  
of eternal opposites after death.

Oh, the bitter wail of our famish-  
ed immortality! How the world  
raves in the madness of its hunger!  
The entire posterity of Adam turned  
into swine-herds feeding on the dry  
carobs of transient gratifications!  
What a greedy devouring of husks,  
and what hungry looks for some-  
thing better! All the unholy am-  
bition, all the money-greed, honor-  
greed, lust-greed, animosities, en-  
vies, jealousies, self-seeking and self-  
scourging; all the restlessness, em-  
ptiness, and neck-break scramble for  
pleasure of some sort, are so many  
outbreaks of hunger in our starved,  
shrivelled, blinded, perverted, sin-  
blasted, sin-loving humanity. Were  
a single soul capable of swallowing  
a world at a meal, three times a day,  
with all its wealth and glory and  
honor and pleasure, its hunger would  
increase rather than diminish. Our  
immortality is too capacious for  
such meagre fare. Our hunger is  
too intense, deep, and vast to be  
stilled by such paltry morsels as  
worlds, and by feasts that last only  
for centuries or millenniums. Deity  
for the soul's meal, and Eternity  
for the period of its digestion—this  
is what our *nature* demands, and  
what God in Christ is waiting to  
give to every hungry soul.

What the Saviour said of water,  
may be said with equal truth of  
bread: Whosoever eateth of this  
bread shall hunger again; but who-  
soever eateth of the bread that I  
shall give him shall never hunger.  
"I am the Bread of Life." "The  
Bread of God is He which cometh  
down from Heaven, and giveth life  
unto the world." For want of it  
"the whole creation groaneth and  
travailleth in pain," hell is wailing  
in hopeless despair, and gnashing  
its teeth on fire and ashes. The  
world has it, but eats not. The  
Great Loaf of Eternal Life is under  
the feet of the ungodly. Hell never  
had it, and never will. No barley  
cake from Heaven ever tumbled  
into the host of damnation. Judges  
7: 13. The death of Christ was de-  
cisive, and ours is no less so. The  
Bread of Life was raised in the  
Third Heavens with the leaven of  
Everlasting Love, and baked in  
Gethsemane and Golgotha, and is  
offered to the famishing in the pro-  
bation of mortality, and enjoyed to  
the full in the resurrection state.—

There is a vital principle in all  
edible bread. A dead loaf is a mass  
of corruption. "I am the *living*

Bread: if any man eat of this bread,  
he shall live forever." Here is more  
than *being*. Man lives *before* he  
eats, but is utterly without life in  
the sense in which it is imparted by  
eating. Man must be allowed to  
have some prerogative over a tad-  
pole, and Deity some dignity above  
an ephemera. This Bread is God,  
and to eat it is to grow like Him,  
and this is to *live*. Sin not only  
*leads* to death, but *is* death. Right-  
eousness not only begets joy but *is*  
joy. The very conception of it is  
bliss, and yet it is an *effect*. So  
death is the wages of sin, logically,  
and yet the *instant* we infringe we  
die. God has Eternal Life, though  
always to *be*. The devil also *lives*  
*now*, but does not live *like* God, and  
consequently *has not eternal life*  
even if he lives *as long as God*.  
Had there been no hunger in our  
nature, God would have sent no  
bread. Had there been no immor-  
tality in our hunger, something less  
than Immortality would have satisfac-  
ed our appetite. This fact is the  
key to unlock all the Bible says in  
relation to human destiny. Christ  
did not come to give us life in the  
simplest sense. It was on the basis  
of life wrongly related that He  
planted the lever of redemption.  
He came to give us *character*, and  
this character is the very essence of  
Deity. Without it there is no God;  
and *apart from this conception, eter-  
nal life is never mentioned in the holy  
oracles*. To eat this Bread is to eat  
*Life*, and this gives a *quality and  
range of being* the exact opposite of  
sin and its issues.

Spiritual Bread is of so rich a  
quality that a single bite has sub-  
stance enough to sustain not only  
forty days and nights, but a lifetime.  
The Crumb which God put into the  
mouth of Adam nourished him near-  
ly a millennium, and fed the race  
four thousand years. When Christ  
sat on Jacob's well, weary with His  
journey, He was so sweetly and  
amply supplied with Heavenly re-  
freshment, that he felt no need to  
take dinner of the provisions brought  
by the Apostles. John 4: 6—8, 31—  
34. Here is a glorious lesson, but  
we are slow in learning it. Every  
kind of life must have its proper  
nourishment. What belongs to the  
earth must be nourished by the  
earth. Man's lower nature is a  
vitalized lump of clay, and out of  
the clay he must get his bread. But  
the life that comes from God must  
have God for its sustenance. Cre-  
ated mind separated from Mind Un-  
created, in its character and aims,  
necessitates everlasting friction and  
disintegration. The soul can no  
more live on "the meat that perish-  
eth," than the body can subsist on  
angels food. "What is born of the

flesh is flesh; what is born of the Spirit is spirit." God is as essential to the soul as the earth to the body. A starving man sometimes sees devils and hideous monsters in his ravings, and when food is presented he fancies it is poison, and struggles to get beyond sight of the hateful dish. So "the god of this world hath blinded the eyes," "hardened the heart," and perverted the will "of them that believe not," so that they beg every devil that sin has made for a dry crust to alleviate the gnawing of their souls. Instead of carrying their empty sacks into Egypt, and applying to Joseph for corn, they wander about in Sahara, and will not be preached out, nor whipped out, nor entreated out. Where one discovers that Christ is the Bread of Life, ten thousand abide by the swine-troughs, live and die and live forever in the gnawing, grinding, wasting, agonizing hunger that has the immortality of God, and the character of the devil.

The earth will not yield us our bread without diligent cultivation. The petition, "give us this day our daily bread," means toil. Neither will God nourish our souls without the faithful and constant employment of the means He has instituted. He has His fixed conditions for the bestowment of all His blessings. To depreciate the condition is to miss the blessing. No person ever ate a mouthful of bread without the intervention of immutable law; and no soul ever tasted "the Bread of God" without obedience to the conditions on which the Divine favor rests. God Himself is governed by law, and has not created a lawless atom. Salvation simply means perfect harmony with "the law of the Spirit of Life in Christ Jesus." Rom. 8: 2. "Without holiness no man shall see the Lord." Heb. 12: 14. This is the bread-law of the kingdom of God. "Sanctify them through thy truth: thy word is truth." John 17: 17. This is the table-rule of Bethel. "My meat is to do the will of Him that sent me, and to finish His work." John 4: 34. This makes a plump, ruddy Christian. "Thy will be done in earth as it is done in Heaven." Matth. 6: 10. Here men and angels express an identical want. The angels want bread as well as man, and must get it on the same conditions—obedience to the Divine will. With this corresponds the entire incarnate history of Christ. When He assumed human nature, He said, "Lo, I come to do thy will, O God." Heb. 10: 7. At the dark, solemn terminus He said again, "not as I will, BUT AS THOU WILT." Matth. 26: 39. The whole scheme and execution of redemption in three words—"AS THOU

WILT." This is the Bread of Heaven. This is the three-fold strait gate that leadeth unto life. These are the three gates of pearl that open into the "city which hath foundations." These three words hold all the Life and Power and Glory of Father Son, and Holy Ghost. The fulfillment of every promise and the bestowment of every blessing comes through these three words. This is the triple pivot which swings God over to us in all His fullness, and us over to Him in all the beatitudes of redemption. On these three words rests the Throne of God. This is the golden ark of the upper sanctuary which contains all the manna for the world to come. "Bread enough and to spare." If our life is an echo of these three words, our Eternity will be an echo of the life of God.

Union Deposit, Pa.

### The Baptist Principle.

BY PROFESSOR WILLIAM C. WILKINSON.

The true organizing principle of Baptist churches may be stated in three words. It is OBEDIENCE TO CHRIST. An essential part of obedience to Christ consists in persuading to obey him. Christ said: "Be baptized." This, therefore, is one of his commandments. To "be baptized" is so far obedience. But Christ said also "Teaching them to observe all things whatsoever I have commanded you." This is another of his commandments. To "teach" to obey is obedience. Obedience in this full sense—that is, to obey and to teach to obey—is the mission of Baptists.

We insist upon baptism not because it is a rite, but because it is an ordinance. It is not the baptism so much as it is the obedience that concerns us. To have been baptized is comparatively, nothing. Not to "be baptized," but to obey in being baptized is what the Baptist principle requires. The Baptist principle of full obedience to Christ requires this, first, of us ourselves; and then requires us to require it, secondly, of others. The obligation to obey in being baptized ourselves is imperative. But no less imperative is the obligation to obey in teaching others also to obey in being baptized. The duty of teaching obedience is equal, is indeed identical with the duty of obeying. Our principle of obedience to Christ makes us, first, Baptists ourselves; and then immediately sets us to making Baptists of others. If we cease to seek proselytes, it is because we cease to be Baptists. We become propagandists; of Baptist views by one and the same almighty creative act of God. The principle of obedience to Christ makes us, simultaneously and inseparably, both the one and the other.

Baptists, therefore, misunderstand

their own position and suffer their position to be misunderstood by others when they consider themselves or suffer themselves to be considered merely or mainly the champions of immersion for baptism. Immersion for baptism Baptists unwaveringly believe in. But immersion for baptism is not the Baptists' reason for existing as a distinct denomination of Christians. It is not for baptism according to a particular definition that they stand, so much as it is for obedience in baptism according to some definition. But it is not for obedience in baptism according to any definition, even according to the true definition, that Baptists stand. What Baptists stand for is obedience to Christ in everything—in baptism, certainly; but in all other points not less. Their organizing principle is the principle of universal obedience. This principle includes baptism; but it does not exhaust itself in baptism. If, just now baptism seems to be disproportionately prominent in Baptist inculcation, it is because of a reason that is destined, as we trust, to be temporary. There is no reason for our being known by the name "Baptists" except that so many Christians still fail of obedience to Christ in baptism. I do not care to say fail of being baptized, or, more exactly, of having been baptized; but fail of obedience in baptism. Our name "Baptists" is a provisional one. We accept it for the time from our brethren. When our brethren accept from us—or better, from our Lord (both theirs and ours)—the principle of obedience to Christ, they and we together may be contented with the simple common name of Christians.

"But how," it may be asked, "does this Baptist principle of obedience to Christ apply to the Baptist practice of restricted communion? There is no commandment (is there?) of Christ that forbids intercommunion on the part of Baptists with Pædo-baptists."

Certainly, I answer, there is no such explicit commandment. This is true, on the one hand; but it is equally true, on the other, that so too there is no commandment that enjoins the intercommunion in question. On both sides alike explicit commandment is wanting. We are left to infer the will of Christ. To infer the will of Christ, I say, for we are not left to consult our own will. The principle of obedience forbids that. Now, what is the obviously-implied will of Christ?

"Repent and be baptized," says Christ. (I make no discrimination in authority between what Christ says with his own mouth and what he says by the mouth of an apostle.) Every one that "repents"—that is, every one that obeys Christ's first commandment; in a single word, every "convert"—is directed next and in immediate sequel to "be baptized." Then follow many other commandments of obligation to be habitually obeyed; among them, or, rather, besides them,



one of a ritual nature, to be often (occasionally, perhaps periodically) but not habitually obeyed. This last commandment, being not moral, but ceremonial, in its quality, and of occasional rather than habitual obligation, is, in reason, as in fact, placed subsequent to the command "Repent." This every one admits. But not less, both in fact and in reason, it is also placed subsequent to the command "Be baptized." If repenting must precede communion, being baptized likewise must, as well. The command "Be baptized" precedes the command to commune, as they occur in Scripture, exactly as does the command "Repent." So much for the order of Scripture. As for the order of reason, the rite which symbolizes creation, beginning, birth—namely, the rite of baptism—of course, precedes the rite which symbolizes sustenance continuance, nurture—namely, the rite of the Supper. Plainly, therefore, the implied will of Christ is: First baptism, afterward communion.

Now to the spirit of obedience the clearly implied will of Christ is just as binding as his expressed will is. True, there is no distinct commandment. Be baptized before you commune. But so there is no distinct commandment, Repent before you commune. Christ's will, however, is clear as to both points, and no less clear as to the one point than as to the other. The principle of obedience requires us to act accordingly. But, still further, the principle of obedience requires us to exert our influence to induce others to act accordingly. Now suppose a case. I meet a Christian man that has never obeyed the ordinance "Be baptized." He may have been sprinkled, he may even have been immersed in His infancy; but he has never, in any plain, simple, straightforward sense of the word, obeyed the ordinance "Be baptized"—that is to say, being addressed by Christ in the imperative, "Be baptized," he never once met it with the obedient "I will," but has always replied "I have been." He has, therefore, never obeyed Christ, in particular. I, a Baptist, meet such a man. I say to him: "Come, sit with me at the Lord's table." That is, I invite him to do what I believe to be inconsistent with the will of Christ. How does that "teach" him to fulfill Christ's will? How does that comport with my principle of obedience? But he says to me: "My conscience is satisfied." I am obliged to reply: The command is not "Satisfy your own conscience," but "Be baptized." I shall not interfere with your satisfying your conscience. Indeed, I shall try to enlighten your conscience, that you may have an enlightened conscience to satisfy. But, meantime, surely, I cannot invite you to do what I believe to be inconsistent with Christ's will—that I should not be conscience-clear in doing myself.

On the other hand, the same man invites me to sit with him at the Lord's table. My sitting at the Lord's table on some suitable occasion is an act of obedience, because I am so commanded. My sitting with him, on his invitation, at the Lord's table is not an act of obedience, because I am not so commanded. But if my sitting thus with him should signify approval of his disregard of Christ's will, in not having previously obeyed in being baptized, why I should be guilty of disobedience myself. And if my act of intercommunion with him did not signify approval of his course, what good result of fellowship or of brotherly love, what good result of any sort, would be gained?

The fact is that as Baptists could not conscientiously partake themselves of the communion without previously obeying the command "be baptized," so they cannot, expressly or impliedly, countenance the partaking of the communion by others without the same previous obedience. They cannot invite another to disregard what they believe to be the will of Christ, any more than they can disregard that will themselves. They cannot accept an invitation to join another in an act which, on that other's part, involves disregard of Christ's will, any more than they could by word of mouth approve the disregard involved. The act itself of intercommunion would virtually approve the disregard unless accompanied by an explanation and a protest. The protest and the explanation, if given, would be drowned and lost in the louder eloquence of the approving act. The only consistent thing for Baptists is evidently to abstain from any implication of themselves in an act which involves disregard of Christ's will. The practice of restricted communion is simply such a course of abstinence. Free communion could be significant of nothing but withdrawal of protest and silent approbation. Restricted communion has in it nothing offensive but the disapproval and protest that it contains. We dare not retract this solemn negative act and signal fidelity to our Lord and to our brethren. We are sorry to give offense. We like to be liked. But *noblesse oblige*; true nobleness compels us; the principle of obedience to Christ makes us as much afraid to countenance disregard of Christ's will on the part of others as to be guilty ourselves of the disregard. We wish to see our brethren obey Christ, precisely as we wish to obey Christ ourselves.

The principle of obedience to Christ is the Baptist principle. That principle is at the bottom both of Baptist baptism and of Baptist restricted communion; and of the one as much as of the other.

—Time may be redeemed as it is passing, but never when it is gone by.

For the PRIMITIVE CHRISTIAN.

Work! Work!

BY J. S. FLORY.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, wither thou goest." Eccl. 9: 10.

Our text as you will notice is a quotation from the wise preacher, and his words are worthy of our most serious consideration. The leading fact set forth, is the necessity of working while it is day with us. While we have the ability and means at hand, he would have us to know it is the time to lay hold, and that too with an earnest will. Of all things we find to do that of "working out our salvation" stands preeminent. Whatsoever else our hands find to do, this "one thing needful" should by no means be neglected, and the reason why it should not, we will notice after awhile.

We should not only do this important thing, but we should do it with *all our might*. Do it with a will—with all the power delegated to our head, heart, and hands. Our hands will find the "plough" set in the furrow, and the command of the master is, "work, work," while it is called to-day. We must put our hands to the plough, not in a lazy manner as though we did not care whether we pleased our master or not. But with a zealous grasp we should seize the golden opportunity—throw off every impediment, as the laborer does while enduring the heat of the day—that we can run the race so as to win,—never, no never look back, for if we do, we are not for the Kingdom. It matters not what we are called on to do in the service of our Master we must work with our might. *The humblest possible station requires the same "might" as the heart exalted.* Think of this, ye nominal professors, who seem to think you have but little or nothing to do, and find fault with others because things do not move on with the speed you would like to see. Whatever you find for your hands to do, "do it with thy might," and it will animate others to work with their might. If you find on a Sabbath morning it is your duty to go to the place of worship "go with thy might"—go as if it was a pleasure to go, even through rain or storm, and pray with thy "might" that others may lay hold with their "might" and the meeting will be a season of divine grace to your own soul as well as to others.

Our text implies we should love the Lord with our whole heart and soul—obey him with an earnest will—work for him, or in his ser-

vice now, and with our whole might, that we may be saved and made partners of his righteousness here, and of his unbounded glory hereafter.

The reason why we should now, or as soon as our hand findeth something to do, work with our might, is because "there is no work, nor force, nor knowledge, nor wisdom in the grave whither we go." Ah! yes, we are all tending to the grave, and there is no work to be found there. We cannot work "out our salvation" there for there is no work there, all is silent. Love hath no power there, faith knows no work there, hope is a stranger there. Oh! the solemn fact there can be no work in the grave; all that has been left undone in life will be *undone forever!* Good resolutions may pave the way to the grave, but if they were not put to practice such resolutions will forever be of no avail, because none can be put to practice there in the silent grave.

No device there. Alas! no. In this world "man has sought out many inventions;" many devices are resorted to to excuse us of the necessity of serving the Lord. Many devices are figured out to ease the guilty soul, but in the grave there is no device of any kind; device is a stranger there, no excuses will be made there. There is no "knowledge" in the grave. In life we may gain knowledge of the world, of science, and of God, may learn to know there is a way of escape—a way from darkness to light, may learn of the glories of salvation and how to gain eternal life. But in the grave there is no such knowledge. When death comes he throws the "key" of knowledge into the gulf of oblivion. No unlocking the precious casket of understanding in the grave. Neither is "wisdom" found there in that silent abode of darkness. Here in life we have wisdom. Oh! how precious the boon. "Wisdom's ways are ways of pleasantness and her paths are paths of peace." What innumerable blessings God has vouchsafed to us here in this life of probation. He has "brought life and immortality to light through the gospel," made us recipients of his most gracious love, endowed us with susceptibilities that we may become "wise unto salvation." Oh! what wisdom; but it can't be found in the grave, no! no. Go to the silent abode of the dead—the once wise and reverent heads which now lie there beneath that marble slab, were once our friends and our associates here; ask them whether they know any work there in their silent rest. Echo will answer, "none." Ask the man who followed once in the

way of device, whether he finds device there; and were he to answer, it would be "none." Make inquiry by the grave of the man who was learned and wise whether he findeth knowledge or wisdom in that narrow cell; "by no means" must be the answer. Seeing then that none of these are found in the grave to which we are going, oh! let us work now; for now is the day of salvation, now is the accepted time to work with all our "might." We have only a few days to work at best. Oh! then shall we "stand all the day idle?" Come, sinner, while mercy is flowing so freely. Your hands will find much to do, if you will escape the wrath of God. Lay hold with all "thy might."

Tear away from the forged chains of sin, now while such golden opportunities offer, for you are hastening to the grave, and when once there, you can never work more. As death finds you, so the judgment will find you. Ah! yes, you must come forth in that great and notable day of the Lord, but not to work, no, no, there will be no time to work there. But to "knowledge," though it be not found in the grave, it will be found in eternity. Better a thousand times better, it would never come to those who "die in their sins," but when this mortal shall put on immortality, and death no longer can hold power over the body, then, ah! then, you will "remember" how much was left undone in life, how offered mercies were slighted, how much precious time was lost—lost forever. Not having worked while it was day, now the long, long night of despair has set in—the thick gloom of eternal despair shall never, no never lift its shadow! Oh! what misery—what a doom awaiteth him or her that has never done the good work in life. May God in his infinite mercy awaken the unawakened, by the power of his sovereign will, and prompt any living soul to lay hold of eternal life now, while it is called to-day.

Greeley, Colo.

#### "None to whom we can Pray."

Confucius, the greatest and most subtle intellect China ever produced, once said, "He who offends against heaven has none to whom he can pray." This was the highest conception of the attributes of the Eternal, the Maker, to which the heathen philosopher could attain.

To a thoughtless soul, who is conscious every day that he "offends against heaven," and that "no one liveth and sinneth not," what an infinite sadness and despair are in

those words, "None to whom he can pray." No propitiation for sins, no atonement, no salvation, no hereafter, no heaven.

According to the dark creed of Buddhism, that religion of death, the soul which has offended against heaven, when it goes out from this world, passes through various transmigrations, until it vanishes at last in the blackness and darkness of nothingness. It becomes annihilated.

O awful word! Annihilation! To the fearful and shuddering soul of the heathen, as it goes out on its dark flight to annihilation, what a prospect! Even the angels, when fallen forever from heaven, shrunk from the frightful thought of losing their existence.

But Christianity is the religion of life. It bids the sinner live. It teaches that he who offends against heaven *has* one to whom he can pray, who yearns to be sought in prayer, and who himself intercedes daily and hourly before the throne of the Father in his behalf.

The religion of Christ does not consign the trembling penitent, stricken with the thought that he has offended against heaven, to hopeless, dumb despair. The Savior stands between him and death, and earnestly pleads with him to live. No cold and pitiless philosopher stands at the door of the Christian heaven, and says to the broken-hearted pleader, "There is none to whom you can pray."—*American Messenger.*

#### Restitution.

You have defrauded your neighbor. You have done him an injury, not accidentally, but on purpose. You have sought your own profit by inflicting a loss upon him. You have taken what does not belong to you, but to him. You must then proceed to make restitution. Go at once. Go to-day, if you can. State the facts frankly and honestly. Acknowledge your wrong-doing, and repair the harm as fully as you can. It will cost you a struggle to do this. When, however, you have made up your mind to the struggle, you will probably find it easier than you expect. But whatever you do, don't keep this burden upon your conscience. It will stand between you and God. It is an obstacle which you cannot get over. You may forget that it is there; but there it is; and you are on one side, and Almighty God is on the other.—*Dean Howson.*

Serve God in your youth that you may be happy in old age.



For the PRIMITIVE CHRISTIAN.  
The Christian Temper.

BY H. P. BRINKWORTH.

Let the same mind be in you, which was also in Christ Jesus. Phil. 2: 5.

All true Christians are followers of Christ. They must walk even as he walked. They must obey him in all things; and in order to do this the carnal mind must be removed. "Ye must be born again." "The carnal mind is enemy against God;" it can not comply with nor be subject to the laws of Heaven; therefore we can see the propriety, and necessity of a new heart—a heart of flesh, a contrite, meek, and broken spirit, which will produce that holy temper, or, as it is expressed in the above scripture, "the same mind" that our blessed Lord and Savior possessed.

Let us see what the different branches of the Christian temper require of us.

1. *Love.* Love was the mind of Christ; for "God is love." This is what filled the heart of our blessed Redeemer; caused him to descend to the earth, to suffer, bleed, die, and rise again to procure a free and full salvation to lost and ruined man. The principle part of our holiness consists in being like him, and rendering our lives in conformity to his will by loving our God with all our heart, and our neighbor as ourself.

2. *Humility.* This grace Christ possessed, and taught to all his followers. It is the root of all other graces. And shall the glorious Savior be humble, and the miserable sinner be proud? How preposterous! Therefore, followers of Christ, be humble.

3. *Godliness.* It is characteristic of the natural man to be ungodly; there is no fear of God before his eyes. He spurns his divine precepts; casts away his gracious promises; tramples under his feet that blood so freely shed for him; and yet, amazing thought! love beyond degree! the Savior stands waiting, yes, willing to receive you back to him. "Beloved, I stand at the door and knock." Rev. 3: 20.

If we are godly in Christ Jesus, those acts of religion which before appeared hard and burdensome, will become easy. "My yoke is easy and my burden is light."

4. *Contentment* is another feature of the Christian character. Contentment with godliness is great gain. Let us be as the apostle Paul, content with whatever station in life we may happen to be in; yet going on to perfection. Let us not murmur. God knows us better than we know ourselves. The way

to be happy in this world is not to elevate our station to our mind, but to bring down our mind to our station. If the Christian believes that all things work together for good to them that love God, he will await the workings of Providence with a resigned will to the will of his Father and his God. Thy will, not mine be done.

5. *Meekness.* Oh, for more of that meek and quiet spirit that characterized our Example—our Leader! Has not our Savior pronounced a blessing on his meek and lowly followers? "Blessed are the meek; for they shall inherit the earth." View our Lord derided, spit upon, buffeted, enduring the contradiction of sinners, submitting to the vilest indignities from his accusers; and yet how meekly he bore all! He who could have summoned a legion of angels and have put to naught his enemies, submits; and, dear friend, 'twas all for you, to procure your *free salvation*. Have you accepted it? Have you obeyed? or, on the other hand, have you rejected this kind offer, and still stand unpardoned, unsaved? I treat you to accept now; for "Now is the accepted time, and now is the day of salvation." Tomorrow may be too late. Oh! come now; your Savior calls.

6. *Mercy.* "His mercy endureth forever." "Blessed are the merciful, for they shall obtain mercy," are the words of our Savior in that memorable sermon on the mount; and we see how he humbly complied with that requirement, always ready to do good to all who came in his way, healing the sick, relieving the broken-hearted and the distressed, and bearing the sorrows of the whole world. Well may the Christian follow the bright example set before him by the immaculate Lamb of God. If we have felt the need of mercy, and tasted the sweetness of mercy, we shall find a pleasure in being merciful to our fellow-creatures. We shall be ready to forgive, to pity, to relieve, and to do whatsoever our hand findeth to do.

Lastly, we would claim *Sincerity*. This the very soul of all religion. Every Christian grace has been more or less counterfeited. Some make a profession of religion on purpose to attain certain ends which they could not otherwise conveniently do. From this deceit may we be delivered, as a Christian people professing godliness. "Whatsoever ye would that men should do to you, do ye even so to them." Let us all earnestly desire more of the mind that was continually prompting our Redeemer to such acts of benevolence and kindness. Let us pray for the same.

Let us exemplify our profession by the possession of the Christian graces already alluded to; then shall we glorify our Father who is in Heaven, and we shall at last be able to view our Savior as the fairest among ten thousand and the one altogether lovely.

Jewell Centre, Kan.

For the PRIMITIVE CHRISTIAN.

The Value of Time.

Time is a measured portion of duration and eternity is unlimited time. The value of time should always be taken into consideration. One reason time is of such immense value to man is that such a small portion is allotted to him to accomplish so much in his probationary state.

In the beginning God created the heavens and the earth; the times and seasons of their revolutions were then ordained. The natural division and only standard of time is caused by the daily revolution of the earth upon its axis, thereby causing day and night alternately to appear. Hours and minutes are divisions of the day. Each passing minute should be improved, the hours then will take care of themselves.

Year after year passes away, fraught with golden opportunities of doing good, but how often are these precious moments neglected, letting them pass unimproved to our own detriment.

The necessity of valuing time aright is constantly demonstrated by all industrious persons. Those who are too frugal in the use of time, find, probably, when too late, that they have not employed themselves as industriously as they might have done, and do not enjoy the full reward of a well spent life.

Our life is made up of moments, and these moments are quickly passing away for others to follow in quick succession. We are permitted to live through our allotted time on earth, to qualify ourselves for the future where a field of useful activity will open for the admission of our energies in the elysian fields.

The value of the soul, as given by the Savior, is greater than the world; and he knew the worth of souls, as he paid a ransom by giving his life to redeem the soul from sin; and sufficient time is granted to work out our souls, salvation that we may spend an eternity of love and blessedness in the mansions prepared for all who love and serve him aright through life. The soul of man is precious, and time is also very precious, as it depends upon how we spend our time whether the soul comes into possession of the true riches, eternal life at God's right hand, where there are pleasures forevermore.

Following this train of thought, inspires us with the hope of everlasting life when time shall be no more, but one eternal day of bliss shall light the universe.

JAMES WIRT.

## For The Young.

FOR THE PRIMITIVE CHRISTIAN.  
Botany—No. 7.

BY HOWARD MILLER

There are many reasons why the ideas we get hold of should be correct in the start; for bad views, on any topic, are like bad weeds, which, once started, hold possession. The flowers we cultivate and take so much care of here, all grow wild, and are really weeds in their native homes. In Texas plox grows by the acre, on the broad steppes of Russia, in their season, tulips grow by the acre; and on a hill near where I live, a whole field is one red and pink blotch of wild sweet-williams, and so on, all through our cultivated and prized flowers. They are all weeds some place on the earth.

Now it is time to leave hard names to take care of themselves, for a little, while we learn how to get up a very pretty ornament, which makes a pretty gift for one friend to give another. Nearly all the boys and girls who read our paper are living in the country,—the most do, I believe,—and you have often seen big red apples. Now when the apple is at its full size it begins to turn red. If you will cut out the letters of a name from dark ribbon, or better yet, court plaster, and stick them on the apple before it begins to redden, in the proper order to spell the name right, when the sun colors the apple red, it will leave all that part under your letters white or green; and when it is ripe, you can take it off the tree and steam off the letters, or, may be, wash them off, and there, printed on the apple, is the name of yourself or your friend. Or you can cut the letters out of a piece of cloth and sew it on the apple like a ball cover, when the sun will print the name in red. Apples so treated, bring high prices in the city during the holidays, when the rich are buying their Christmas gifts. After that you ought to be ready to say that the common apple's name is *Pyrus Malus*, if anybody asks you how it is known in scientific company. The apple, the crab tree, chokeberry and ash all belong together in one botanical place. Stranger groupings than that frequently occur. You have all seen the black, hair-like moss that carriage cushions are stuffed with. Well, that moss and pineapples grow together, botanically; and if you ever pursue the subject, the reason will be plain. This is hardly the place to tell why.

If Spring put forth no blossoms, in Summer there will be no beauty and in Autumn no fruit; so if youth be trifled away without improvement, riper years will be contemptible and old age miserable.

"'Twas the Kind Word You Spoke that Saved me."

"Rosa! look at that horrid, drunken man sitting on the curbstone; do come across the street, for I wouldn't pass him for anything." And Mary ran away as fast as her feet could carry her. Now, Rosa was afraid too, but the song she had been learning that day was still fresh in her memory. "Speak a kind word when you can" she had been singing, and the man before her, with his head bent on his hands, looked so forlorn and wretched, so sadly in need of a kind word that she went a little nearer, and she said timidly: Poor man, I am so sorry for you. Can I do anything to help you?"

He raised his head, looked at her in surprise, and his haggard face and despairing eyes almost made her t-o-ery for pity.

"Little girl, your kind words have helped me already. I never expected to hear any again, for I am without a friend on earth."

"But God will be your friend, if you will ask him," said Rosa, softly, going nearer still, while Mary beekoned anxiously for her to come away. "Did you ever ask him?" continued Rosa.

"No; I have been sinning against him all my life," groaned the man.

"Poor man! Let God be your friend. He can do everything for you. I am your friend, but I can't do anything but speak a kind word."

"Darling little girl, that kind word has saved me. Good by! And he held out his shaking hand. Rosa was not afraid now, and she placed her plump little hand in his, and as he bent down and kissed it, two hot tears fell upon it. Then he went away slowly, and Rosa rejoined her companion.

"Oh, you queer creature! how could you let that awful looking man take hold of your hand? I thought he was going to eat you up when he bent down his head," was Mary's greeting.

"I was afraid at first, Mary, but I am so glad I spoke to him. Only think! he says my kind words have saved him."

"Well, he never would be saved if it depended on my kind words, for I always run away from such folks," replied Mary.

Years after, a stranger, a noble, silver-headed old man, was addressing a Sunday school, and telling the scholars always to be kind to the friendless and distressed ones, especially the drunkard; "for when I was friendless, and sinful, and wretched," said he, "God sent a dear child to speak the kind words that saved me."

When the school closed, a young girl held out her hand to him, and with tears in her eyes, asked: "Sir do you not know me?" He looked at her long and earnestly, and then, taking both hands in

his, he said solemnly and slowly, "Yes, dear child, 'twas the kind word you spoke that saved me!" And Rosa wept for gladness.

Dear children, "speak a kind word when you can.—Miss Nellie H. Bradley, in *Temperance Banner*."

## Making the Best of Things.

Fussy people want everything just so, and expect that the sun, moon and stars are going out of their way to oblige them. The first lesson of wisdom is, Accept cheerfully the inevitable.

You can scarcely understand how much sweet and wholesome wisdom lies in simply making the best of things. If we fancy we are going to make circumstances bend to us, we shall be continually running our heads against a stone wall. The wall will never stir out of our way, but we can easily go round it.

We cannot help or hinder that very independent thing, the weather. It will rain or shine, be hot or cold just as it was sent. I have seen foolish people, who made themselves quite miserable about the weather. It was never going to rain again, or it would rain forever! The wind blew too strongly, or else they were suffocating for a breath of air! Their time was filled with complaints of things they could no more alter than they could alter the earth's orbit.

There are others I have known completely conquered by dust, flies, or mosquitoes. Such things are troublesome and annoying, to be sure, but we can avoid them by fretting and fuming? Fly-specks are bad enough, but a fretful disposition is a thousand times worse. Let the flies buzz and the mosquitoes bite, if they must, but try and keep yourself sweet and tranquil.

I remember reading of a philosopher, who was so very poor he had everything stripped away from him but a miserable straw bed and one wretched blanket. The weather became intensely cold, and to prevent freezing to death he wraped himself completely in the blanket, and cut holes for his eyes, nose and mouth. Here, he says, he not only existed, but was very happy. You have heard the story, perhaps, of two little street beggars who, on a bitter cold night, crept under an old door. Instead of lamenting over their misery, one says to the other, "Ah, Pete, what do you s'pose the folks do who hain't got any door?" Such examples of cheerfulness under great evils, should surely help us to meet the little evils of life in the right spirit.—*Times of Blessing*.

The study of God is far from being a mark of the weak mind, far from being a tangle in whose intricacies we only lose ourselves at the cost of pain and sorrow. On the contrary, the great mind is impelled to seek after God, and brings back into itself the wealth of life.



For the PRIMITIVE CHRISTIAN.  
Preach the Word.

BY C. H. BALSBAUGH.

To Brother David Smith, of the Big Swatara church, Pa.

That is what you always try to do. That is what all preachers claim for themselves. But there must be a screw loose somewhere, or a good many of them, or there would not be such a racket and clatter and jarring in the ministerial machinery. Some cry Paul, some Cephas, some Apollos, some Luther, some Calvin, some Menno Simmonds, some Herr, some Brinsler; while a few have learned the shibboleth of Heaven, and "name the Name of Christ." Judges 12: 6. 2 Tim. 2: 19. If all who offer their services as the ambassadors of God, will "determine to know nothing but Christ Jesus and Him crucified," all man-made gospels and human appellations will be in the lurch.

Christ's catechism is sufficient. We need no sectarian clipping and scissoring to recast and amend the word of life. We need no patert. gosseller to bake the Bread of Heaven over again, puffed up with the leaven of some creed-monger who fancies he can make a sweeter loaf than Christ. "Great swelling words"—of which the world is full—are like bubbles on the stream, they burst into nothing; and yet, alas, they burst into "everlasting shame and contempt," a miserable, God-emptied, hell-filled, immortal nonentity. Those brethren who preach nothing but the naked word, are the most efficient. The correlation of "the truth as it is in Jesus," makes a mighty sermon. Those who speculate and philosophize and stretch and pinch to make a point, are sure to be hobbled. Christ makes His own points, and has His own philosophy—the one very nice and exact, and the other very grand and immutable. A Heaven-appointed minister is talking philosophy all the time, and yet may never use the word philosophy, nor know what it means. "Never man spake like This Man," and yet viewed superficially, it looks like a medley of disconnected axioms. But the truth is a unit. Christ is the Alpha and Omega; and between these two there is the strictest possible logical connection. Repentance, Faith, Baptism, Remission of sins, are dependent for the order of their occurrence on the most rigid philosophy. Faith in the sense of credence, is absolutely essential before repentance. Faith before penitence in the sense of personal commitment, is impossible. Faith in the latter sense is emphatically the faith of

Christ, or the faith of the Gospel. This faith no one can have without such repentance as nails all sin to the cross, and leaves it there to expire. The human mind *cannot* believe so long as the will and conscience do not give a radical testimony against sin. No barometer was ever so fine as the sense of right and wrong. Faith is possible only after a total revulsion of life, which brings the consciousness wholly on the side of holiness. It is as impossible to believe so long as the decision against sin is not complete, as to believe in the continuance of life in perpetual abstinence, or in the harmony of spheres without the law of gravitation.

The same law holds in relation to Baptism and remission of sins. This order can no more be reversed than that of repentance and faith. No amount of happy experience before baptism can settle this point. The relation of repentance and faith is a matter of consciousness, both being subjective apart from their *expression*; but in baptism and remission there is no subjectivity so far as we are concerned. One is done *by* us, and the other *by God*. And what transpired objectively\* to us can produce no sort of objective state in us save *by faith*. So that there is no ground whatever for the oft-made assertion, "I feel that my sins are forgiven." We *cannot* feel what takes place in the mind of God, but we can *believe* it, and in so doing we have all the joy the case admits and the Gospel warrants. When any one says, "I know that my sins are forgiven, because I feel it," he says what he knows nothing about. We may know that we are forgiven, and must know, because God has promised it, and we believe it. If this promise is dependent on conditions, and we believe in neglect of them, and claim remission as the point of such faith, we are guilty of a very grave and foolish error. Every whit as much so as if we insisted that we believe in Christ while we continue impenitent. God is a King as well as a Father, and however perfect His forgiveness may be in His Fatherly feeling prior to baptism, the remission He grants is *judicial*, and dependent on process of law. Christ had to satisfy law by death, burial, and resurrection; and without these there had been no ground of remission. And it is by death to sin, burial in baptism, and resurrection to newness of life, that we realize the benefits of these great Messianic facts. Any intelligent lawyer the world over will tell us that it is inconsistent with the essential idea of law to pardon an offence against the government as a private or personal affair. A father

may forgive his child without conditions which have express reference to law; but a king deals with his subjects *solely through law*, and cannot pardon a criminal without reference to the penalty which law imposes. What penalty has the Divine Government annexed to sin? "Thou shalt surely die." Has this penalty been met? "Christ died for our sins, was buried and rose again." 1 Cor. 15: 3, 4. Here is full satisfaction to the Divine Government; but in order to make it a real salvation it must become *personal*. We must comply with the counterparts of these three steps in the work of Christ;—We must die, be buried, and rise again. Or, in other words, we must "repent and be baptized for the remission of sins."

"I have not written unto you because you know not the truth, but because you know it, and that no lie is of the truth." 1 John 1: 21. "I know thy works, and charity, and service, and faith, and thy patience; and the last to be more than the first." "I know that thou canst not bear them that are evil; and hast tried them which say they are apostles, and are not, and hast found them liars." Rev. 1: 2—19. I write not to reprove, nor yet to instruct, but to encourage, and stand under your arms, and to strengthen you in the prime condition of a successful ministry—PREACH THE WORD. Lift the lid from the Ark of the Covenant, and let the tables of stone speak out the thunders of the Divine curse. Put on the lid, and let it proclaim that so may sin be covered and transgression be forgiven." Ps. 32: 1. Whenever there is forgiveness there must be a covering; first of Christ in the grave, and secondly, of the penitent in the water. How much is it necessary to experience before baptism? Exactly as much as is necessary for the remission of sin. Baptism is a condition of law and not a moral qualification for remission. Whoever is not fit for remission is not fit for baptism. The same character that makes baptism valid, also insures remission through baptism.

Union Deposit, Pa.

Gems of Thought.

Beware of shutting yourselves up within a certain narrow pale of sympathy, and fostering unreasonable hatreds and prejudices against others.

Self-respect is the noblest garment with which a man can clothe himself,—the most elevating feeling with which the mind can be inspired.

Have the courage to show your respect for honesty, in whatever

guise it appears, and your contempt for dishonesty and duplicity, by whomsoever exhibited.

One man's estimate of another is not worth much if he cannot ask himself the question: What standard do I measure him by—what he is or merely what I think him to be."

God makes the metals for man, but never makes an engine for a watch. He seems to step back at that point where the will and energy of man can begin.—*Prof. Swing.*

The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue.—*St. Bonaventura.*

Truth itself, though couched in the homeliest speech, is ever majestic and imposing. It will stir and sway the mind by the sole might of its inherent grandeur.

Confucius says, they who know the truth are not equal to those who love it; and they who love it are still below those who find delight in the practice of it.

## Correspondence.

### A Letter from Denmark.

Assens, Den., May 8th, 1876.

*Beloved Brethren: Grace to you who love the Lord Jesus. Amen.*

On the fourth of May our dear Hansen came to us at this place. And how did he come in appearance? He appeared like a new man,—a perfectly conformed brother. On the 6th we went together after due consideration and prayer to a large, beautiful river, and there he was buried in the deep water according to the command of Jesus. Indeed it was a blessed place; and we felt in our prayers that the Lord and the heavenly host were present to witness the holy act, and see for the first time, perhaps, a poor sinner buried in this country according to the great commission of our Redeemer. Tears of joy flowed from the eyes, and we know there was joy in heaven too. Brother Hansen is now on his heavenly road rejoicing; and he is very zealous for the commands and cause of the Lord.

A sister desired to come to this place with brother Hansen to be baptized also, but her parents would not consent to let her come. On my way to Norway I shall stop there and do as the case demands. She desires, not only to see us and be baptized, but to be instructed in the holy faith. Perhaps we can get a place for her here in our neighborhood.

The tracts are now all ready for printing, and most of Trine Immersion is printed. We have much hard work with it as the grammar of the Danish Language has been much changed lately. I am getting out 1000 copies of each kind, as we shall need them all. They cost us 34 kroner each per 1000 copies of 16 pages each, or \$10.75. Forty pages of Trine Immersion will cost about \$27 per 1000 copies. We shall do the binding ourselves, thus saving some on the cost.

We have procured seats and intend to hold meeting regularly in our own house. We wish to go to Norway as soon as we can get some tracts ready.

There are no doubts as to the success of the mission if the proper measures are taken. It will be impossible for me to work to support my family, and attend to the mission for the simple reasons that in this country all hands are hired by the year or half year; and there is too much work in the ministry to attend to anything else. If we hire for a year or half year we must work every hour of the day or be dismissed; for if we lose a single hour the employer would soon get one who would please him. There is no work to be had by the day.

The only way to make the mission successful is to enable us to work for souls every day. Enable us to distribute tracts, preach on every opportunity and go from house to house until the Lord shall add stone to stone to his building here, and all are satisfied. We cannot, like in America, attend missionary work and other work too. Nor should the church put many persons in the field with the hope of scantily supplying them for the work. It is far better to have a few and equip them well, so that they can work diligently, than to have many who are able to do only a little. If we had a farm so that we could work it in the summer and preach during the summer, the case would be different: then we would be free to go and come when we please. But we have none; nor do we desire any, for there is too much work in the *Master's* vineyard here for us to spend our time in making money. It would be wise for the church to enable us to throw our whole time in the work of teaching the meek and effectual doctrine of Jesus; for then there might shortly be a sufficient number gathered in to organize a church, then the mission would be self-supporting.

We hope, by the help of the Lord, to do much in this harvest. How we would like our brethren to be here to see and learn the state of things, that you all might, through them, be assured of the facts. We are afraid of every penny we give out, for everything is high since the late war. This added to our other cares makes it sometimes unpleasant. And then we are reminded that so many precious souls are here to be taught, and that cheers us a little. I never did, nor do I yet, desire this responsible work; but having been put here by your desire, I trust I may look to you for sympathy, and state facts, leaving all to you to act as you think best. If the church in America is afraid to trust us in this good work, we pray you to find some in whom you have great confidence and send them here, and we will gladly give for the support of such, one tenth of all we can earn as long as we live. But if you expect us to work we must then eat. If much work is expected of us, and we are expected not to eat, it goes a little hard; but if it must be so, we will submit, and cast all our care on the Lord.

The church has gained in Bro. Hansen a good man, with rich experience, and well acquainted in this country, and may be made very useful in the cause. We may soon gain more such who are far better qualified to do this work than the poor one you sent. Let me then remind you all for the last time that we are here by your command, and expect to be used

up in our Savior's cause without reward or honor in this life. We have thought it good to lay all the facts before you, and leave you to judge and act as may seem best. Let our dear brethren come and see if we state the truth. Let them judge in the matter, and appoint men here to do active work, then sustain them and the good results will soon be manifest.

Now we send you all our love, asking your fervent prayers in our behalf, and thanking you for favors bestowed. May our heavenly Father bless you all. Amen.

CHRISTIAN HOPE.

*Dear Brethren:*

I submit the foregoing synopsis of Bro. Hope's letter, and trust that we may all wisely consider the same. Oh, that we may use the wisdom from above, that success may attend the work. God forbid that any of our selfish ideas should hinder the good work begun; but that we, as the children of God, desiring the salvation of others with ourselves, may strive together to make the cause of Christ successful in Europe as well as in every other place. True, we can do nothing ourselves, for God must bless or all else will fail; but certainly we can only know by trying whether the Lord desires the people of the East to once more become the professors of the truth of Jesus. If the Lord wants the people to remain ignorant, he will withhold his blessings. This I cannot believe he desires, for in every nation he that feareth God and worketh righteousness is accepted by him. Not only those of the American nation, but those also of "every nation."

Can we, after learning that no one can get employment in that country unless he hires by the year or half year, any longer expect our dear brother to use his own hands to minister unto his and his family's necessities, and that, too, when his field of labor is so vast, and thousands of us are blessed with abundance? No, I do not believe that any brother or sister could for a moment feel to withhold their sympathy and support from our loved ones in a straggled land.

Let us, then, dear brethren, earnestly pray for those of "like precious faith" in Denmark, and whatever may be needed for their comfort let us be swift to supply. We know that our dear brother will live as sparingly as is within his power to do. In fact if he had the one thousandth part of the luxuries or unnecessary things that adorn our tables, he could plant a tree in every village in Scandinavia.

Let all those whose bowels of compassion are open for the loved ones in Europe, and who desire to have the gospel of our blessed Redeemer spread abroad among other nations as well as our own, send their contributions to Brother Collin P. Rowland, Lanark, Carroll Co., Ill.

Let us not get down on our knees and pray that the poor in spirit all over the world may be fed with the truth; that sinners among all nations may be converted to God, and then get up and oppose the sending of the gospel to "all nations." No, let us not be so unwise as to pray for a thing, and the next moment begin to oppose it. Surely God will severely chastise us for such a course. May God add his blessings, and cause us to look far beyond self, and then will his name be glorified and his children saved.

In tears, your weak brother,

M. M. ESHELMAN.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

From Bro. F. P. Lehr.

Though I am like a captive whose liberty is circumscribed by the narrow limits of a cell, my faculties comparing with the lifeless forms of a wintry season, yet when the rays of the beautiful king of day are turned out from behind the clouds, a thrill of life pervades the whole system and a sigh of longing for activity escapes the heart, and makes it beat high and fast. Though the wintry season of inactivity befalls the child of God, he is nevertheless mysteriously, secretly growing in grace and in the knowledge of God, in patient endurance and firm trust in the divine leadings of the good Spirit; therefore, "let patience have her perfect work," O my dear afflicted brother or sister!

When I read to day the heaven-inspired and soul-reviving epistle—"Be Zealous"—flowing forth from the vessel which the great Potter is forming through sufferings inexpressible, to his own glory, and the joy, comfort, and molding of other vessels so that they may not only be of a firm and durable consistency but also at the same time shine forth like the face of Moses; not to frighten away the beholders, but to draw them nigh to the great Architect to be also moulded into vessels of honor to serve in the great house. In reading the 3rd paragraph, page 164, commencing at, "What moral fists were doubled, etc., my mind became young and the history of the church (in America) passed before me at a glance. What a change! Fear and dread filled the soul of many a zealous, sincere and upright brother; yea, even a zeal like that of Saul of Tarsus was thrown before the eyes of that patient brother, Henry Kurtz, yet in meekness he bore it all and went on steadily and surely, like Faust and Guttenberg, the inventors of printing; and what is the result? Why that little cloud that was at first not bigger than a man's hand hath now spread from shore to shore, and is dropping down the heavenly blessings upon thousands and tens of thousands, moistening and fertilizing the shriveled hearts of all that do not wilfully close their eyes and harden their hearts. Permit me, O ye young laborers, to call your attention to the fact that so many thousands of our fraternity still tenaciously keep the veil of Moses before their eyes that they cannot see the beauty of the labor of those who "were with Christ" and have learned of him.—They readily fall in with every invention that is of profit in temporal matters, but cannot spare a dime or the price for the PRIMITIVE CHRISTIAN, though they may have city and county papers to keep themselves posted in the things of the world. "O consistency, thou art a jewel!"

I entreat you, young and old co-laborers, to speak orally to those who do not read, that the devil, our adversary, took hold of the press, when he could not prevent the invention, and now scatters millions upon millions of books and tracts broadcast to pervert the hearts and minds of the children of men. Doth not the husbandman use every means and make every effort to subdue poisonous and obnoxious weeds, in order that he may be able to reap an abundant harvest for use? Is not the church a royal priesthood? If so, is

the clerestory lights, the conscientiousness she not bound to bring offerings and sacrifices to purify and cleanse the people? Is not the Lord her portion?—Why, then, heap up treasures on earth, while there are so many starving for the bread of life?

I said above the history of the church passed before me at a glance. Nearly fifty years ago I left Northampton county, Pa., in search of a people that would live up closer to gospel doctrine. I can realize yet the impression the sight of the first meeting, and the manner of preaching made upon my heart. Truly this looks and sounds apostolic! Who may forbid that I may be baptized? That faithful veteran of the cross, George Hoke, performed the work, and oh, the joy and peace of soul! But for many years it was thought inexpedient to preach where there were no Brethren, and in fact they they were so so little known, and what little was known from Buck's Dictionary of Dunkards was not very enticing. But another era is approaching; the *Gospel Visitor* appears; a glimmer of light is set up to view. The light shines brighter and brighter until it can no longer be kept under the bushel; out it must come, and if even the ministers of that light have to appear before magistrates and governors, to avow openly and publicly that the principles of that light is non-resistant, full of love, peace, and good-will to all mankind, even to our enemies. Now is the measure of prophecy of 1260 days fulfilled, that the church had to be in the wilderness, from the time the beast began to reign, which was about the year 600. Hence the innumerable calls, "Come over to Macedonia and help us." And hence instruments are fitted out throughout the brotherhood that can grapple with the foe, that need not be afraid even at Athens to preach Christ and him crucified. Hence, also the printing press is dug out, which has laid buried with that simple-hearted brother, Sauer. Who is there in all the host of Israel that will fight against God? Nay, verily, my brethren. The time of ignorance God hath winked at, and now bids every one to arouse from sleep and work while it is called to-day.

Various propositions and plans have been offered by the pens of those of our brethren who feel the importance and responsibility of the work. These plans are almost all practicable, and if energetically carried out would produce the happiest results. But unity of action is wanting, and this cannot be fully established until we are brought to see our individual duty to impart the blessings of the gospel, as suggested in our periodicals from time to time.

In my humble opinion an editorial in No. 12 of the PRIMITIVE CHRISTIAN headed "The Gospel and the Law—a Contrast," would bear reading and rereading again and again, followed with a self-examination in relation to the benefits we have received from our knowledge of the gospel, and the benefits which that knowledge has enabled us to impart to others. When, where, and how many times, have we experienced that "it is more blessed to give than to receive"?

Another question, and I will close for the present—Why are so many of God's faithful ministers so poorly provided for in this world, while so many others are rich? Echo—why!

F. P. LEHR.

Bloomington, April 1.

## Our Centennial World's Fair.

[As we are entirely out of church correspondence, we hope our readers will accept of the following view of "Our Centennial World's Fair," written by T. A. T. Hanna, and published in the *Examiner and Chronicle* (New York). We are not warriors, yet we read the history of wars; and while it is true that we "are not of this world," it is equally true that it is our privilege and duty to pass the time of our sojourn here with our eyes open. If brethren do not attend the Exposition, it is certainly right that they should have some knowledge of it, such as they can gain by reading and conversation. We regard the following, comparatively speaking, as containing *multum in parvo*.—B.]

## I. THE MAIN BUILDING.

The first glimpse that we had of the enormous buildings was from the middle of the bridge over the Schuylkill river.—The railway from New York crosses that river in the very heart of Fairmount Park; and as the train moved over, we could see looking off to the right, up above the green, wooded banks of the river, the light-brown towers and pinnacles of the Main Building. Its outline stretched away, and was lost in distance—

"Towers and battlements he sees,  
Bosomed high in tufted trees."

Already, then, we had gained that impression of immense size, which is, perhaps, the most impressive feature of the Exhibition. And when we came to stand in the plaza between the Main Building and Machinery Hall, and to look along the line of the former, as it decreased in perspective toward the horizon, I was reminded of Wordsworth's cloud-city:

"The appearance intangibly disclosed

Was of a mighty city—boldly say

A wilderness of buildings, sinking far

And self-withdrawn into a wondrous depth."

A liberal privilege of quoting poetry must be allowed on such an occasion as this.—Besides, at the next Centennial, people may not be conscious of Wordsworth.

## SIZE OF THE MAIN BUILDING.

All the readers of the *Examiner and Chronicle* have read that the length of it is correspondent with the years of the Christian era—1876 feet. But they have not all tried to actualize that dimension. If the building were built across the Central Park, it would cover nearly the whole breadth of the Park, from Fifth Avenue to Eight Avenue. Or, if it were built along the line of Broadway, it would stretch from Wall street to the *Examiner* office in Park Row. Or, if it were put athwart the East River, on the alignment of the Brooklyn Bridge, it would span the stream, and have a grip of a hundred feet or so on either side.

## THE VIEW DOWN THE NAVE.

In looking down the broad middle aisle of the Fair, one is almost reminded of some old English cathedral vista. At least, he would be, if there were not such a flood of honest, common daylight poured over everything. But the high arches,

that there is a transept somewhere down that space, the tone of the large organ heard far off, its notes struggling with varying success against the sound made by the trampling of ten thousand feet, and high overhead the flags and banners of many nations swaying in the currents of air, like the armorial hangings of Westminster Abbey, these things tempted me to shut my eyes and let imagination play, as if it were some minister of old. That, however, will not do at all. It is of high necessity here that one have his eyes open, and he will almost wish that for the time he had an extra pair of eyes, so many are the things that take the vision, to the right and left. The crowd of people is not yet large enough to be at all inconvenient. As you look down the nave, you see them numerous enough to enliven the scene, and there is a hum of many voices. But, indeed, ten thousand people might be scattered here and there under this vast pavilion, and they would no more produce a sensation of fullness than what an Irishman describes as a "haporth of tobacco in a sack."

#### WHAT WE SEE.

When we cease to think of the house and the people, and try to take a general view of the objects on exhibition, the main impression, of course, is one of "glittering generalities." The gleaming of gold and silver; the flashing of glass and crystal; the dark splendor of polished woods; the added light from large mirrors; the dull-red or yellow figures of terra-cotta; the shining shafts of polished granite and marble monuments; the bright, brazen glitter of musical instruments and "instruments of precision," as the French call philosophical apparatus; the many-tinted decorations of costly china; the elaborate raised ornaments of green and blue majolica; the dim lustre of antique and modern bronzes; the gay paint of iron railings; the dark, rich hangings of upholsterers' rooms, within which are displayed, or rather half hidden, the sombre, dull-flashing beauty of costly furniture; the elaborate work of the wood carver, as seen in lofty pulpit or broad side-board; the gorgeous pavilions of the jewellers, adorned with fresco, and gold, and glass, and brocade, and velvet; the white, pure laces that hang in a profusion most generous; the soft, luxurious hanging carpets, of Persian, Indian, Dutch, and English make, showing all that wonderful mingling of colors which we think of in connection with the phrase "Persian patterns; folds upon folds of dark broad-cloths; show-cases as large as a country school-house, almost, and filled with silks, rainbow bright in their many lines; massy columns of iron and steel, black or bright or gray, twisted, rolled, hammered, cast and wrought; enormous vials of oil, ranged like organ pipes, with a light like that of jewels shining through them; piles of chemicals, including the golden glow from enormous crystals of Prussiate of potash, the intense dark blue of ultra-marine, the icy white of alum; the wonderfully lustrous Behemian glass, shining with "purest ray serene;" snow-white textiles from the bleacheries of Belfast or the cotton-mills of Rhode Island; pyramids of gold from Australian lands; maps of many nations; whole libraries of books; what Solomon got for himself we have here—"musical instruments and that of all sorts"—the piano jostles the reed-organ, and the man who now sits down at the

"Decker" instrument cannot wait till the "Chickering" man is through with his piece; fire-proof and burglar-proof safes unfold their massy valves, and display their bolts of steel.

#### THE FIVE GATES OF MANSOUL.

Here is truly an organized attack upon all the five avenues of the human intellect. What Bunyan described as the five gates of Man-oul are all beset at once.—Some of the things that crowd upon the "eye gate" I have just recounted. "Eargate" may be besieged, for several hours of the day, by the music of a skillful brass band, at the centre of the building; from other parts of the expanse the sound

"Of instruments that made melodious chime  
Is heard, of harp and organ";—

in one place a gamut is cunningly composed of lumps of iron suspended, which, when struck, give forth very good music all sounds; bells, too, can be heard, and one of those musical "omnibus" instruments, which plays half a dozen instruments at once, like a "happy family" of sounds all shut up in one cage; musical boxes tinkle here and there; the water of rising and falling fountains, too, can be heard; and everywhere the rumble of the confused shuffling of feet, and higher the hum of voices, pierced continually by the "staccato" notes of happy children. We must interpolate, however, that the proportion of children in attendance is noticeably small; perhaps somewhat owing to the unvarying price of admission. As to the "nose gate," it is not of course so often excited as the two preceding; but perfumed business cards bear your acceptance; the "original" (or, is it not the original) Farina, from opposite the Cathedral of Cologne; has an abundant display of fragrant waters; the "Cashmere Bouquet" soaps are shielded behind their show-case, but they rouse your nostrils into imaginative exercise; in the Egyptian room a heavy odor of perfume exhales from some of the Arab wares. As for the "mouth-gate," it is assailed by restaurants whose sides will soon be "larded with the steam of thirty thousand dinners;" and at all times, soda-water fountains of enormous height roll down their cooling streams; the hungry heart may be aggravated by all imaginable forms and kinds of crackers, from the "Albert biscuit" to the "ginger snap"—these, however, with the delicate sauces and bottled viands, are but a Barucide feast. As for the "feel-gate," in spite of the prohibition, "Hands off," as the American gives it; "Please do not touch," as the English more gently put it; and "The visitors are requested not to touch the articles," as the polite Continental nations say—in spite of these many forbiddings, there is a temptation to pass one's hand over the polished section of some semi-trifold tree, or bury the fingers in the deep folds of tufted carpets, or to try if the granite slabs are "finished to the nail."

#### A SURVEY OF THE NATIONS.

Of course our own nation has the largest space and the greatest variety. Articles of cotton, wool, silk, linen, hemp and cocoa; of iron, steel, brass, tin, copper, nickel, bronze, gold, silver; of marble, granite, slate, clay, coal; of wood, hard and soft, in timber, in lumber, in shavings; apparatus for lighting up, from the farmer's lantern to the palatial gas-

fixtures; soap, from a bit of toilet article to the lump of twelve hundred pounds; oil, from that which is gross as lard to that which sparkles like wine; monuments of yeast—enough, one might say, if it were all buried in earth, to puff this solid globe to the size of Jupiter; articles of apparel, from the shining hat to the shining boot; powder weapons, from the vest-pocket pistol to the Rodman fifty-ton gun outdoors; musical instruments, from a whistle to a piano or pipe-organ; a remarkable show of chemicals from Boston and Philadelphia; "magnificent household furniture," as the auctioneers advertise their stock.

#### GREAT BRITAIN.

Our ancestral lands have certainly done us great honor by the abundance, the variety, the skill and the richness of their contributions to our World's Fair. The Elkingtons, famous English silversmiths, have a copy of the shield, in repoussé work, which they sold to the South Kensington Museum for \$15,000. The Staffordshire potteries are well set out, and the famous fileries of Minton, of Marr, and others, have great variety of tiles and some beautiful glazed patterns. The porcelain makers are on hand with delicate work; and the earthenware includes one jar large enough to hold a committee of the forty thieves. Gun-makers are fully represented, including the famous rifles of Henry, with one of which the Prince of Wales killed six tigers. The Royal School of Art Needlework has a canopy which is admired by all, and hung with draperies fit for kings. Umbrellas headed with gold and gems would not do to lend.

#### BRITISH COLONIES.

Canada is in the field with a great educational display of maps, books, and apparatus. I took interest, too, in looking at a list of lumberer's tools. To be a lumberman in the common idea, is to take an ax and start for the woods. It seems, however, that an Ottawa lumberman needs: Cant-dogs, jam dogs, timber-dogs, swamp-dogs, and even other species of canines made of iron; besides Rossing knives, pickeroons, Crotch chains, rivit links, saw-swages, and many other implements. The Australasian colonies, show three strange gilded piles; these represent the masses of gold sent out from those lands. Queensland's export was 65 1/2 tons, valued at \$35,000,000. New Zealand exported 246 tons, or more than \$151,000,000. The exported gold of New South Wales, \$168,000,000.

#### GERMANY AND AUSTRIA.

Most striking in the German display is not the Hamburg tower of carved ivory work, nor the chemicals, nor the bronzes, but the display of books and maps from Leipzig. To show how abundant are "monographs" in German, I might mention an atlas of Mt. Aëna, an amazing piece of work, in great folio. Baedeker displayed his guide books, including his newest, that on Palestine, a beautiful thing. Austria has much variety, but is most splendid in Bohemian glass, before alluded to. Her meerschaum pipes are enough to make a smoker's mouth water, I should suppose. Large plans of the works of Trieste harbor are interesting to a student of cities.

#### FRANCE AND SWITZERLAND.

France, as might be expected, appears



with her elegant dark show-cases stocked with furs, flowers, feathers, fans, laces, silks and velvets. Some of the last, from Lyons, are rich looking as ebony.—A group of moulded and painted figures, life size, meant for a Roman Catholic altar, is the "Adoration of the Wise Men." Two panes of glass, about ten feet wide by twenty five feet high, are probably the largest ever seen on this continent.—Switzerland had, besides the wood carving and watches, a set of maps of the Alps that make our best maps of America look like botch-work by comparison.

#### SPAIN AND ITALY.

Spain has not yet put her house in order. Perhaps the finest of her work is in the Toledo swords and daggers. Her colonies show fancy woods and fibers.—Italy has fallen rather below expectation. Her bronzes are only such copies of antiques as are well remembered by anybody from Rome or Florence. They cannot compare for finish with the French bronzes. But the glass work from Venice, the flagee silver from Genoa, and the mosaic jewelry from Rome, are notable and beautiful.

#### HOLLAND AND BELGIUM.

The Low Countries do remarkably well. The dykes of Holland are explained by a series of very large maps, plans, paintings and models. The Dutch East Indies, too, are not forgotten. The impression one gets of the long, gigantic, and victorious conflict which the Hollanders have waged with the sea, is thrilling.—The wide industry of Belgium is seen in her iron and lace products. She shows also a model schoolhouse, with gymnasium.

#### SCANDINAVIA.

Denmark is mindful of the great Thor-walson, and the Etruscan vases and medallions repeat his famous figures. Norway and Sweden have heavy furs, and great iron-work. The most popular things in the whole Exhibition are some groups of wax work in the their department. "The reindeer shot" and "The dead babe" are constantly surrounded by sympathetic admirers.

#### AFRICA.

Egypt has gorgeous horse-trappings of velvet and gold. Plaster casts of the old Pharaohs and of their temples are seen. An exact model of the Great Pyramid reminds us of our toilsome climbing.—Photographs of Cairee life and architecture help us to realize those scenes. The Orange Free State, at the other end of Africa, is a land

"Where strange, bright birds on their starry wings

Bear the rich hues of all glorious things,"

and has a pretty display of birds; diamonds, too, and various products of the soil.

#### SOUTH AMERICA.

Brazil has the most striking pavilion, as to its decoration, in the Exhibition.—The style is Moorish, and the painting very bright. The most notable articles here are the manifold kinds of woods.—Nearly all of these are polished, and some of them are very rich. Their prevailing tint is that of mahogany. Chili is strong in metallic ores.

#### CHINA AND JAPAN.

China has china and silks; but her department is unready. Japan has astonished every one by the display of fancy bronze vases. Some of these are gigantic in proportions, and many of them are wonderfully elaborate in design and finish.

#### COSTUMES, LANGUAGES, ETC.

Those who come expecting a many-colored array of foreign costumes will be disappointed. The Turkish fez, the Chinese habit, Spanish soldier's uniform, these can be seen. But the whole world is fast adopting the European dress. The Japanese at the Exhibition wear it as if it were native to them. But the many languages can be heard. Not many mottoes are shown. Egypt has this: "The oldest nation in the world sends its morning greeting to the youngest." A German bookstore says: "Criticism is an easy thing, but Art is hard." Spain has one on Columbus. An English publisher quotes Shakspeare.

#### A REFLECTION.

We have seen, then, the glory of ancient Tyre reproduced. No better summary of a World's Fair, than that inspired one in the 27th of Ezekiel: "With silver, iron, tin, and lead, they traded in thy fairs—vessels of brass in thy market—horns of ivory and ebony—emeralds, purple and brodered work, and fine linen, and coral, and agate—wheat of Minnith, and honey, and oil, and balm—wine of Helbon, and white wool—bright iron, cassia, and calamus, were in the market—precious cloths for chariots—chief of all spices, and of all precious stones and gold—blue cloths—chests of rich apparel, bound with cords, and made of cedar—thou wast replenished, and made very glorious."

GREELEY, Colo., May 29, 1876.

*Editor Primitive Christian:*

From present indications the Indians on the frontier are going to be troublesome during the present season. The Black Hills region of country is in the bounds of the Indian reservation. After the failure of the Government to negotiate for the Black Hills country it seems there were no attempts on the part of the General Government to keep the whites from going in and trespassing on Indian territory. The result is the Indians have commenced a general warfare.—The Black Hills excitement has caused hundreds and thousands of gold seekers to rush into this Indian country, and the result is, the Indians are murdering numbers of them. It is about two hundred miles from here to the Black Hills, but within half that distance the hostile Indians are massacring the whites who are aiming to pass in and out. Quite recently a whole family from Pennsylvania, by the name of Metz, with several others in the party, were all killed and scalped.—Another party of over thirty, including four women were killed, and almost daily we can hear of persons being killed by the Indians. It is singular that persons will for the sake of gold risk their lives. Both old and young thus rush into danger. A few days ago an old man about seventy years of age was brought to Cheyenne, about 50 miles north of here, for burial, whose entire scalp had been taken off.—The Government is enlisting men and horses for an active campaign against the

Indians. As to the Black Hills excitement, there are still a great many going there, and quite a number are coming back disgusted, and say it is all a humbug about the richness of the mines, &c.

So far the farmers with few exceptions have resisted the threatened danger from the grasshoppers, and the prospects are good for a large crop this season. As soon as the grasshoppers can fly it is expected they will all leave here, as that is their custom. All nature has put on the verdant garb of spring, and spring birds are happy and free, judging from their gushing songs of melody. Oh, may we all feel the influencing power of God's love in our hearts that we might continually praise his holy name.

A week ago we had the heaviest rain known here for twelve years. 6 3/4 inches of rain fell in 24 hours' time. The rivers got very high in many places, overflowing their banks and adjacent bottoms. Considerable damage was done to bridges, railroads, &c. While it rained here it snowed in the mountains, and the last few days being very warm, the melting snow has put the waters up higher than they were a week ago. Crops are promising. J. S. FLORY.

#### Announcements.

We, the brethren of the Berlin congregation, intend to hold a communion meeting on the 2nd of July, commencing at 9 o'clock. A general invitation is extended.

Berlin, Pa.

A communion meeting will be held on the 28th day of June, at Brother Jacob Lint's, three miles north-west of Bourbon, Marshall county, Ind. A hearty invitation is given to all that desire to be with us. DARLON HALL.

Please announce in the PRIMITIVE CHRISTIAN that the Ashland church expect to hold a communion meeting on June 15th, 1876, at the house of sister Witmer, 4 1/2 miles south-east of Ashland, meeting to commence at 10 o'clock.—Those coming on the Broadgauge railroad will stop off at Ashland, where conveyance will be furnished if informed in time, by the undersigned.

D. M. WORKMAN.

Ashland, Ohio.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Cherry Grove congregation, Carroll county, Ill., MARY ETNA, daughter of Bro. Samuel and Sister—Peck, aged one year seven months and 15 days. "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."—*Jesus.* May our beloved brother and sister find great comfort in the words of Jesus.

M. M. E.

TOBIAS SPEICHER died on the 26th of May, very suddenly, aged 72 years eight months and 26 days. His sickness was very short—not more than an hour. Funeral services by Rev. Follenberger, to a very large concourse of people. JONATHAN KIMMEL.

In the Big Grove congregation, Tama Co., Iowa, May 20th, 1876, of brain fever, lit le JOHNNY, son of Bro. Wm. and Sister Elizabeth Aschenbrenner, aged three years six months and five days. Funeral discourse by Eld. Forney, from the words, "Suffer little

children to come unto me," &c. Boded on earth to bloom in heaven.  
 Gso. W. THOMAS.  
 (Broderbote please copy.)

In the little Swatara church in Lebanon county, Pa., on the morning of May 7th, our much-loved sister and mother, CATHERINE, wife of Brother David Kline (her maiden name was Reno), aged 66 years 3 months and four days. Disease, dropsy and heart disease, with which she was afflicted for several years. Nearly two years ago she became very much emaciated, so that she thought her time had come. She then called for the elders and was anointed, according to the apostle's command. From that time her health seemed to improve, so much so that she was able to walk about the house, until on the morning of the above-named date, when she suddenly dropped dead while in the act of washing breakfast dishes. She leaves a sorrowing husband and six children, who all belong to the church, and are all married except one. She lived a pious and Christian life, loved by all who knew her, and we hope to meet her on the blissful shore of immortality. Funeral sermon by Abraham Poutz, assisted by Jacob Moyer.  
 D. R. KLINE.  
 (Broderbote please copy in German.)

"A Drop of Joy in Every Word."

FLEMINGTON, Hunterdon Co.,  
 N. J., June 26, 1874.

Dr. R. V. PIERCE, Buffalo, N. Y.:

Dear Sir—It is with a happy heart that I pen these lines to acknowledge that you and your Golden Medical Discovery and Purgative Pellets are blessings to the world. These medicines cannot be too highly praised, for they have almost brought me out of the grave. Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your Golden Medical Discovery and Purgative Pellets, and have taken six bottles, and to-day I am in good health, all those ugly ulcers having healed and left my skin in a natural and healthy condition. I thought at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write. God's blessing rest on you and your wonderful medicines is the prayer of  
 Yours truly,  
 JAMES O. BELLS.

When a medicine will promptly cure such terrible eating ulcers, and free the blood of the virulent poison causing them, who can longer doubt its wonderful virtues? Dr. Pierce, however, does not wish to place his Golden Medical Discovery in the catalogue of quack patent nostrums by recommending it to cure every disease; nor does he so recommend it.—But what he does claim is this, that there is but one form of blood disease that it will not cure, and that disease is cancer. He does not recommend his Discovery for that disease, yet he knows it to be the most searching blood cleanser yet discovered, and that it will free the blood and system of all other known blood poisons, be they animal, vegetable, or mineral. The Golden Medical Discovery is warranted by him to cure the worst forms of skin diseases, as all forms of Blotches, Pimples, and Eruptions, also all glandular swellings, and the worst form of scrofulous and ulcerated Sores of the Neck, Legs, or other parts, and all Scrofulous Diseases of the Bones, as White Swelling, Fever Sores, Hip Joint and Spinal Diseases, all of which belong to scrofulous diseases.

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The very best out of seven varieties. From now until the 20th of June, I will offer plants at the following reduced rates in lots of not less than 1,000: Per 1,000, \$2 50; or 5,000 for \$12 00. I can also furnish TOMATO PLANTS at 50c. per 100. Two varieties started 1st of April—the best two in cultivation. Plants packed to go any distance within 500 miles in perfect safety. Brethren, form clubs at once and send in your orders, and give me a trial. Send money with order in registered letter to the address of  
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Please state by what route you want plants shipped. 23-ta

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LONDON HAIR COLOR RESTORER.

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Read this Home Certificate, testified to by Edward B. Garrigues, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great

value of the 'London Hair Color Restorer,' which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigues, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

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 E. D. GARRIGUES,  
 Druggist, cor. Tenth and Coates, Phila.

BOSTON TESTIMONY.

July 22d, 1871.—Dr. Scygne & Son: Last winter, while in Trenton, N. J., I procured six bottles of London Hair Color Restorer, which I like very much, in fact better than anything I have used in the last nine years. If you please, send me one dozen bottles C. O. D., care of W. S. Fogler & Son, druggists, No. 723 Tremont street, Boston.

Respectfully yours,  
 ADA BAKER,  
 No. 59 Rutland Square.

"London Hair Color Restorer and Dressing" has completely restored my hair to its original color and youthful beauty, and caused a rapid and luxuriant growth.

MRS. ANNIE MORRIS,  
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Dr. Dalton of Philadelphia, says of it: The London Hair Color Restorer is used very extensively among my patients and friends, as well as by myself. I therefore speak from experience.

75 CENTS PER BOTTLE. SIX BOTTLES \$4.

If not sold by your druggist or storekeeper, we will forward by express, to any address, on receipt of price.

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Refer to Editor *Primitive Christian*.

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## The Primitive Christian.

is published every Tuesday at \$1.60 a year, postage included.

This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

Subscriptions may begin at any time. For further particulars send for a specimen number. Address,  
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Meyersdale, Somerset Co., Pa.

# Primitive Christian.

BY JAMES QUINTER.

"Earnestly Contend for the Faith which was once delivered to the Saints."

At \$1.60 Per Annum.

VOL. I.

MEYERSDALE, PA., TUESDAY JUNE 20, 1876.

No. 25.

## THE STAY UNSEEN.

BY CHARLOTTE ELLIOTT.

O Holy Father, Friend unseen!  
Since on thine arm thou bidst me lean,  
Help me throughout life's varying scene,  
By faith to cling to thee.

Blest with the fellowship divine,  
Take what thou wilt, I'll ne'er repine,  
E'en as the branches to the vine,  
My soul would cling to thee.

Far from her home, fatigued, oppressed,  
Here she has found a place of rest;  
An exile still, yet not uoblest,  
While she can cling to thee.

Oh! when I seem to tread alone  
Some barren waste with thorns o'ergrown,  
Thy voice of love in gentlest tone,  
Whispers: "Still cling to me."

Though faith and hope may long be tried,  
I ask not, need not, aught beside,  
How safe, how calm, how satisfied,  
The souls that cling to thee!

Blest is my lot, whate'er befall;  
What can disturb me, who appall,  
While, as my strength, my rock, my all,  
Father, I cling to thee?

—Christian.

## For the PRIMITIVE CHRISTIAN. Self-deception.

BY C. H. BALSBAUGH.

There is nothing more lamentable than the incapacity which sin has wrought in the soul. Misapprehension and perversion of Divine Truth, are as natural under the blighting effects of apostasy, as for a jaundiced eye to give the brain false impressions of color. The sense of right and wrong remains, but the power of distinction is broken. The vilest, most callous wretch on earth has the sense of obligation, however feeble and restricted, and cannot violate it without such a degree of compunction as his callousity allows. But the thing itself to which his conscientiousness relates, may be an abomination in the sight of God. Moloch must have his human sacrifices, maternal hearts must be wrung and lacerated, maternal arms and bosoms emptied of their living jewels, to satisfy the sense of obligation. The monsters of so-called sacred rivers must fill their greedy jaws with new-born babes, and slake their thirst with the blood of innocence, so that the souls of deluded mothers may find rest. Self-inflic-

tions of the most revolting character, such as lying in a state of nudity on a bed of spikes for many years, till the body assumes the insensibility of sole leather, are all so many testimonies to the native sense of right. Such is the power of sin to daiken the understanding, and such the power of conscience under sin to make darkness darker, and sin more sinful, by its overpowering mandates to do right, and its intolerable menaces against wrong.

As regards delusion in spiritual matters, Christendom is not a whit behind heathendom. Self love and the blinding power of sin tend to the misconception of an objective no less than a subjective revelation. The jaundiced soul discolors the Bible as fatally, as it does the prism of nature. The forms of self deception are legion. Devils are transformed into angels of light, and "birds, four-footed, and creeping things" are exalted into objects of adoration; gowns, stoles, candles, and waters are invested with the sacredness of Divine institutions. How many bow down to stones, toads, serpents, and monkeys. How many sit on thousand dollar cushions and receive their ministry from twenty thousand dollar pulpits, weep their emotions into forty dollar napkins, sip the eucharist from ornate silver chalices, and eat the consecrated water from silver charger, and in the sultry season revel in the luxuries of a mammoth fan that costs fifty thousand dollars. Surely this look likes being in a first class train to the Celestial City—something analogous to the Pullman sleeping car. All these are woful misconceptions of the Cross.

The same accursed alchemy that converts reptiles and insects into deities, also turns baptism into sprinkling, the Lord's Supper into a noon-day morsel, feet-washing into a common, unfilthing abitation, the holy kiss into a natural, unsacred salutation, the prayer covering into curls and puffs, braids and beads, self denial into meanness of spirit, humility into ermine, silk and broad-cloth, ribbons and flounces, and all the God insulting paraphernalia of lust. And all this with a good conscience. The sense of right is fully met, but not the right. The feeling of obligation is satisfied, while that which is really obligatory is "not touched with one of their fingers."

The inclinations warp the judgment, and this the faith, and faith the conscience, and this the conduct, and sin the whole, so that avowedly in the name of Jesus people can "be partakers of the table of devils," and "drink the cup of devils." With how many does religion to-day mean Moodyism and Sankeyism. Are you a Lutheran, or Calvinist? would be answered affirmatively not only without hesitation, but with evident pride in bearing the names of the great reformers. While the question, are you a Christian? would be met with a faltering, confused, guilt faced, *I hope so*. Eloquence unsurpassed, and enthusiasm like the billows of the Ocean, and convictions of right strong and immovable as the Rocky Mountains, are found abundantly on the side of wrong. Our great pulpit orators fascinate the multitudes as by some upper-world magnet, and fill their conversion registers with the names of tens of thousands who announce themselves as disciples of Emmanuel, while both pulpit and pen are leagued in a crusade against the ordinances of Jesus Christ, as fierce and relentless as that of priest and scribe and pharisee against Jesus Himself. The Pastor of the Brooklyn Tabernacle, who has the reputation of being the great "son of thunder" of the present age, who seems to have in his nature all the fire and terror of Sinai, all the pathos of Calvary, and all the bloom and poetry of Carmel, would no more stoop to wash the feet of his parishioners, or enjoin them to do so to one another, than a Jew would offer swine's flesh on the brazen altar, or carry the blood of the wild "boar of the wood" into the Holy of Holies. Ps. 80: 13. And yet this man is counted, and counts himself, as a model minister of the Gospel, and a tip-top modern Christian. What bold claims of celestial citizenship people can make in connection with puerile objections to, and irreverent language of, the institutions of grace, we may learn, for instance, from Brother Miller's opponents in the discussion of feet-washing. Any man who attempts to rebut John 13: 12—16, by saying that he too washes feet when they are dirty, ejects as big a mouthful of disgusting spittle into the face of Jesus as ever came from the throat of Roman soldier, or Jewish blasphemers. And



this not from a professed enemy, but one who claims to be a commissioned ambassador of the Majesty on high! To crown the Lord of Glory with thorns, scourge Him naked back with thongs, smite Him on his cheeks, and spit in his face, when He was on trial before an unholy and hostile tribunal, was cruel, enough; but where shall we find language that concentrates the meanness and bitter mockery of those who re-enact these indignities, and hawk up their foulest and most rancorous phlegm, and send it with a relish into the calm, loving countenance of the Godman in the perversion and rejection of his solemn and glorious ordinances, and at the same time call Him Lord, Lord, and usurp the most significant titles of meek, self-renouncing, and obedient worshippers! These are the glaring, unmistakable insignia of "the Mother of Harlots." Such errors spring from her prolific matrix, and are suckled at her breasts.

How to live so as to be a holy offset to such deflection and idolatry, and to gainsay such unchristian christianity, is a question which may well come home with overwhelming power to the hearts of us all. "Keeping the ordinances as they were delivered unto us," what vigilance, what prayerfulness, what searching of heart and Scripture, what self abasing prostration before the Cross is required, in order to be what the ordinances signify. If non baptism is a "rejection of the counsel of God," and the omission of feet-washing an excision of the benefits of the atonement, "what shall the end be of them" whose feet are clean and their conscience defiled, whose "bodies are washed with pure water," and their souls dripping with the mire of the world, and their hearts bursting with greed for mammon? Law means righteousness, and deviation means penalty. If the iota of the letter will not suffer obliteration, how much less may its spirit be infringed. We may as safely cast ourselves with impunity from the pinnacle of the temple, as to tamper with the law of God in "the least commandment." To be wide awake at market, and wriggle for higher prices when they are already exorbitant, and be as dull and lifeless as a mummy at prayer-meeting; to be as smart as Barnum in turning a penny in favor of our purse, and as slow and deaf as Dives in "considering the poor," or contributing to the treasury of the Lord, is a large-lettered placard that our baptism is unbaptism, and our feet washed to fouler stains, and our communion a horrible Deicide. Self deception is a slimy serpent that noiselessly winds its fatal

length into the soul, and "hardens the heart through the deceitfulness of sin." Blessed is he who knows himself in Christ Jesus. Blessed are they whose sense of right is so intense, and their perception of right so acute, that with unflinching firmness they can set their feet in the bloody footprints of Gethsemane, and present body, soul, and spirit a living sacrifice unto God.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

### Be Followers of Christ.

BY JAMES WIRT.

The first disciples followed Christ in his walk amongst the children of men. They left their homes and occupations, and were willing to forsake all and follow him. But in the present age we are to follow our Lord and Master by imitating his examples, and by obeying his commands. He was obedient to his heavenly Father, and in all things entirely subject to his will. If we have the spirit of Christ, it will enable us to exemplify his life and divine character, and also in perfecting holiness in the fear of God. He is our exemplar in all things that pertain to our acceptance by him when he comes again to collect his jewels, the precious ones of earth.

He set us a bright example of humility. He was in possession of the glories of heaven, and was the only begotten Son of the Father; yet he made himself of no reputation, but took upon himself the form of a servant, humbled himself and became obedient in all things, even to be willing to offer up his life upon the cross! and now God has highly exalted him, and has given him a name which is above every name. "He that humbleth himself shall be exalted." Humility now and exaltation afterwards, is promised upon faithful obedience. Pride and vanity are at variance with the elements of Christian character.

His devotedness in the work, in which he was engaged in seeking to save that which was lost, is a worthy example to all those who are called to act as ambassadors for Christ. The work of the ministry is a good work, and great responsibilities are resting upon all evangelists. The apostle Paul intimates that there would be woe upon him had he not preached the gospel but something else besides the word. He instructs believers to be-followers of him, even as he was of Christ, and to follow no man farther than he follows Christ; also that we are to be subject to the higher powers, in rendering tribute to whom trib-

ute is due. We should, as loyal citizens, willingly comply with the requisitions of the civil law in everything that does not require us to violate Christian principles. Obedience to the commands of Christ is imperative upon all his followers.

First faith in God, believing that he exists and is a rewarder of all them that diligently seek him.

Repentance from dead works, or a godly sorrow for sin, which worketh a repentance not to be repented of, is required of every child of God.

Baptism for the remission of sins, is the initiatory rite into the church militant here on earth, by which believers are admitted into the association of saints in this life, and afterwards to an admission into the mansions prepared for them in heaven.

In order to obey from the heart that form of doctrine once delivered to the saints, it is necessary to appreciate the advantages enjoyed by those who are heirs of the promise of the glories of heaven. By obeying the truth as it is in Jesus, it may be said of us, "These are they which follow the Lamb whithersoever he goeth."

Virden, Ill.

For the PRIMITIVE CHRISTIAN.

### Formality and Hypocrisy Versus True Religion.

BY H. P. BRINKWORTH.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." *Matth. 7: 21.*

These are the words of Jesus, and are a part of that memorable sermon on the mount, when multitudes had collected to hear him. He plainly brings to their minds the reality of an eternal world; also, that there are two distinct, different and opposite states in that eternal world; and he would fain impress upon their minds that there is a danger of being deceived—that there may be many amongst them professing to be his followers, who would have the form of religion, but deny the power thereof. "The kingdom of God is not in word, but in power." *1 Cor. 4: 20.* And again, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." *1 Thess. 1: 5.* And Paul says in *1 Cor. 2: 4*, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and in power."

It becomes us, as those who have made a profession, to examine ourselves, and see whether we are in the faith or not. The characters of both saint and sinner are plainly

and clearly set forth in the word of God; it is our duty, then, to lay self aside while we enter into an examination of our walk as Christians, followers of the meek and lowly Jesus. Let us take with us the *Word* by which we must be judged, and prayerfully proceed to detect the leaven ere it leaven the whole lump and we are rocked to sleep in the cradle of carnal security, to awake afterward to find ourselves beyond the shores of time and before the tribunal bar of a *Just God*.

We see, by the text, that it is not a certain sign of grace for men to pray; for these people referred to by our Lord, seem to have been in earnest, crying, "Lord, Lord." Still they shall not enter, and why not? They have not obeyed "the will of my Father which is in heaven." Disobedience on their part in fulfilling God's law, shuts them out of heaven and shuts them up in hell.

Professing Christian, examine thyself; not merely obeying the ordinances of God's house, complying with baptism, or attending the communion, or washing the saints' feet, will save thee. Ah, no! there must be something deeper than all these. These are the outward forms, but let us look a little closer. The heart of man is deceitful above all things. "Be not deceived, God is not mocked." "Search me, O God, and know my heart; try me, and know my thoughts; and see whether there be any way of wickedness in me, and lead me in the *Way Everlasting*."

You must have a heart humbled in the sight of God because of your sins and iniquities; a deep conviction of your guilt and your unworthiness as one that has rejected the offers of salvation and mercy; a view of the Savior as the only way of salvation; and that faith in him which purifies the heart and leads you to love him supremely and to obey him in all things, to follow him whithersoever he goes; that love that shall enable you to do "the will of my Father which is in heaven."

It seems that some went further than praying; they prophesied in his name, and did many wonderful works. They offer this as a plea to gain an entrance, but hear the Judge again: "*Then will I profess unto them, Depart from me; I never knew you, ye workers of iniquity.*" Awful sentence! Yet how true.

Dear reader, have you ever thought that there is danger of being deceived. I entreat of you to examine your title, and see if it be clear to mansions in the skies. "How shall we escape, if we neglect so great salvation?" Worldling,

your state will be no better than the hypocrite, if you treat the Saviour as unworthy of your notice; for while he counterfeits religion you despise or neglect it. How, then, can you expect but that your portion will be with hypocrites and unbelievers, and to be turned into hell, with all those who forget God? God willeth not the death of a sinner, but that all should turn unto him and live. Then "Turn ye, turn ye, why will ye die?"

The mighty God will not despise  
The contrite heart for sacrifice;  
The deep-fetched sigh, the secret groan,  
Rises accepted to the throne.

And now let us, who long have been  
The wretched slaves of hell and sin,  
Repent—made wiser by the rod—  
Come to ourselves—and then to God.

#### Praise God.

Do not restrain the flow of young, grateful spirits. You were ice-bound some time ago; now your heart is thawed, let the stream gush forth according to the Master's word, for hath he not said out of the midst of thee shall flow rivers of living water? Praise thy God with all thy heart. When thou liest awake in the night and thy soul is happy within thee, offer thy Lord "songs to the night." Praise him when thou goest to thy labor. Worldly men have their songs, why should not the Christian sing the songs of Zion? Praise him in thy silence, with thy heart's music. Let your soul talk sweetly to him with gratitude and love. Speak well of his name to others. We are sometimes slow to utter the goodness of the Lord, but very seldom slow to reveal our troubles. Our griefs we pour into our fellow-creatures' ear all too readily—amend this, and be eager to tell out our joys. A minister calling once upon an aged woman she began to tell him about her rheumatism and her poverty, and as he had heard that story perhaps twenty times before, he said: "My dear sister, every time I call, you tell me of your troubles, and I have no objection to hear about them, for I sympathize with you; but could you not for once tell me of your mercies?" She thanked him for reminding her of that unstrung string of her harp; and may not I remind some of you to dwell more frequently on the Lord's goodness to you? Let men know that the people of God are happy people. Constrain them to inquire what it is that makes you so glad, so calm, so patient. Compel them to desire to know Christ, if for no other reason than this, that their faces may shine with the same cheerfulness that lights up yours. I know I am bringing before you a hard duty for wintry seasons, but when the voice of the turtle is heard it will be easy for you—nay natural. You have lain among the pots, but now that you have the wings of the dove, covered with

silver, and your wings with yellow gold, mount, mount, mount, and as your spirit mounts, become like the lark which sings as it rises, and is heard where it is not seen, still pouring down a flood of song from the invisible into which it has ascended. Live near to God, but let your communion with the sons of men be cheerful and joyous. Compel them to hear your praises. This is the duty of this present season and if you neglect it, the voice of the turtle may not be heard in your land any longer, and you may have to sigh, and pine, and cry for the Lord to return.

Oh sing unto the glittering glorious King!  
Oh praise his name, let every living thing.  
Let heart and voice like bells of silver ring,  
The comfort that this day doth bring.

I would to God that this subject were the property of you all. Even in the most select congregations there are some who have no interest in Christian peace and love, and one's heart is grieved to think of that. No joyous voice can reign in hearts where Jesus is not trusted, where sin reigns, where spiritual death binds all the powers in iron bands. May you be led to feel your sad estate. May the rain of repentance fall, and then may the birds of faith and hope begin to sing; for then, and then only, will you understand the inward serenity of the people of God.—*Spurgeon*.

#### The Slipshod Way.

Churches that permit their financial matters to become involved are preparing for themselves a variety of misfortunes. First of all, they will fail to pay current expenses, and then likely have trouble with their creditors, while bringing reproach upon the name of religion. After this, they will fail to make necessary repairs and improvements, and the result must be an appearance of dilapidation and thriftlessness utterly discouraging and demoralizing. The habit once formed of conducting the finances of a church in a slipshod way, and there is no telling what will be the unfortunate end—it may be the very destruction of the congregation. Good teaching, diligent pastoral teaching, and every form of conscientious effort is unavailing, if people will be persistently careless in collecting money and settling bills. Many a pastor has more wear from the worry thus caused than from all his labors, and many a soul is lost through the bungling management by church officials of dollars and cents. Let every man see that he pays up promptly and squarely, so that he may not be tempted to take part in the mutiny that is almost sure to grow out of undisturbed delinquencies.—*Amboy Gazette*.



For the PRIMITIVE CHRISTIAN.

## RANDOM THOUGHTS.

BY JAMES Y. HECKLER.

While the Lord is building Zion  
And establishing his throne,  
Every stone should be a temple,  
And the temple every stone,  
Now the heralds on the mountains  
Publish peace, good-will to men,  
For the Lord has offered pardon  
To restore us all again.

I must sing to you, my brethren,  
Sing to you a song of love,  
Tell you of that loving Savior,  
Who forsook the courts above,  
And came down to our assistance,  
Gave us mandates to obey,  
And in all he gave example,  
Him to follow in the way.

There he sat in brightest glory,  
Sat between the cherubim,  
Made to be of higher order  
Than the shining seraphim.  
From his holy habitation,  
He looks down on fallen man,  
And in his eternal council,  
Laid the great salvation plan.

Long it took to get things ready,  
But the shadows went before,  
Till he came and brought the substance,  
And revealed an open door.  
Now the door of heaven is open,  
With an Intercessor there,  
Who is pleading for our failings,  
And accepting earnest prayer.

When I saw the yearly synod,  
Saw the thousand brethren there,  
Saw the harmony and order,  
Heard the very earnest prayer,—  
Oh! I thought, what patient labor,  
What untiring toil and care!  
For the welfare of thy Zion,  
Lord thy servants all prepare.

Oh, that all were meek and lowly!  
All were wishing others well:  
None to speak a word of evil,  
None a wilful fault to tell,  
None to grudge and none to covet,  
None to claim what is not his,  
None to do or deal unjustly,  
— All to live in love and peace:

Then this world would be an Eden,  
And the church a holy place,  
Needing no such yearly council,  
As is usually the case.  
But the world is full of evil,  
And the church is still impure,  
For they will not all be faithful  
Their salvation to insure.

When you feel to jump with David  
O'er the walls in happiness,  
Then be watchful lest the tempter  
Overturn your cup of peace.  
When you fall into temptation,  
Plead with God in your distress:  
Better sit in dust and ashes,  
Than to boast of righteousness.

Harleysville, Pa.

## On Revivals.

[The following sermon on Revivals, was delivered by G. Nelson, a minister of the M. E. church, in New Church chapel, Indianapolis, and was published in the *Christian Record* by J. M. Mathes. It was copied and sent for publication in the PRIMITIVE CHRISTIAN, by J. E. Bryant, of Carleton, Neb. We have read it, and will give it to our readers in the hope that it may accomplish some good. B.]

"From that time Jesus began to say: Repent, for the kingdom of heaven is at hand.—Matth. iv. 17. The word here rendered "repent" means to change or amend the life, and the marginal rendering (Matth. iii. 8) more correctly renders, "Bring forth fruits answerable to amendment of life." And this marks the preaching of the Lord and of all his disciples and true ministers, as really what it is called, a "preaching of righteousness" and an actual means of the Lord's "blessing us by turning every one of us away from his iniquities."

The popular idea of these words obscures all their practical power by the supposition that repentance is an emotional rather than a practical work; that it is a work done, not in "ceasing to do evil, learning to do well," at the counter, at the anvil, at the plow, at the bar, in the pulpit, but in a moment's passive emotion on the mourner's bench. There is a word in the original that has an emotional element in it—an element of remorse, the Judas style of repentance. But the word used here, and in all parallel cases, has no such reference. It requires this change of principle to change the practice. A sensation is not a principle, but only a floodtide, whose ebbing leaves the soul stranded where it was. Every one knows that men are every day wrought upon by the professional revivalist's skillful manipulations of their feelings till they are brought down to the depths of sorrowfulness, then up to the heights of rapture, only to come back to the dead level of their unexcited state, without a single change of principle or practice. But a change of principle, which can be truly effected only under the calmest and most rational and deliberate purpose, will affect the practice. The true conviction is a conviction of the truth, and that not in the sensibilities, but in the understanding. It is a conviction that the Lord is the only Savior, and that his commands are the only true and right things to be done, and all else ought to be shunned as sin. And when it is practically carried

out it brings the repentance, that is, the amendment of life. John the Baptist, as the model preacher, showed how this is practically to be done, in his instructions to the people that flocked to his "Baptism of amendment of life."—Luke third chapter. He made it a much more practical matter than the modern momentary and sensational affair that so often usurps its place. The true repentance that involves amendment of life must go on, day by day, as the amendment of life goes on—on till the life is amended. What can only be done by living, cannot be compressed into one immense throop of feeling, and all be done, all be over, as is expected by the popular plan of getting religion all in a lump, for once and forever. Of course it is impossible that the summary process of the revival plan can involve the actual amendment of life, the actual resistance of its evils till they are suppressed, and the actual choice and practice of goodness from the Lord till it is acquired, as the actual amendment of life must involve, for evidently no actual work is done or is contemplated in the popular process. It depends not on practice, but the theory of the matter—that is, not on an actual knowing and shunning of evils as sins, as they come up to be known and resisted in real life, but a sort of wholesale dispatching of them under a sensation of guiltiness; and that that guiltiness is cancelled on the ledger of heaven by substitution. This is the chief mistake in the popular plan. It leads men to trust in a substituted instead of a real religious work; to put a summary emotional substitute in place of the perpetual practical life itself "doing justly, loving mercy, walking humbly." It encourages men to think that if they go through the prescribed emotional exercise and get a substitutional washing from the guilt of sin, they are saved from the sin itself—they are pure and saved from hell and made fit for heaven, all by feeling instead of living. They are in fact not saved from hell and made heavenly, as they expected to be, as their subsequent experience in fighting against its power in themselves and vain efforts to obtain the hoped for heavenliness clearly prove. If they were really saved from hell they would not find its life so strong in them that if resisted at all, it must be done by a perpetual life-battle. If they were really transformed to a state of heavenliness, they would not find themselves so far from its reality, and so unable to attain it by the best efforts of their life.

There would be less of fiction in

this, and the fiction would be less harmful, if no more was claimed for it than there could possibly be in it; that is, nothing but a simple start in the right direction.

A conversion, turning around, it may be a regeneration; a re-birth into the heavenly life it cannot possibly be. One may take a step and reverse the direction in which he is going, but he cannot thus do the going all the way from hell to heaven. Between these two states "there is a great gulf fixed," and not one step, but the daily work of life can span the gulf. It is a long way from the love of self to the love of the Lord; from the love of the world to the love of the neighbor.

Life's changes are not lightning shocks, but regular progressive processes. They do not very well accord with the idea of instantaneous regeneration. We would not expect an invalid to recover his health instantaneously. It is the same physically or spiritually. No birth is accomplished except as the result of a growth. The heavenly is no exception. Ignorance is not flashed out and wisdom flashed into any mind instantaneously. Neither is goodness in the heart. Conversion is not regeneration any more than the crisis in disease is recovery; than the germination of life is birth, than the first glimpse of truth, is wisdom. And what is more, the sensational work of a common revival is often not even conversion, nothing, indeed, at all, but an excited feeling, which passes away without leaving a trace behind. It is a most unfortunate and disastrous mistake that has led to the so general impression that the only way to get religion is through this prescribed state of emotional excitement; that one cannot begin the Christian life except by being broken on the revival wheel; that this is the only hope of heaven.

Multitudes who, if taught the truth, would without delay make a quiet, rational and well-advised beginning of a better life; it deters from ever making an attempt till a professional revivalist comes around, and they go through the prescribed "experience" to come out after all, perhaps, only with the delusion that sins are washed away that never have been even once seen, much less resisted; that to feel very sorrowfully, and then very shoutingly, is the whole of the work of putting away sin and receiving heavenliness that fits the soul for heaven.

This is discovered to be the delusion that it is by so many of the unfortunate victims of the popular revival machinery, who learn to their disgust and discouragement,

as soon as the excitement is over, that instead of being the whole work, it has been nothing at all to them.

This wholesale way of balancing sin accounts, never disposed of an actual sin in the world. It all can never make a worldly man less worldly, as he is unconscious that he is worldly, and that worldliness is a sin. Otherwise, why does it breed so many of exactly this kind of Christians, that are in particular very worldly or grasping, or dishonest, or hard-hearted, or passionate, and yet have never known and shunned these evils once, perhaps, in all their lives, but trusting in this wholesale disposition of their general sinfulness, have gone most confidently and shoutingly down to their deaths?

Their particular evils of actual life get no recognition, no resistance. They never dream of its necessity. Under the washing they have had, what need? Such men never perform an actual work of repentance, nor have an actual sin washed away in all their life, and the delusion that they do is most deadly, and the idea that fosters it, the most fearful mistake in all the world. Its effect is hardening in the extreme.

An example in our own city: A girl had been in the habit of telling untruths; was, in fact, famous for it. She went through a popular revival, and experienced the popular substitutional religion. Reminded of her fault one day, she said: "O, that is nothing any more; it is all washed away in Jesus' blood." A fact that no one could see but herself. All that this fearful delusion had done for her was to make it nearly impossible ever more to convince her of the necessity of actual repentance and amendment of life in regard to this particular evil, since a general dispatch had been made of all. The only true and safe religion is one that teaches that no other repentance is of any avail but that of each individual actual sin as it comes up in the daily life; or that no other will give remission or as the word means, sending away—removal—of sins. Remission of sins, like repentance, is not fiction, but a fact.

Sins are not remitted, removed, while they are still in the life, while their power is still unbroken and their practice unrestrained, and the falsity that says they are, is deep-dyed—dyed almost too often in the blood of souls encouraged to think themselves washed and saved, while in reality not a reigning evil has been known or shunned, or ever will be, under the delusion that is deceiving them.

These are not imaginary cases,

but real and common ones, and perpetually fostered by the false idea that underlies the whole present revival system. It all is an evil, and demands abatement. And it will be abated as men are taught the truth that the right and sure and effectual way to get religion is to begin and live it, calmly, rationally, intelligently, faithfully in the daily life. Any one can begin it who can think simply, "This and this is wrong—a sin against the Lord. This and this is right, and from the Lord. He is my help, I will shun this; I will do this." And then after the thought shall have been repeated till it grows to purpose, purpose to practice, practice to love, then the work is done, then hell is escaped and heaven attained.

Experiencing religion is living it; living it is doing it; doing it is possessing it, and in the end, the heavenliness it brings.

When the church comes to teach these truths it will have a perpetual revival that is a fact, not a fiction, that will save men and not delude them.

Carleton, Neb.

For The PRIMITIVE CHRISTIAN.

### The Popular Drift.

By C. F. DETWEILER.

"For the bed is shorter than a man can stretch himself on it; and the covering is narrower than he can wrap himself in it."—ISA. 28: 20.

In all the present religious stir it appears doubtful whether true devotion and genuine faith are on the increase. God knows. One of the evidences of man's tendency to digress, from the great centre of TRUTH in every degree of culture and learning is the disposition of continually revolutionizing in the Christian world, while the plain and simple gospel is, as he who gave it, the same yesterday, to-day and forever. Implicit faith and fervent love are the only centripetal forces of religion. It is a fixed fact that learning, in the absence of these, is incapable of any better momentum than that of a "wandering star."

"The student in search of finite knowledge may realize and read in every department of nature that there is a God; but all the literary *Clumps Elysees* that man has ever trod do not give any more definite revelations of the Divine Being than did the Seminaries of the ancient Athenians, who made confession of their ignorance by the superscription upon the image of their devotions—"To the UNKNOWN GOD." All that can be realized beyond this must be addressed to the heart; and therefore "The world in its wisdom knew not God;" and if we look at the general drift of mankind in this enlightened age, it is but justice to the truth of God to confess that the world in its wisdom knows not God to-day.

Some so called evangelists, representing a class of people who do not claim identity with any religious denomination, have been quite enthusiastic in these



parts, and created considerable sensation. But while they advocate some sober truth, much of their doctrine seems, according to my weak judgment, like "profane and vain babblings, and oppositions of science falsely so-called, which some professing, have erred concerning the faith."

Among the prominent features of this doctrine are human depravity, salvation by faith without works, open communion and anti-sectarianism (so-called). They consider all formal ordinances and observances non-essential (except the sacrament, which they observe every Sabbath day), and baptism optional. They depict the depravity of man in his lost condition with excellency of speech, but when they would come to the point of what is to be done about it, their voice sounds like "the voice of strangers."—John x. 5. To understand their position on the doctrine of being saved without works, we must bear in mind that they claim that a man is saved as soon as he believes and accepts Christ, *before he can do any works*, that we have not, nor can have, anything to do in the way of obtaining salvation, that the conditions are complied with, that "EVERYTHING IS DONE;" another has done it—one who went into the whole question of sin and guilt, and met it all.

It would be a weariness to the reader to cite all the Scripture that refutes the doctrine of being saved literally at the outset, but we will notice a little of the way in which Paul treats the subject in his epistle to the Corinthians (1 Cor. ix. 24), where he makes his illustration by allusion to the Olympian games. In these games no one was to obtain the prize until the race was ended, and Paul, applying it to the church said, "So run, that ye may obtain"—not, "run because ye have obtained"—and in the last verse he undeniably implies the possibility of not obtaining, when he says, "But I keep under my body, and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway."

On another occasion he admonished the Philippians to work out their own salvation with fear and trembling. Now it would be quite an anomaly to work out what we have got,—as the *Evangelist* has it (Jan. No., page 8),—the fear and trembling are absolutely inseparable from the possibility of not getting it. To save a man and then set him to working it out, to give him the prize and then start him to running, would indeed relieve us of responsibility, which would seem very desirable to a pleasure-seeking Christendom. After being perfectly safe, having obtained the prize *never to lose it*, we could run awhile and then afford to sit down and rest. If the day grew hot in our field of labor, we could go to the shade, resting assured that everything essential is done! But the facts of eternal truth are quite otherwise. My brethren, salvation does not mean temptation, sin, shame, oppression, sickness, affliction, reproach and toil. It means happiness and rest. "There remaineth therefore a rest for the people of God." We are not saved in the beginning of our journey, but "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Heb. iii. 14. And Paul further says "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iv. 1. The

*Evangelist* further reasons upon our inability to do anything in this wise: "Do you say, I think there is something I can do—I can seek?" God says, "None seek after him." Do you say, "I can love God?" Christ told the most religious people in the world, "I know you that ye have not the love of God in you." No; the heart is utterly corrupt, the conduct altogether selfish, and contrary to God, and I may add the whole nature is incorrigible. What can you do, then? NOTHING! Own it, dear friend, that you are nothing and can do nothing, for I have a third nothing to speak of to you; THERE IS NOTHING TO DO."

Now let us see exactly what these Scriptures say and establish in regard to this case. In the first place while I am not successful in finding the sentence in the Scriptures that says, "None seek after God," we come pretty near it in Psalm liii; but the Scripture was applied to a particular time, and in a particular extremity of human depravity, and that long before anyone knew anything about redemption, excepting the few such as the Psalmist, who looked forward in faith to the time when "the salvation of Israel" should "come out of Zion." To make the Scripture, "None seek after him," apply to all space of time would be to contradict a host of Scriptures too numerous to mention. Then in regard to those "most religious people in the world," their case will not establish anything either, for of those same "most religious people it is written: "He came to his own, and his own received him not; but as many as received him, to them gave he"—what? Salvation by faith without works? No; he gave them power to become the sons of God, even to them that believed in his name. Of those "most religious people," of whom he said, "I know you that ye have not the love of God in you," he also said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees [and righteousness is religion] ye shall in no case enter into the kingdom of heaven." Our works can never save us, neither can works without faith save us. Paul says, "Grace was given to him that worketh not but believeth on him that justifieth the ungodly." As long as the ungodly sinner has not obtained grace, he is on the great broad downward road. As soon as he has received grace to believe, he is at the fork of two roads. The one is justification unto salvation, and the other I need not describe; but as soon as he has traveled every step of the road of justification and crossed the river's brink, he is saved. Therefore blessed is he that fainteth not by the way. Thousands in this evil day of non-essentialism receive the talents with gladness, use the Lord's money as though it were their own; and while they shout the song of Miriam, their works call our Lord and Master an austere man. In the last words of the Savior's last commission to his disciples, he said, "Teach them to observe all things whatsoever I have commanded you," and this is what is called sectarianism or Judaism. "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city."

All blood stains but the blood of Christ; that purifies and makes white.

For the PRIMITIVE CHRISTIAN.

### Almsgiving.

BY EMMA C BREDERICK.

"Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." Matth. 6. 1.

These are the words that fell from the lips of our dear Saviour, who bore our sins upon the cross. How many Christians are there who obey this commandment? It is just as binding as any that he has given us. Why not obey it? We sometimes hear persons say, "I gave to such and such a person." Indeed, I do not think it is right to boast of what we give to the needy; for he says, "Let not thy left hand know what thy right hand doeth." According to this, we ought to give in secret, and we will be rewarded openly.

Again, how many rich are there who turn the needy away empty! A Christian should obey what our Saviour has taught us in this chapter; and if we are able, and have the comforts of life, which God the giver of all good gifts has given us, why not share it with the poor and needy who have not. Indeed, when we think of the pitiful cries of the distressed, we feel that those who have even one more garment than they just need, ought to give to those that have none; for he says, "He that giveth to the poor lendeth to the Lord." How blessed to lend to the Lord! but how few of us think of it! What a reward we will have in heaven! Moreover, our Saviour said, "Lay not up treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven." Matth. 6: 19, 20. We ought also to be contented with what he has given us. Who is it that would not rather have treasure in heaven? I would rather have a reward in heaven than to have an abundance of riches here; for this life is but a vapor, that appeareth for awhile then vanisheth away. So I ask the question, What is this life in all its happiness and pleasures compared with an eternal life beyond this vale of tears? For if we see pleasure here and enjoy earthly pleasure, we are dead while we live. Our Saviour said, "Woe unto you that are rich; for ye have received your consolation." Luke 6: 24. The rich ought to be mindful of this passage of Scripture, and give cheerfully of their riches to the poor and needy. The Lord "loveth a cheerful giver." 2 Cor. 9: 7.

We hear some persons saying, "We will not give to such and such persons, for they can work and eat.

their own bread. True enough, they can work and eat their own bread, but some poor persons work as hard as their constitution will allow them, and then can scarcely make a comfortable living; and we are not to judge who is worthy. God sends "rain on the just and on the unjust." *Matth. 5: 45.* Therefore it is not for us to judge. God is our righteous Judge, and he will give to every one according to his works. But a great many of the rich are like the young man who came to Jesus and asked what he should do to inherit eternal life. Our Saviour told him to sell what he had, and give to the poor, and he would have treasure in heaven. And what did he do? "He went away sorrowful; for he had great possessions." *Matth. 19: 16,—22.* What a blessed thought for the poor, when they read how Jesus pitied the poor. He promises a home in heaven to all who trust in him. Why not give up the pleasures of this life for a home beyond this vale of tears and sorrow? Why not rather share our comforts with the poor, even if we discommoded ourselves a little? Why not lend to the Lord? We would get it back four fold. "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." *Luke 6: 30.* He further says that we shall lend, hoping for nothing in return. These are commandments, and if we would obey one, we ought also to obey all.

Dear reader, do you ever think of giving to the poor and needy? If you have anything to give, give it to the needy, whose cries are continually entering into the ears of the Most High. Think how prompt we ought to be in doing God's will! His will must be done. How careful and prayerful we ought to be, to enter in at the strait gate. "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat." *Matth. 7: 13.* Watch and pray, lest ye enter into temptation. How few of us watch and pray without ceasing! Our Saviour says, in his holy word, that we shall pray without ceasing. Let us think of it, and try to obey this command. If we watch and pray, we will receive blessings from above; for he says, "Whatsoever ye shall ask, believing, it shall be given you."

What a blessed Saviour we have! He says: "I am the good shepherd: the good shepherd giveth his life for the sheep." *John 10: 11.* "My sheep hear my voice, and I know them, and they follow me" (27th verse); "and I give them eternal life" (28th verse). What consoling

words for the Christian. Christian, watch and pray; let us not sow to the flesh to reap corruption, but sow to the Spirit and reap life everlasting—a home prepared for the children of light. God is a Spirit, and we must worship him in deed and in truth. Brethren and sisters in the Lord, let us pray for each other, and try to love and serve God, and live nearer to him. If we have anything to give, let us give it with a cheerful heart, and also let us not covet more than God has given us. Paul said in writing to first Timothy (6: 7, 8,) "For we brought nothing into this world, and it is certain we can take nothing out. And having food and raiment, let us therewith be content." So let us try to please God in everything.

*Mt. Jackson, Va.*

FOR THE PRIMITIVE CHRISTIAN.

All for Good.

BY J. H. PECK.

"All things work together for good to them that love God."—*Rom. 8: 28.*

Not *some* things; not a *few* things; not even *many* things, but ALL things. Oh, what depth of consolation in these words! What a staff of comfort to the weary and afflicted ones who are truly consecrated to the service of the Master! How full of meaning to those whose *all* is centered in him who brought life and immortality to light through the gospel!

If these words are true (and who will dare to question their veracity), then no evil can befall the humble and devoted followers of Jesus—those who love God, not in word only, but in deed and in truth.

"But," says one, "do we not see professors of religion subjected to the same evils that cross the pathway of the rankest infidel?" True, we do; but here let me say that professors of religion are not all Christians. All is not gold that looks yellow; and a man may display a very humble outward appearance, yet this is no criterion by which to judge his piety. There is such a thing as being arrayed in sheep's clothing and inwardly being ravenous wolves; and these are the ones who bring the greater reproach upon the church.

But I sincerely believe that the apostle meant what he said when he declared that "all things work together for good to them that love God." True they are exposed to about all the evils, and sometimes, it seems a great many more than those who love not God and obey not the gospel of our Lord Jesus Christ. They may have misfortunes, losses and bereavements; but is that any reason that all these will not work together for their eternal good? They may have

sorrow, pain, and death attending them, but no one can prove that these light afflictions which are but for a moment, will not, if patiently borne, work out for them a far more exceeding and eternal weight of glory.

Dear christian professor, did you ever take it to heart that, if you are what you profess to be, if you really love God, no evil can befall you? If you are not, then hasten to make your calling and election sure; for it is indeed a treasure worth striving for to be always safe in the hands of Him whose power is unlimited.

But how can we know that we love Him? Jesus says: "If a man love me he will keep my words." *John xiv. 23.* Then if we reject any of his sayings, or if we insist upon a figurative construction of the plain and simple teachings of our beloved Lord, to suit our carnal appetites, how dwelleth the love of God in us? Then let us manifest our love towards God by keeping his sayings. Then we can have implicit confidence in Him that though we suffer afflictions, sorrows, trials, and temptations, all these things will work together for our eternal welfare.

*Lanark, Ill.*

What the World Wants.

Not sluggards; of them there are quite enough. Not complainers, for of them there is at least a sufficient number,—no increase wanted, for the world is very tired of what it now has. Not busybodies in other men's matters, for the world is almost on a tilt with the present quantity. Numbers, now, are far better at attending to other people's business than that of their own. They are worrying themselves to but little purpose, and they are not likely to be of any advantage; in fact, the world would like to dispose, cheaply, of all now on hand. The extinction of the entire race is looked forward to with longing desire and fervent hope. Not mere suggesters, who never try experiments themselves but who think their calling consists in laying out plans and work for others to do. It is an easy matter to propose schemes for some one else to carry out, but it is not so easy to perform the labor ourselves. There are plans enough in the world, suggestions without number; and now what is wanted is persons to carry them on and out to perfection. Not mere float and froth, in which there is no substance no food,—nothing permanent and lasting. Of these there are plenty and to spare. The world would live and prosper all the better if the mere foam of society had all been forever extinguished.



Not sweatmeats and jellies are wanted. These go little toward making the bones, sinews, and muscles of the frame of human society. They may please for a time, but they add nothing to the strength and manhood of real life, or life in earnest, and in devotion. Not more science unless it be the science of common facts—facts for the masses of plain, plodding people. The science of good living, of holy breathings after God, of lives so pure and so powerful as to shake the whole fabric of corrupted society and mould it into a better fashion and place it on a better foundation,—higher, nobler, grander. Of this best of sciences the world wants a large increase, and must have it in order to preserve it from putrefaction and death. If the entire scientific world were engaged upon the problem of the wants of common humanity, and were to secure a leverage by which society could and would be lifted up to a better moral and social condition, their labors would be more highly appreciated and the race would be much better off than it now is.

Not mental misers, or those who make no more use of their knowledge than the miser does of his gold and silver which he has hid away in bags, are wanted. There are those who are well informed, who study, read, and are wise, but who, notwithstanding, are of no special benefit to the world simply because they do not circulate their information and thereby do good to society. Of such as this the world has enough, and no advantage could accrue from their increase. We want those who seek after wisdom in order to help the world on as well as to secure their own comfort and joy.

Not more style, surely. Of this the world has a superabundance. Primp, mince, and flirt is the fashion now. Greedy aping is everywhere apparent. Merely to be in the style is the highest thought and inspiration of multitudes. They labor all the day, and sit up and fret and stew all night, and ask no allurement but the giddy approval of style, or to have it said that they are fashionable—always in the latest cut of dress or coat. Certainly the world needs no more of such nonsense. It is ready, now, to vomit, from its excessive accumulation of bile; and if it would cast forth a little it would certainly breathe easier and find great relief from the results. It is a Herculean task to keep up with style, and requires great perseverance and careful watching. It changes so often and so quickly that it requires the individual who would be in the first rank to keep his eyes and ears open

at all times and in all places. The world needs no more silliness and imbecility, such as is manifested by those who know no god but fashion, and bow at no shrine but that of style, to which they bring all their offerings.

Not a greater number of pleasure-seekers, who seem to have been born for no other purpose than to suck the honey which others have gathered and to live in wantonness and luxury without regard to the toils and hardships of others as good and even far better than themselves, are wanted. A few more of these characters and the world would soon become bankrupt—would not be worth a single farthing. The kernel of the world would be consumed and its resources exhausted. No more pleasure-seekers are needed, unless it is such as seek pleasure in hard toil and in doing some good to all within their reach.

Not more time servers are wanted—those who simply work for the present rewards. Neither Church nor State needs any more men to fill offices and places of trust merely for the bread they afford or the honors they are supposed to confer. Of such the world has now altogether too many. A decrease in their number would show a convalescing condition of political and religious life. There are plenty who will fill all the good places, whether here or there, provided they can get the chance. So there is no lack in this.

Then no more mere dough-faces are needed, who can turn any way to suit the tide. The world could get along without any of these, and certainly would get a good bargain in selling what it has at any price whatever: They are merely "dead-beating" it through the world at the expense of some one else. Men of steel, with a purpose and a principle, are in high demand everywhere,—men whom the world knows where to find and are sure will never sell out or yield to influences by they ever so popular, but are always at the helm in storms as well as when it is calm, and who work with a consciousness of pure purposes, with unflinching zeal and energy,—men who do not stop to ask which will be the most popular but which is the right side, and then work, against all odds, with a full determination to win or die in the effort, to stick to the ship, and if it must go down, go grandly down with it.

Not more are needed who can only fuss and splutter, who make a great noise, but to very little purpose and effect. There are not a few who, if you would judge from their motions, you would conclude that the world was run wholly by them, and that it was no small affair

to keep it in motion. But the fuss they make is all that is of them. The world's machinery does not need any more friction; it needs a few more washers on the axles and more oil on the spindles to keep down the noise and fuss and make it run smoothly. It is not talking-people that the world wants, but men of few words and valiant, noble deeds,—men whose deeds speak for themselves clearly and distinctly.

Show is not needed. It is plain, humble, kind work, work which will lift up the masses to a better life, to a nobler manhood. Men who prove the divinity of their mission among men by deeds of moral valor, which the world is forced to approve and acknowledge as worthy and commendable, are needed,—deeds which stand out as monuments in the cold, bleak world, and need no epitaphs thereon.

The world wants men and women of pure character and stainless record; valiant for every good deed; bold and invincible in truth; clear forcible in matters of fact; plain, earnest people, not above doing whatever is needed to be done cheerfully, faithfully,—those who are willing to work anywhere without reference to high or low positions.

The world wants men who are devoted to the right regardless of fear or favor or the judgment of men; preachers who forget mere niceties in the pulpit and pour out the soul in burning words to the people; men who outleap dry manuscripts and preach Christ (not read) until the people tremble, believe, and are saved; who go about doing good to all men as far as in them lies; professors who are living epistles, read and known of all men; who walk together in all honesty and sincerity; who walk and speak for Jesus every day and who are careful to maintain good works profitable to men; men to wrestle for great truths against armies of opposition; valiant for truth and justice, whether, like Jacob, wrestling with an angel, or, like Luther, with devils,—men who will prevail in the end. More good people in heart and life are wanted, rather than people whom the giddy call smart. The world wants hard, trusty, diligent workers, those who never falter but hold out to the end; men who may die but cannot surrender. In a word, the world wants men and women of pure hearts and lives, who are ministering angels, under all circumstances, to mortals in want and misery,—good exemplars, guide-boards, way-marks, always pointing to heaven. The Lord give us more of these, and the world's wants will all be supplied.—*B. F. Booth, in Relig. Tel.*

## For The Young.

FOR THE PRIMITIVE CHRISTIAN.  
Botany,—No. 8.

BY HOWARD MILLER.

There are some other ways of producing plants than by planting the seeds and waiting for their development. In fact, it is far easier to develop some plants by artificial methods, and some very curious results may sometimes be brought about. We never plant the seeds of the potato, though we might easily do so, and get potatoes the third year; but there would be as many varieties of the tubers as there were seeds. This is the way men produce the new varieties. They plant the seed, from the ripened balls, and then out of thousands of hills one good variety may possibly result. This is the way the early rose was produced. When we want potatoes we plant the tubers, which is the correct name of the potato, when we consider it scientifically. The eyes are underground buds; and correspond to the bud on a graft which we put on apple trees.

When we consider that the young plant must live on the starch, etc., in the parent seed, or piece, we see all the good that results from cutting large pieces when planting potatoes. In the case of a small piece all the plant food might be eaten up by the young sprout before the roots started. To plant a whole potato with fifty eyes in it would do no more good than putting on a graft having fifty buds; for the eyes of the tuber and the buds on the limb are one thing, only the one is above ground and the other underneath.

The grape-vine is easier multiplied by cuttings than by seed, and new fancy varieties come from seedlings.

Roses can be made to take root by just bending down a limb and, after breaking it half in two, covering in the earth, a few inches deep, the broken part, and it will form an independent plant.

The strawberry multiplies itself by rooting at the points of contact with the earth.

The pumpkin sends down a root at every joint that touches the ground, and in the case of a large vine, well rooted at the joints, the roots proper may be torn up and the plant still live and fruit.

Something may be learned about the length of these roots. At an Eastern college the men who investigated these matters took up the roots of a squash vine, and, after carefully washing these out with a garden hose, they found, by calculation, that if all the roots were put together, in length, they would make about fifteen miles. When they barbed the growing squash, and weighted it down to see what it could lift by

growing, it was discovered that four thousand pounds was what it could move when growing in its frame with which they had surrounded it.

### "Lovest thou Me? Feed my Lambs?"

Are you a lover of Jesus? Prove it by your works.

Do you desire to do something for the cause of God? Feed his lambs.

Do you desire to increase in faith? Labor for Jesus.

Do you wish to enjoy the comforts of religion? Work for Christ. In proportion as you work will be your enjoyment.

Do you desire a field of usefulness? The Sunday-schools are open, and the lambs say "Come."

Do you wish to be useful in the world? Teach in the Sunday-school.

Do you long for temporal blessings? Work while the day lasts, and God will reward you.

Have you faith in God? Obey his commands and work.

Do you wish the morals of our community improved? Train a child in the Sunday-school.

Do you believe in eternity? Strive that yours may be happy hereafter.

Do you realize that there is a heaven and a hell? Work to gain one and escape the other, and to lead others in the same way.

Are you a teacher, and desire the conversion of your class? Speak to them of Jesus.

Do you desire them to know and love the Saviour? Teach Jesus in every lesson.

"Paul may plant, and Appollos may water, but God must give the increase."  
—*The Association Record.*

### The Echo.

FROM THE GERMAN.

Little George did not yet know what the echo was.

Once when he was in the woods he called out, "Ho! ho!" Directly the echo answered him, "Ho! ho!"

He called out, wondering, "Where art thou?"

The voice called out, "Where art thou?"

He said, "You are a stupid fellow!" "Stupid fellow!" the woods took up the echo again.

Then George became vexed, and kept on calling out all sorts of nicknames in the woods.

All was repeated to him again.

He looked about for the meddling boy all over the woods; but he searched in vain, he could find no one.

Then George ran home, and told his mother that a bad boy, hidden in the woods, had mocked him, and called him names.

The mother said, "This time you are rightly served, and have made laugh-

ing-stock of yourself. Be assured, you have heard nothing but your own words. Just as you have often seen your face in the water, now you have heard your voice in the woods. If you had called out a friendly word, you would have received a friendly word in return.

So it generally happens that the conduct of others is mostly only the echo of our own. If we treat them kindly they will be friendly towards us; but if we are rough and ill-mannered towards them, so must we expect nothing better from them.

### Kind Words.

They never blister the tongue nor lips; and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and make it blaze more fiercely.

Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush for all other kind of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and boisterous words, and warlike words,

Kind words also produce their own image in men's souls. And a beautiful image it is. They soothe, and quiet, and comfort the hearer. They make him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.

### Father Knows.

"Johnny, don't you think that you have got as much as you can carry?", said Frank to his brother, who was standing with open arms, receiving the bundles his father placed upon them. "You've got more than you can carry now."

"Never mind," said Johnny, in a sweet, happy voice, "My father knows how much I can carry."

How long it takes many of us to learn the lesson little Johnny had by heart! "Father knows how much I can carry." No grumbling, no discontentment, but sweet trust in our Father's love and that we will not be overburdened. Our heavenly Father never lays burdens upon us that we cannot bear. So we will trust him as little Johnny did his father.

The longer the storm, the sweeter the calm; the longer the winter nights, the sweeter the summer days; long afflictions will much set off the glory of heaven.



## The Primitive Christian.

MEYERSDALE, PA., JUNE 20, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourself and our subscribers from disappointments and vexation.

### OUR LATE ANNUAL MEETING.

Our Annual Meeting for 1876 is among the things that are past. And it passed off without anything occurring to give it any material difference of character to what such meetings usually have.

#### THE LOCATION

was a favorable one, something over two miles from the railroad. Hacks were on the ground affording conveyance to the different places in the vicinity of the meeting. And although there were not many families of the Brethren living near to the place of meeting, the roads being good, and provisions being made for conveying the old brethren and sisters to lodging places, those from a distance found sufficient accommodations.

THE ACCOMMODATIONS ON THE GROUND, for accommodating the multitude were very satisfactory. A large tent 185 feet long

and 80 feet wide was built with the end against the side of the meeting-house. One end of the tent was used for the Council room, and the other for a dining hall. It was estimated that the Council room had a capacity of seating 3,000 people, and the dining hall, 800.—The meeting-house was used for a baggage-room and other purposes. On the first and last day of the Meeting the multitude was pretty well seated. But on the second day the multitude present was considerably larger than it was on either of the other days, and there was not room to accommodate all that were present. There was also a heavy rain on the afternoon of this day causing the people to seek shelter within the tent, and thus producing some disorder. The order, however, upon the whole, was very good, considering the number of people present. The brethren upon whom the management of the meeting devolved, as well as those whose duty it was to perform the various departments of labor, did their work well, and things moved along harmoniously, pleasantly, and successfully.

#### THE AMOUNT OF BUSINESS

before the meeting was considerable. It was known that there would be questions before the meeting that might give it some trouble, and there was more than ordinary anxiety felt in regard to the disposition the meeting would make of those questions, and the manner in which that disposition would affect the brotherhood.—The reporting question was one of this kind. It having been before the Annual Council for the last few years, it was clearly to be seen that there was not only a difference of opinion among the brethren concerning the propriety or utility of a report, but that there was also a good deal of feeling upon the subject. Hence there was a good deal of interest felt in regard to it. But it was met and disposed of in a manner that we think gave very general satisfaction. The subject of feet-washing was also expected to come before the meeting, and some fears were entertained by some that it might give us some trouble. It, however, did not, as there was a willingness to defer it, this being judged the best way of disposing of it at the time. Our own impression was that the answer framed by the Standing Committee and submitted to the meeting might with safety have been accepted by it, but the brethren thought differently, and hence it was deferred. The peculiar condition of a few of our churches was another cause of anxiety to many of our brethren. And though the action of the meeting was decided upon these cases, the way is yet open for a reconciliation, and we hope, by a wise and judicious course on the part of all concerned, harmony and union will be restored, and what

may be wanting supplied, and that we all may "stand fast in one spirit, with one mind striving together for the faith of the gospel."

#### THE SPIRIT OF THE MEETING

was commendable. But little occurred inconsistent with the spirit of brotherly love. There was evidently a conciliatory spirit manifested, and to some extent an appreciation of the situation of things in the brotherhood. While there is a strong attachment to the brotherhood, and an ardent love to gospel truth and primitive Christianity in the brethren generally, some little difference of opinion obtains among us, not so much in regard to the *doing* of the commandments of the Lord, as the *manner* of doing them. This being the case, forbearance, meekness, and love should be cultivated, and if this should be successful in this, we hope it will lead to greater unanimity of opinion and feeling where these are desirable.

#### MEETINGS FOR WORSHIP

were held in many places in the neighborhood in which the Annual Meeting was held. Meeting houses were freely and kindly offered by those who own them and worship in them, and they were thankfully accepted and used by our brethren, who thus preached the word in many places, on the Lord's day, and at night during the continuance of the meeting. According to previous arrangements we stopped in Bellefontaine. On Saturday evening we preached in the house of the Disciples; on Sunday morning in that of the Christians; on Sunday afternoon in that of the Methodists; and in the evening Bro. Beer preached in that of the Presbyterians. On Thursday evening on our return, brethren Wise and Hetrick, conducted services in the Lutheran church.

We were very kindly received and entertained by the friends in Bellefontaine. We formed a very pleasant acquaintance with the families of Amos and David Miller. These are two partners of a firm of four brothers who are engaged in a very extensive and successful manufactory of buggies. They have in their employment about sixty hands. Amos and David Miller, and their wives are of parents who were members of our fraternity. And although they have departed from the faith of their fathers, they evidently retain a warm feeling for the Brethren. In becoming acquainted with them, we regretted, both for their sake and for the sake of the Brethren, that they are not members of our fraternity. For their sake, because we are fearful they may sustain some spiritual loss by failing to observe some of the commandments of our Lord, since it is said, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall

be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven; for our sake or the sake of our fraternity, because we believe people of their generous natures, if imbued with the spirit of Jesus, would make excellent Christian workers in the church. But their hospitality could not have been more freely offered to the brethren had they been of our faith and practice. And their kindness will be remembered with pleasure and gratitude by their guests.

#### CONCLUDING REMARKS.

Upon the whole we think we had a very pleasant Annual Meeting, and we feel like thanking God, and taking encouragement from his grace vouchsafed to us in the past, and especially at our recent Council, to labor patiently and hopefully in the future, though things may at times seem dark. His promises "are yea," and in Christ, "amen," and "he hath said, I will never leave thee, nor forsake thee." Such are our feelings upon closing our late A. M. Our heart is relieved of a considerable burden, and the future looks more promising. We are happy to believe that many others share with us in the same sweet truth and hope in Christ. We hope as God vouchsafes his grace to us, we all will become more humble before him. There are two prominent considerations that should humble Christians before God. They are God's mercies to us, and our own sins.

Beloved brethren and sisters, do you not feel that God has been very good to us, and will we not try to be more thankful and more faithful to him? And will not each one of us say, in view of God's gracious dealings with us,

"And, since words can never measure,  
Let my life show forth thy praise!"

#### BROTHER FLORY'S RETURN TO THE BRETHREN.

The following address by Bro. J. Flory to the readers of *The Gospel Trumpet*, appears in the May number of that paper. Bro. Flory became involved in the troubles of Wm. C. Thurman, and was separated from the Brethren for eight years. It will be seen by his address that he became very much dissatisfied with his course, and very wisely returned to the fold of the Brethren, believing this is the fold of Christ. His notes of warning give no uncertain sound, and his appeal to his brethren, who had become involved in the same troubles he had, is plain, though given in the spirit of apparent kindness. Bro. Flory seems to be very humble in his confession, as it is right he should, and we hope he will ever retain much of this grace, which is so characteristic of the true Christian character.—

We hope our brother will enjoy much peace in fellowship with his former Christian brethren, and that he will be enabled to labor successfully to promote the cause of Gospel Christianity.

#### OUR CHANGE; OR, BURYING THE HATCHET.

*Dear Readers of the Gospel Trumpet:*

I take the liberty herein to say to you that I now stand connected with the church from which I was cut off over eight years ago. The reason for the change I will give in a few words as I can that I may be understood. I am satisfied that I can worship God according to his word in the church that I am now a member of. So there is no truth sacrificed. We were separated from the Brethren because we differed with them in regard to church government. We tried it without, and by sad experience see the result of it. While the Brethren had the word and a good order or system, they went steadily on building up the church that still stands as a living monument, we confess that we had no order or system by which to govern the church. And now, let me say right here: We were told time after time to exercise patience and forbearance before we were disowned. But we turned a deaf ear to all and rebelled, as we were told by the elder who has the oversight of this arm of the church, on the day we were cut off. We thought it a hard saying then, but it was not us as men that he was fighting against, but principle, and I am ready to say he was right in taking the position he did. But during the time we stood off from the church, he never stooped so low as to assail our character, but was courteous and kind to me as a neighbor and friend. This I shall never forget while I live. As soon as we were ready to bury the hatchet, all was right on his part.—So we came before the church on the 16th of May, 1876, being stripped as it were, of all self, making a full surrender, as did the prodigal son, resolved to go back to the church that we had made our choice in October, 1854. I believed then it was the true church, and I have every reason to believe so now, and why? Because, after more than eight raising, as it were, arms against the church or her government, all were ready to forgive us and take us into their confidence as soon as we were ready to bury the hatchet. We threw ourselves on the mercy of the church, and they certainly have shown mercy in that they forgive so much. I know there was a great deal of prejudice, but when the love of God gets into the heart there is no room for hatred or evil of any kind, and I verily believe that God's finger of love was in ardent work among the members the day we were received, for all seemed so very affectionate to us, who had grieved them so often. Oh, dear brethren and sisters, how sorry I have often felt when calling to mind the hasty steps we took before our separation, and now, let this be a warning to us and brethren everywhere, that stand under censure. Some whom I know that are just about ready to take a stand as we did, and rush madly on as does the unthinking horse into the battle, and even never stop to count the cost. Let me, as one who has had eight years of experience in the matter, warn you to

stop and think before you further go, for as sure as you suffer yourselves to be cut off you will regret it, as I did time and again.

I admit that I had seasons of rejoicing at times, but as I traveled some fifteen or twenty thousand miles in the last eight years, I met with all kinds of brethren. What do I mean by this? I want to show you that you are really divided in the start. My last trip to Ohio proved this to me as clear as the noonday sun, that when it comes to the test, self-will raises its odious head. Brethren, put down self and you will be ready with me to bury the hatchet.

Elder George Wolf, of California, wrote me some eight months ago, saying "John, if you can get back into the church without sacrificing truth, do so at once." I have taken your advice, my dear brother, and also the advice of many others at home and abroad, and I now believe that all will work well if we do our duty, our whole duty, and nothing but our duty. Yes, prove ourselves by our acts, conduct and conversation. If so the broken down confidence will be restored again.

Before I close, I will yet give the same advice that Eld. Wolf gave me. If you can get back without sacrificing truth, do so at once. Don't let the church government keep you back. And those who are threatened and are yet with the church, do not suffer a separation, but bear yet awhile and all will come right after you cool off.

Now in conclusion, I will say that in the future I will throw my influence, if I have any, with the church that I am now identified with, work for the good of the cause I have espoused, and ever strive to keep down anything that may have a tendency to stir up strife or division among us, and go on and help build up the church, and thus honor and glorify our Father who art in heaven.

So, farewell to one and all of the readers of THE GOSPEL TRUMPET, if this proves to be the last from my pen. Bury the hatchet, live for God, so that if we never meet on earth, we can meet in our Father's Kingdom, where there will be no more separation of those that love and obey the Lord. May the grace of God attend us while we live, is my ardent prayer. Amen.

JOHN FLORY.

#### MINUTES OF A. M.—FULL REPORT IN PAMPHLET FORM.

The Minutes of our late A. M. will be published in both the English and the German language, but separately, and will be sold as heretofore, at 10 cents a copy, 40 cents for 6 copies, 75 cents per dozen, or 17 copies for \$1 00.

We also will publish a Full Report of the Proceedings of A. M. in pamphlet form. We are now ready to receive orders for the Report, but will not be able to fill them for a month or so. Single copies, 25 cents; 12 copies, \$2.50. We hope that our brethren who manifested such an interest in having a full report, will now do all they can to have it extensively circulated.

B.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## From the Duncansville Branch.

Brethren Editors :

If you will allow me space, I will give your readers an account of our lovefeast. The time appointed was the 27th of May. On coming together, to our joy we found one precious soul ready and willing to follow Jesus. Accordingly she was received into the church by the holy ordinance of baptism. We pray that she may prove faithful. The evening services were conducted in their usual order in the presence of a large assembly. This was the largest meeting of the kind we have ever had. The ministering brethren present were Elders Grabill Myers, John W. Brumbaugh, and Samuel Cox. There was a meeting appointed for next day, at which time Elder Grabill Myers addressed a large congregation from the words of the Apostle Paul, found in Rom. viii. 1. He was followed by brethren Brumbaugh and Cox, who spoke very feelingly of the importance of walking after the Spirit, or becoming members of Christ's body. Some of those who are without God or Christ in the world were caused to shed tears. We think that some were made to feel as was King Agrippa, almost persuaded to be Christians. We had a good meeting, one that we enjoyed very much. I formed the acquaintance of some very exemplary young members of the household of faith. I think we could all say as Peter said, at the transfiguration of our Lord on the mount, that it was good for us to be there.

Now, brethren and sisters, a few words to us. We have enjoyed another feast together in each others' society, and we have been built up and edified.—Now, as we go out into the busy hive of life, let us not grow cold, but let us ever strive onward and upward. Let us not forget to pray for each other that we may be kept together in the spirit of love; that we may ever be kept in the line and pathway of duty, that when we are done with this life we can have a hope to meet over yonder; beyond the hills and valleys of time, as one common family in the kingdom of immortal glory, where no farewell tears are shed, and where parting is known no more. This is the prayer of your weak but well wishing brother.

DAVID D. SELL.

Newry, Pa.

HUDSON, Ills., May 30, 1876.

Brother Quinter :

As church news is always read with interest, we give this from our little arm: Our lovefeast was held on the 26th inst., and was truly a feast of love. Brethren David Frantz and Jacob Kindig came to our help, and did the speaking. Good impressions were made, and no doubt good resolves, that will grow and ripen and manifest themselves in fruit ere long. Five precious souls were received into the church by baptism during the meeting, four of them being young persons. Oh, what a beautiful sight to see! such tender virgins consecrating their lives to Jesus in the prime of life, while the world has such strong claims upon them. Go on, dear souls, and may Jesus go with you; and in company with Jesus,

Oh, what harvesters in the field of the Lord! O Satan, you need not raise your hydra-head in these ranks. Jesus is with them, and will be with them to the end. "Bless the Lord, of my soul, and all that is within me, bless his holy name.

Yours fraternally,

THOS. D. LYON.

NEOSHO, Mo., May 16, 1876.

Dear Brother James :

I had intended giving you a short sketch of my trip after getting home, but my correspondence and other pressing engagements have hindered.

Our little church is persecuted, but not forsaken; cast down, but not destroyed. Some of our opposers had hoped I would quit this field if I visited the East, but disappointed in the prospect of my stay at Neosho, they have renewed their attacks with *mashed* guns. We wait and labor patiently and prayerfully with hopes and promises for good. I am glad to say that the immediate members of my former church here manifest that personal kindness which distinguishes them as ladies and gentlemen; but we sometimes have to sustain the most malicious opposition where the truth begins to make inroads upon the members of society.—We need much the prayers, sympathy, and co-operation of our dear brethren and sisters in Christ. My "Christianity vs. War" I have reduced to 25 cents per copy, considering the deficiency in material and workmanship from my printer, which I could not help, owing to my absence from home. Brethren who will assist in the distribution of this edition will assist me much. J. W. STEIN.

## A Call.

My Dear Brother :

As church news seems desirable I will give you a few words from this part of God's moral heritage if in place for the PRIMITIVE CHRISTIAN, although I seldom get to read it. If any brethren are willing to spend and be spent for the gospel's sake, here is where you are needed very much, as I am lone handed in a large territory, and can not possibly fill all the calls made by waiting and anxious people.

The ark of the Lord is slowly moving on. Some additions and prospects for more. A fine country and good openings. The brethren are settled in three neighborhoods 20 miles apart. Would say as did the vision to Paul: "Come over and help us."

Yours in hope of eternal life.

JOSEPH M. ELLIOTT.

Marion Center, Kan.

## In Memory of Our Father.

Tobias Musser was born April 13th, 1829, and departed this life April 30th, 1876, aged 47 years and 17 days. He had been suffering more or less for years with pain in the stomach, which some physicians called a tumor, while others claimed it was not; but be it what it was, his sufferings, at times, were very intense, and his disease was one that baffled the skill of all human aid. About a month previous to his death, he became seriously ill, and a part of the time was confined to his bed. Medical aid was rendered, but all to no avail. On Thursday before he died he came to the table and ate his

dinner, remarking that he felt better than he had for some time, and thought in a few days he would be well again. But alas! that night he suffered severely.—The physician was called in, but said his case was a hopeless one. On Saturday he called us all to his bedside, and gave us all good bye remarking that he did not know how soon he would die, and adding resignedly, "The Lord's will be done."—On Sunday he closed his eyes peacefully to all earthly things, we trust, to open them in heaven. It is true our father left us with but little of this world's goods; but he left with us that which is of more comfort to us than much wealth—the soul-comforting assurance that our great loss was his eternal gain. Dear brethren and sisters, remember us in our sad bereavement, and pray for us that we may live such a life that when we come to die we may all be so happy as to meet our dear father where parting is no more, and where we can enjoy the sweet society of all the redeemed at God's right hand.

Beneath you mound our father lies

Who once was with us here,  
God sent a summons from the skies  
And claimed our father dear.

Our father now has gone to rest  
With those who've gone before,  
And in his angel garment dressed  
He stands on Zion's shore.

By faith we can him yonder see  
Upon the father's shore,  
And there he waits for you and me,  
And many, many more.

Though hard it was for us to part  
(For parting gives us pain),  
Yet this shall cheer the aching heart:  
Our loss is his great gain.

We will not weep for father, then,  
Whose troubles all are o'er,  
But trust in God to meet again  
Where parting is no more.

PETER T. MUSSER.

Hudson, Iowa.

## From Washington County, Md.

Dear Primitive Christian :

For a little diversion and perhaps entertainment for the common brotherhood, who may be aspiring after general intelligence in reference to the welfare and progression of the church, whose interests are mutually held in common, I will endeavor in my weakness to indite a short epistle.

Our communion meeting, which occurred at the Manor church, Washington county, Md., on the 1st of June, was what we may term a success, if not in point of accessions, it was really a spiritual feast to the soul. Upon assembling at noon and awaiting the arrival of the ministerial staff, we soon enjoyed the pleasure of seeing Meyersdale's representative in the person of Brother Lint marching to the front and taking up the position assigned him, followed closely by brethren Trossel, Rupp, Stitely, Stover, Slifer, Oller, Utz, Meyers, Yearty, Emmert, Stouffer, and perhaps others whom I have forgotten. Hence you will discover we had quite a formidable array of ministerial assistance—enough, at least, as Sankey would sing, to "hold the fort." Being what we might justly term a magnificent afternoon, the attendance was

large and attention good. At precisely 2 o'clock, the preparatory services being concluded, Bro. Lint arose in the majesty of his power, and, through the directing agency of the Holy Spirit, held the large audience spell-bound for over an hour, many of whom must have been spiritually refreshed, and sensibly felt the stately steppings of the Prince of Peace through his lively oracle, refreshing their hearts with holy unction from on high. Whilst the family of God were richly admonished, sinners were directed heavenward—Godward.

Bro. Jesse Rupp in his usual happy style of logical reasoning and philosophical deductions, in conclusion brought into requisition his battering ram of confirmation, establishing the word.

After a short recess, we were reminded by vocal announcement that the time had arrived for that important service of examination, which was characterized by the usual mode of procedure, which was participated in by different of the brethren, after which the ordinances of the Lord's house were happily commemorated as we claim they were delivered unto us. The services were concluded the same evening, leaving a day intervening between the Manor and the Beaver Creek lovefeasts.

In company with our father we wended our way on the following day to that locality, being quite a luxury from close confinement, and by Saturday noon we found ourselves ready for the Beaver Creek entertainment. We were soon pleased to see brethren Lint, Stutely, Stover, Oller, etc., in position ready to defend the truth as it is in Christ. The time having arrived for the opening service, Bro. Lint—having recuperated his physical and spiritual strength by a day's rest—arose, to the gratification, I presume, of all present, both ministers and laymen. Having selected the 1st chapter of Mark, from the 1st to the 11th verse inclusive, he entertained us in his usual happy and forcible style, proving beyond the possibility of a doubt that the beginning of the gospel of our Lord Jesus Christ dates from the beginning of John the Baptist's administration under the control and supervision of God and Christ, and that John and Christ were the great actors in establishing the kingdom of Christ, since which time it has been preached and made susceptible of entrance by all who desire favor and fellowship with the God of our salvation.—The time having expired by limitation, the first service was brought to a close in order to make the necessary arrangement for our more extended service of the evening, which I may say was indeed a feast of mutual fellowship, harmony and love, having our spiritual strength renewed in onco more commemorating the suffering and death of our blessed Redeemer. On the following morning, being the Lord's day, we again convened for service, when we had a fervent exhortatory address from Bro. Oler, of Waynesboro', succinctly reminding us of our renewed obligations to the Lord for his continued mercies, and the necessary preparation of heart and mind for the service before us. After a fervent appeal to the throne of grace by Bro. Snyder, Meyersdale again came to the front to do battle for the glorious cause of the liberty of the gospel, basing his remarks upon that most significant interrogatory of the Lord Jesus Christ, as recorded by St. Matthew, xvi. 13—18: "Whom do men say that I, the Son of

man am," &c., from which he produced the most profound and elaborate argument, proving beyond the shadow of a doubt that the erroneous answers and conclusions of the men of that day, were just upon a parallel with some of the conclusions, deductions, and practices of the present day, virtually denying that he is the Christ the Son of the living God, at least so far as they reject very many of the essential counsels of his divine will by inserting the interpolations and wisdom of men—Creeds, catechisms, and confessions of faith, suffered violently at his hands, being placed in a false and undesirable attitude before the people. He especially solicited the charity of infant sprinklers in allowing us the practice of baptism by immersion, as in compiling their catechisms, confessions of faith, &c., they so completely erased it from the Bible that not one vestige of it has been left, and hence we are compelled to practice just what we do find, together with all other things which they did not completely obliterate. Forcible expression was given throughout his able effort, the concluding portion of which was especially affecting in admonishing the brethren and sisters in reference to the early training of our children for God, heaven, and happiness, which no doubt was appreciated by not a few of the large audience present, and should be treasured up as good, wholesome counsel, worthy of our most profound deliberation.

We feel to express our earnest gratitude to him, as well as the other brethren from a distance, who came up so manfully and energetically to the work before them. May God bless them, sustain, comfort and strengthen them in all that pertains to their spiritual, physical, and temporal comfort in this life, and in the world to come, may they all be the sanctified recipients of the gift of eternal life through Jesus Christ our Lord.

P. S. N.

Boonsboro, Md.

### Our Lovefeast.

The communion meeting of the Bush Creek congregation was held in the Pleasant Hill meeting-house near Monrovia, Frederick county, Md., June 3rd. A good sermon was preached in the afternoon on the subject of Faith, in which the ground was taken and ably maintained that the only way man can show or prove that he has faith in his rulers is by obeying them. When soldiers have faith or confidence in their general, they will carry out his orders to the letter, knowing that the secret of military success lies in strict obedience to all commands, from the greatest to the smallest; and in the salvation of the soul we have no reason to suppose that because the commands seem trifling, or disobedience slight, that punishment from a merciful and just God will be slight or not amount to much.—Eating a little of the forbidden fruit banished man as effectually from Paradise as if he had eaten a great deal; striking the rock instead of speaking to it, as effectually shut out Moses from Canaan as if he had led a whole life of disobedience instead of one of remarkable meekness.—The Apostle James speaks very plainly (as he always does throughout his epistle) on this subject: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

After the examination in the evening, the regular services were gone through

with. I don't know why it was, but the spirit of love seemed to manifest itself in a greater degree at these exercises than at any of a like nature I had previously attended. It shone in the sober, peaceful countenances of the assemblage; it was breathed in happy tones from the speaker's desk; and was out doors in the pattering, "sobbing" rain, satisfying the cravings of thirsty vegetation.

There was one applicant for baptism—an invalid girl. Those that have good health and are strong in the battle of life, are often almost, if not quite, overcome by the trials and troubles, temptations and petty annoyances of the world. How much harder must it be, then, to resist these trials when one is weak and sick, and the body is racked with continual pain; and the nerves reveling, as it were, in a drunken agony. The invalid suffering patiently the ills of a diseased body, and at the same time living a contented, happy Christian, exhibits one of the greatest spectacles of moral heroism to be shown by man. When Christ was upon earth he spent most, if not all, his time among the sick and suffering, and we delight to picture him healing all manner of diseases, showing so much kindness to them, and taking their infirmities upon himself. And he has not stopped working for them yet, but last Sunday drew to himself by the tenderest cords of love and sympathy another one of the sick, that she might enjoy the soothing rest, that sweet sense of consolation from the great Comforter, and that she might have something to lean upon, something to live for, in this great world of nothingness. How good our Savior is to the poor in spirit! Oh, how can we be ungrateful to God for the gift of such a Son—a Son who has done so much to relieve human misery and redeem fallen man! May the influence of the lovefeast bind together the hearts of this congregation and make them one in serving and rendering praise to a loving, merciful God.

GEO. K. SAPPINGTON.

Frederick, Md.

### Shenandoah Valley.

During the past few months the Seventh Day Sabbath question has been agitated in the Shenandoah Valley, growing out of the mission of the Seventh Day Adventists, in the person of two gentlemen—Lune and Corliss—from Michigan. The persistency with which they advocated their views aroused the public mind to a more thorough investigation of the subject, and elicited from ministers of different persuasions a defense of the Lord's day as the Christian Sabbath.—The Brethren, too, had their share of the controversy, both public and private, and your correspondent would say, as one that knows, We have had the lion by the mane and there is nothing to fear.

The principal points of labor of the "Adventists" being New Market and the vicinity of the Brethren's meeting-house known as Cedar Grove, resulted in a few public discourses on the Sabbath by Parson Henkel of New Market, and by Eld. Jacob Wine and the writer in vindication of the Lord's day. The agitation of the question so involved a branch of the "Christian church," near Cedar Grove that it culminated in a public debate in Edinburg, a few miles below Mt. Jackson, conducted on the part of the "Christian church," by Lucas, of Lynchburg, Va.,



and by Lane, of the Adventist church.—As usual in such cases, both parties claim the victory; but according to a correspondence of the *Shenandoah Democrat*, "Lane failed to show when the Seventh day Sabbath was ever directly commanded, or observed from Adam to Moses, or enjoined by precept or example by Christ or his apostles," while Lucas said that "if he could show that the First day of the week was enjoined upon Christians as a holy rest day, by precept or precedent, his affirmation stood secure beyond the shadow of a doubt. He showed plainly that prophecy spoke of a change of rest day as well as a change of law, and that the early churches were ordered by Paul to meet on the first day of the week for religious service."

The Seventh and First day were both affirmed and negated in the discussion, which lasted four days, two days each being allotted to the affirmative respectively. So much for the debate.

Upon a careful examination of the position and arguments of the Sabbatarian, his position is without a Scriptural basis, and his arguments are fallacious. He claims that the Sabbath was instituted in the creation, whereas the fact that the Lord rested is given as the reason it was enjoined upon Israel. Exod. xxxi. 17.

He claims that God's law is unchangeable, and the ancient rest-day is still binding,—whereas God has the power to change. Heb. vii. 12. He declared that he would give a new law, Jer. xxxi. 31, and it is recorded that he *take away the first* that he may establish the second.—Heb. x. 9. He claims that the ten commandment form no part of the Old Covenant—that as moral principles they are eternal—that God gave the ten commandments *only*, and Moses gave the "law," which passed away; whereas, the ten commandments are called "the covenant." Ex. xxxiv. 28, and Moses wrote all the words of "the covenant" in the book of "the covenant," which, with the tables of "the covenant," in the ark of "the covenant," formed but parts of *one* covenant. The ten commandments do not contain all the moral principles of the old covenant, neither will morality save us, hence Christ raises us into a higher, holier atmosphere, forbidding even the thought (Matth. v. 28) of sins once prohibited in the law.—That God gave the *whole* law is evident throughout. See Deut. xxviii. 58. Jer. xxxi. 31, 32 completely upsets the Sabbatarian idea on this point; for he claims that God did not give the "law" or covenant with the fathers that has been abolished, when it positively says: "Not according to the covenant that I made with the fathers." If it read, Not according to the covenant that Moses made with the fathers, he would have some ground to occupy.

He claims that the New Testament is incomplete without the old, when James i. 25, tells us it is the "perfect law of liberty."

He claims that we shall be judged by the ten commandments in the day of judgment; when Christ, the Lord, says, "The word that I have spoken, the same shall judge him in the last day," John xii. 48, and the "word" of Jesus is the gospel, while it remains to be proven that the Decalogue, as a code of laws, forms a part of the gospel.

The Sabbatarian views involve a number of inconsistencies, among which may be mentioned the following: He confounds

the law and the gospel, which the Scripture prohibits. Matth. ix. 16, 17; Luke xvi. 16; 2 Cor. iii. 11; Rev. xxii. 18, 19. He goes to the law for authority in the observance of the Seventh day and fails to keep it according to the rule which made it "holy" under the old covenant. Num. xxviii. 9, 10. He goes to the old covenant to establish the literal Seventh day, and stands opposed to the pedobaptists, who seek refuge under the rite of circumcision in the old covenant for the practice of infant baptism in the new. He produces circumstantial evidence to show that the rest-day was changed from the seventh to the first day in the time of Constantine, when it is a Scriptural as well as historic fact that the First day was religiously observed by the apostles and primitive churches centuries before.

The Church of the Brethren has ever observed the Lord's day as the Christian Sabbath, as did the primitive churches. We observe the Sabbath as an institution, not in the oldness of the letter, but in the newness of the spirit. The First day of the week as the Christian Sabbath was prefigured, Lev. xxiii. 15—21. It was foretold, Ps. cxviii. 24, and Paul in Heb. iv. 7, 8, speaking of the rest-day states that "he limiteth a certain day." "For if Joshua had given them rest (then would he not afterwards have given them *another* day.)" Hence the Scriptural fact: "He taketh away the first that he may establish the second," may apply to the day of rest as well as to the old covenant, the priesthood, or the law. D. HAYS.

#### NETTLE CREEK ARM OF THE CHURCH,

Wayne Co., Ind., May 27, 1867.

#### Brother James Quinter, Greeting:

Bro. S. H. Bashore, late of Missouri, has been holding a series of meetings in this arm of the church. Sixty-five have been added to the church by baptism, and many more, like Agrippa of old, almost persuaded to become Christians.

The extraordinary large congregations, the good order, and the marked attention were evidences that the good seed was being sown in good ground, and that indelible impressions were being made.—Such a religious waking up among all classes of people was never known here before. Many were made to weep for joy at seeing sinners flocking home to the fold of Christ. The larger part of these were young persons.

Yours in love, B. F. KOONS.

#### Announcements.

There will be a lovefeast in the Howard congregation, Howard county, Ind., on the 28th of Sept. next. Those coming by railroad will stop at Kokomo, where their will be conveyance, if timely notice be given. BIEL HAMILTON.

**CORRECTION.**—The lovefeast of the Berlin congregation, Somerset county, Pa., on the 2nd of July, will commence at 4 o'clock, p. m., instead of 9 o'clock as was announced in the last week's issue.

There will be a lovefeast in the Elk Lick congregation, Somerset county, Pa., on the 27th of June, commencing at 2 o'clock, p. m.

We, the brethren of the Quemahoning congregation, Somerset Co., Pa., expect, the Lord willing, to have a communion

meeting in our meeting house in Conemaugh township, on the 24th of June, commencing at 3 o'clock p. m. By order of the church. TOBIAS BLOUGH.

There will be a lovefeast in the Brethren's meeting-house, near Benton station, Benton county, Iowa, on the 24th and 25th of June. E. TROXEL.

#### MARRIAGES.

By the undersigned, at the residence of the bride's parents, on the 23rd day of May, 1876, Mr. J. W. SMOUSE, of Henrietta, Blair county, Pa., and Miss MARY JANE SMITH, of Sulzburg, Armstrong county, Pa.

J. B. WAMPLER.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Glade Run congregation, Armstrong county, Pa., JAMES WESLEY LACKEE, son of Jacob and Elizabeth Jane Lackee, aged 4 years and 21 days. Services on the 4th of June, 1876, by the writer, from Matth. xviii. 3. J. B. WAMPLER.

In the Fourmile congregation, Preble Co., Ohio, April 28th, 1876, Sister SARAH BROWER, wife of Elder Daniel Brower, aged 65 years and 13 days. She leaves a husband and four children and twenty grandchildren to mourn the loss of a loving wife and a kind mother. But their grief is consoled with the hope that she now rests in Paradise, awaiting the first and great call of her divine Master. She was a consistent member of the church about 41 years, much-loved by all who knew her both in and out of the church. Sister Brower died very suddenly. She was attending to her work as usual, when she fell as if she was going to have a chill. She told her hired girl that she would lie down a while. She did so. Then she told her to cover her up. When she laid the cover over her, she saw there was something wrong with her. She stepped to the door and called Bro. Erower, who was not more than two rods from the house. He came in as quick as he could, and when he got to the bed she drew two breaths and was gone without a struggle or even opening her eyes.—Another solemn warning to us all, and especially to her children who have not yet made their peace with God. Funeral services by the Brethren, from Luke xx. 35, 36, to a very large concourse of sympathizing friends and neighbors. JACOB RIFE.

#### Symptoms of Catarrh.

Dull, heavy headache, obstruction of the nasal passages, discharge falling into the throat, sometimes profuse, watery, acrid, thick and tenacious mucous, purulent, muco-purulent, bloody, putrid, offensive, etc. In others a dryness, dry, watery, weak, or inflamed eyes, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from ulcers, voice altered, nasal twang, offensive breath, impaired smell and taste, dizziness, mental depression, tickling cough, etc. Only a few of the above symptoms are likely to be present in any case at one time.

When applied with Dr. Pierce's Nasal Douche, and accompanied with Dr. Pierce's Golden Medical Discovery as constitutional treatment, Dr. Sage's Catarrh Remedy produces cures of the worst cases of Catarrh and Ozæna of many years' standing. This thorough course of medication constitutes the only scientific, rational, safe, and successful manner of treating this odious disease that has ever been offered to the afflicted.

**SPECIAL NOTICE TO OUR READERS.  
SPECIAL CALL.  
Agents Wanted**

To sell the New Patent Improved EYE CUPS. Guaranteed to be the best selling business offered to Agents by any House. An easy and pleasant employment.

The value of the celebrated new Patent Improved Eye Cups for the restoration of sight breaks out and shines in the evidences of over 6,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians in their practice.

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ADOLPH BIORNBERG, M. D.  
Commonwealth of Massachusetts, Essex, ss.  
I, H. B. personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and sworn before me.

WM. STEVENS, J. P.  
LAWRENCE CITY, MASS., June 6th, 1873.  
We, the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unimpeached. His character is without reproach.  
M. BONNEY, Ex-Mayor.  
S. B. W. DAVIS, Ex-Mayor.

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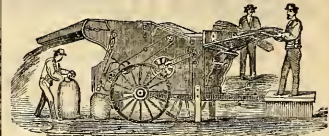
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This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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VOL. I. MEYERSDALE, PA., TUESDAY JUNE 27, 1876.

No. 26.

## PRaise.

"I will bless the Lord at all times."

O Thou whose bounty fills my cup  
With every blessing meet;  
I give Thee thanks for every drop,  
The bitter and the sweet.

I thank Thee for the desert road,  
And for the river side;  
For all Thy goodness has bestowed,  
And all Thy grace denied.

I thank Thee for the smile and frown,  
And for the gain and loss;  
I bless Thee for the future crown,  
And for the present cross.

I praise Thee for the wing of love  
Which stirred my worldly nest;  
And for the stormy cloud which drove  
The flutterer to Thy breast.

I bless Thee for the glad increase—  
For the exceeding joy;  
And for this calm and settled peace,  
Which nothing can destroy.

—Selected.

For the PRIMITIVE CHRISTIAN.

## A Crumb for a Backslidden Member.

By C. H. BALSBAUGH.

All is not lost that is in jeopardy. But what is put in jeopardy voluntarily, is "nigh unto cursing; whose end is to be burned," unless we "repent, and do the first works." Heb. 6: 8. Rev. 2: 5. "It is a fearful thing to fall into the hands of the living God" as the sin-Avenger; as it is a most blessed thing to be there as the sin-Atoner. Heb. 10: 31. 1 John 2: 1, 2. To turn the back to the Father's house, and steel the heart to the Father's appeals, and return indifference and indignity for the Father's love, is to court eternal poverty, degradation, and "a mighty famine." But while the prodigal is "wasting his substance in riotous living," and dishonoring his pedigree, and destroying body and soul in the foulest vices, the Father's door is still open, the Father's heart still yearning for the home coming of the self-exiled wanderer. The kindest greeting, the best robe, and the most delicious fare await his restoration to filial love and obedience. If he ever returns, it will be with such self loathing and self-renunciation, as to make his re-instatement and exaltation the joy of God and the glory of Christ.

You have done wickedly in forsaking so good a Father and gracious a Saviour, and trampling on the blood He shed for your sins. But however ruthlessly you may have set your heel on His heart, you have not crushed out His everlasting love. You deemed the brethren too narrow-minded, too whimsical in their views of non-conformity to the world, and so you violated your baptismal vow, and broke the hearts of "saintly, loving parents, brothers and sisters, by uniting with a sect who impose no restraints on "the lust of the eyes, and the pride of life." Pride and the desire of vain display lay at the root of your apostasy, although your ostensible reason for self-excommunication was loss of confidence in the validity of trine-immersion. I knew that falsehood and duplicity were the festering realities that lay beneath your white-wash, and would some day kindle a fearful hell in your soul, and I thank God that the flames have enveloped you this side of perdition. There are others who have deserted Jesus with the same wicked plea, whose hands and feet and souls are red with the contemned blood of the Lamb of God; who strut on the brink of hell in all the nauseous gewgaws of fashion, and approach the so-called table of the Lord at midday, having their bodies bedecked with the devil's trinkets. Some are even now furtively playing the harlot with other denominations, intoxicated with the wine of fornication, fuddled with the hollow flattery of religious kidnappers. Poor, deluded souls, how little do they think that in all this they are but feeding the man of sin out of Beelzebub's pantry, and gathering fuel for the furnace of self-condemnation. O the doom of the renegade! O the double doom of those who, under the mask of superior sanctity, unite with sectarian bodies in order to obtain a larger license for their lusts! "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." Acts 5: 3, 4. O the bottomless, wrath-walled, sevenfold-heated caldron of woe which the twice-crucified Godman reserves for such wretched defamers of the Cross! May the All Good empty into their conscience a vial of indignation while in the body, and burn them out of their man-

made creeds, devil-worship, flounces and ribbons and jewels and chignons, and all the silly et ceteras of soul-destroying fashion. "May God hasten the day "that shall burn as an oven," and consume all the "strubble" of the "proud," and them "that do wickedly," and "leave them neither root nor branch." Mal. 4: 1. But you are penitent. Your sins have found you out. The wrath of God lieth heavy upon you. English Baptists have no longer any charm for you since a true apprehension of sin and judgment have made you honest. Your stack of pride is on fire, and the truth comes out. Dagon lies on his face before the Ark, with hands and head off and back broken. 1 Sam. 5. May the javelin of Phinehas thrust through Zimri and Cozbi, and "the fierce anger of the Lord" burn out of your nature every propensity to commit whoredom with the Moalites. Numbers 25.

"To you is the word of this salvation sent." "Come unto me ALL ye that labor and are heavy laden, and I will give you rest." "Him that cometh unto Me, I will in no wise cast out." "Return, ye backsliding children, and I will heal your backslidings." "Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever" "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." Jeremiah 3: 12, 13, 22. "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Hos. 14: 4.

May the Holy Ghost italicize and capitalize these gracious invitations and promises. Lay hold of the great, standing, God-sworn immutabilities of grace. 1 Tim. 1: 15. Heb. 6: 17, 18, and 7: 25 "He is able to save to the UTMOST." May God himself emphasize this to your salvation His ability and willingness are parallel. No sin can overmatch the grace of God, if it be forsaken and abhorred. The unrelenting Judge is also the forgiving Father. No pardon for the least sin out of Christ. Pardon for the "chief of sinners" through the blood of the Cross. No sin so insignificant as not to need a Divine-human expiation. A single tooth print in the forbidden fruit, is as fatal a breach of Divine Law, as to slay the Lord



of glory. No sin so great and heinous as to exceed the efficacy of the atonement. The sin against the Holy Ghost is not only an *act*, but a *process*, which makes forgiveness subjectively impossible. Only have faith enough to "*depart from all iniquity,*" and *struggle after holiness*, even if it is not deep and strong enough to bring you comfort and assurance. "Look unto Jesus" Take Him as your *Pattern*, even if you have not the heart to claim Him as your *Propitiation*. Only look, continue looking, intensify your gaze, turn every energy and effort and desire and aim Crossward, and He will see to it that your hope and peace grow apace. The faith that leads to a better life, will in due time lead to confidence and joy. The faith that throttles and floors the world, the flesh, and the devil, will eventually heal the gashes and ulcers that sin has caused. If you must walk the streets awhile weeping, sick of love and forsaken, then be it so; only walk on, and weep on, and continue seeking, and you will find Him whom your soul loveth. Sol. Song 3 and 5. The day will break as certainly as you break covenant with darkness. Take God on trust, vow eternal hostility to sin, and let your vow and your life be synonyms.

*Union Deposit, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

### "Religion"

BY JAMES WIRT.

Religion denotes a system of faith and worship. Faith is a reliance on testimony. Worship is homage; to adore. The christian religion dates its introduction in the world nearly two thousand years ago, and is that system of revealed religion as taught by Christ and his Apostles, and as we find it embodied in the New Testament.

In the earliest age of man's existence, there was then some form of duty required at his hand in homage to his Creator; and there was at that time an inferior degree of light imparted corresponding with his limited understanding; but in successive ages there has been superior light given to enlighten and restore mankind to their pristine glory.

The analogy of the three dispensations may be thus represented: The Patriarchal, by starlight; the Mosaic, by moonlight; and the Christian dispensation by sunlight. There was a gradual unfolding of the light of heaven, and it was completed in Christ, that true Light which lighteth every man that cometh into the world, through the influence of pure and undefiled religion. This system of religion is destined in the future to hold universal sway,

At the name of Jesus every knee shall bow; "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

At present we are passing through the last era of the world's sinful career. There may not be many annular revolutions of the Earth till a new era will be ushered in—the reign of peace and happiness. The Saviour will then have the central position of his government located upon this globe. The enemy of souls will be chained, rdd in prison, one thousand years.

The influence of the Christian religion produces mighty results in controlling the destinies of nations; wherever its influence is felt, there civilization advances. It has for its object the conversion of the world. The command given by the great Lawgiver to his apostles was for them to go into all the world and preach the gospel to every creature. How many incentives there are for the follower of Christ to live a life of holiness! The pure in heart shall see God; "without holiness no man shall see the Lord."

May we be true and faithful to our Holy religion, and be permitted to see it committed unto those who are willing and able to labor in the word and doctrine, who may, in turn, hand it down, unchanged, to the latest posterity; and may we by its blessed influence be qualified for an ultimate admission into the triumphant kingdom of heaven. The New Testament contains the last will of God to his creatures. In this there is all that is necessary for our present and future well being.

*Verdin, Ill.*

### Public Morals.

There are institutions and customs among us, countenanced, patronized, vindicated by Christian men and women, which are, in this respect, essentially heathenish and utterly revolting. Such an institution is the theater. Who would endure to see his own wife, daughter or sister, pacing the public stage to represent, in word or act, the varying phases of a sinful, or even of a lawful love? Yet the interests of nearly every play turns on the working, or the perversion, of this divine passion, whose holy secrets every true woman instinctively veils from common view. But there are still viler features which seem inseparably engrafted on the theater. We need only to glance at the play bills which are posted on our streets, or observe the columns of the daily press, to see that the shameless exposure of the female form is one of the chief attractions of the modern stage. There is not a theater in the land that does not fall under this reproach. The ballet dancer of

to day is simply the modern Herodias; her vocation is no higher than that of the dancing girls in an oriental scraglio, and the taste which demands such amusements avows the heathenish principle that the chief end of women is to minister to the gratification of man. Even where there is no immediate design of lowliness, where the only motive is the perfection of the dance and the fuller revelation of the charm of rythmical and graceful motion, where the spectator looks on the moving spectacle before him as he would on figures in wax or marble, still the charge holds good that woman, a rational being with an immortal soul, created to share with man the high responsibilities of life, endowed with beauty as a means of blessed influence over human hearts, is set upon the stage to expose her charms for the gratification of the crowd. Fathers whose heads would bow with shame to see their own daughters in that giddy throng, mothers who would withdraw their girls from the very touch of a stage-dancer, as social pollution, yet carry them to witness, in more or less refined or repulsive aspects, these barbarian spectacles. Do they forget that these girls are somebody's daughters? Do they imagine that any class of women can be degraded, without lowering the respect which is felt for all women? The theater of to-day is the enemy of women. It looks back to heathenism, and, if allowed, would speedily carry us there. The woman who patronizes it or apologizes for it, assists in the degradation, and retards the elevation of her sex. And, for reasons palpable to all well informed persons, the same argument is justly urged, with steadily increasing force as years go by, against the dancing customs in vogue in modern society. Is it strange that the Christian church, whose work is so largely the elevation of woman, and which is dependent so largely on Christian womanhood for her success, lifts up, in all her branches, a uniform and stringent testimony against both the stage-play and the dance? The American Congress, soon after the declaration of Independence, passed the following resolution:—

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness:

"Resolved, that it be, and hereby is, earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gaming and such other diversions as are productive of idleness, dissipation and a

general depravity of principles and manners."

Is it strange that Christian citizens, observing with alarm the growing laxity of morals, are striving to bring back the government to see the principles of that earlier and better time?—*Christian Statesman.*

### The Outward Sign.

A sign is that which represents or shows something else. "The character of a sign," says Dr. Hengstenberg, "is, in general, borne by everything which serves for certifying facts which belong to the territory of faith, and not to that of sight." Life is among the unseen things, but the signs of life, as the buds on the tree, show the life that is hidden within. It is only by these signs that we know the things of faith.

Moreover, a sign is also a proof of the existence of that which it certifies. This use of the word is frequent in the ancient orators. Among the Greeks this meaning of the word is quite common. The Hebrews also used their corresponding word in this sense. Instances of such use may not unfrequently be met with in the Bible.

Man gives outward signs in this two fold sense of what he is in reality. The actions and words of a man are such outward signs. His walk and conversation, as the Bible expresses it, are the index to his soul, his inner life. And man is so constituted that the sign and the thing signified correspond. When it is otherwise a man deceives, acts hypocritically.

But when we refer to these outward signs, we do not mean that which a man does deliberately to represent, manifest or prove what is in him. When men do this they often impose both upon themselves and upon others. Men can act the hypocrite when they make signs. They can speak the words of piety, or friendship, or honesty, or purity when there is impiety, hatred, dishonesty and impurity in the heart. So that under such circumstances their words are neither a sign nor a proof of what is in them. We must look to unconstrained, impromptu, spontaneous words and actions to determine what men are. If these are not the natural signs of piety, purity, veracity, etc., then they are proofs of the contrary.

Now in order that the outward signs in our lives may indicate virtue and piety, it is not needful that we have any special regard to the signs, but to the state of our hearts. The signs will not belie the heart, if left uncontrolled. True, we need instruction in some things as to out-

ward signs, just as we need instruction as to the words to be used to represent our ideas; but in simple morality the heart begets its proper signs. The great concern, then, is with the heart, with the hidden and real men.

Nor is there any final advantage in correcting the mere signs, while the heart is unrenewed. There are those who begin at the signs in their work of reformation. They would put away the outward sin of profanity, of dishonesty, and impurity. It is of no account. Instead of making them any better it only turns them into a walking lie as long as profanity, and dishonesty, and impurity are not rooted out of their being. Neither piety nor impiety consists in that which is on the outside. Social and other influences may make model men on the exterior, but they may be none the better for that in their real character.

It is well for Christian people to remember not only these plain facts, but also to keep in mind that others judge them by these rules. All men know, though they may not understand the secret of it, that what men appear to be in their unrestrained life is what they really are. They know that at such times a wicked heart does not wear the garb of piety. And no amount of protestation can convince a man that his neighbor, who when unrestrained commits sins, is really a pious man. Many men are honest, scrupulously so, when observed; pay their debts when the law and its officers can reach them, but who are lax in these virtues when this compulsion is withdrawn. Such men are not good at heart. So there are thousands and thousands of men that *strive* to be Christians because of the constraining influence of judgement and perdition. Take these terrible facts from before their eyes and the real man would show itself. Now there is fearful deception here. He that is faithful in paying debts because the law can reach him, because otherwise his character would be stained and his influence destroyed, is not honest in God's sight. The signs which he outwardly displays are hung there for an object; they do not belong there. What should concern a man most of all is that these signs do not lie.

A right heart will always be manifested in the proper signs thereof. It is of the very nature of virtue not to deceive. It never acts the hypocrite; it never dissembles and puts on the form of any vice. It is sin alone that is guilty of these things. Where there is pride in the heart, there may be humility in the

mien, the dress, or the speech; where there is avarice there may be a show of liberality. Not so with piety, with any virtue. Humility in the heart never puts on the garb of pride; true piety never is found guilty of wearing any dress of impiety. It is one of the unalterable facts of history that while the devil sometimes appears in the form of an angel of light, an angel of light was never known to assume the form of a devil.

The power of the church lies in the complete correspondence between the outward signs and the heart. Here is, then, a living gospel. Here is a walking ministry. Here is preaching that cannot fail to be heard on the streets, behind the counters, in the shops and everywhere. There are now enough nominal Christians in this country to revolutionize it in a brief time if all had in their hearts that which corresponds to the signs they hang out in their professions. And it is just this that we want to-day. We want a religion that will free a man from the law—from the statute law, from the social law, from the conventional law—a religion that will be a law in the heart more imperative than tons of statutes.—*Church Advocate.*

### Unity.

Look into private life—behold how good and pleasant a thing it is to live together in unity; it is like the precious ointment poured on the head of Aaron, that ran down to his skirts; importing that this balm of life is felt and enjoyed not only by governors of kingdoms, but it is also enjoyed in the lowest rank of life, and tasted in the most private recesses; all, from the king to the peasant, are refreshed with its blessings, without which we can find no comfort in anything this world can give. It is this which gives to every one the blessing to sit quietly under his vine, and reap the fruits of his labor of industry; in one word, which bespeaks who is the bestower of it. It is this only which keeps up the harmony and order of the world, and preserves everything in it from ruin and confusion.—*J. S. Gitt.*

Do not say you have no convenient place to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain, Peter on the house-top, Isaac in the field, Nathanael under the fig-tree, Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel and be to us the presence of God.



## AFTER MANY DAYS.

Are the days my foes? Are they subtle  
thieves stealing my gold from me?  
I am poorer now than before they came,  
and the marks of their hands I see;  
They have taken away my youth and strength  
and the light that was seldom dim;  
They have taught me many a mournful word  
and many a pensive hymn.

Are the days my foes? Nay, they cannot be,  
for though they are often stern,  
I think they are teachers sent from God,  
and I sit at their feet and learn;  
And though the books that I have to read  
are dark with the lines of woe,  
They tell me much of my Father's love  
and the heaven to which I go.

So the days are friends. They have led me  
up from the peaceful, pleasant vales,  
To the green hill-tops and the mountain  
sides where I feel the bracing gales;  
They have given me vision's of other things  
than I saw in my childhood's dreams,  
And I rest in the lasting light of God instead  
of earth's fitful gleams.

And the days are friends; for, with all their  
gifts of sorrow, joy, or loss,  
They have drawn me nearer with gentle  
hands to the foot of the Savior's cross;  
And there the bliss that his presence gives  
is the soothing of all my pain,  
And there I learn that not any day has been  
sent to my life in vain.

So I wait in hope for the coming days. I am  
not afraid to see

The loads they bear or the tasks they bring  
from the God whom I love, to me;  
For the winter snows and the summer suns,  
[in their every flake and ray,]  
Do tell of the close of my exile life and the  
glad home-coming day.

—*Marianne Farningham.*

For the PRIMITIVE CHRISTIAN.

## Ministering Spirits. Hebrews 1: 14.

BY J. H. ROBERTS.

In many instances, under former dispensations, God communicated his will to persons through the medium of angels. For instance, in the case of Lot, Genesis 19: 1, there came two angels to Sodom. Their mission was to deliver Lot out of that wicked city, in order that it might receive a just recompense of reward for unholy deeds. Again, in Gen. 32 chapter, we learn that Jacob was blessed, and called Israel, by an angel; or, in other words, he was ministered unto. In Daniel 3: 28, we learn that the three Hebrew children were delivered from the fiery furnace by God's angel. Also in Daniel 10: 10, 11, I think we have enough testimony in the above quotations to prove the ministering of angels, to certain persons, in the dispensations alluded to.

That the characters so administered to were righteous in the sight

of God, is also easily to be seen by reading the verses immediately preceding and following the above quotations. Lot was led out from the city in order that it might be destroyed; because he was a righteous man. Jacob was blessed because he had found favor with his Creator. The Hebrew children were preserved from even the smell of fire on their garments, because they would not fall down and worship idols, the workmanship of men's hands. They were righteous. A Daniel of old was cast into the lion's den, and was unharmed by the wild beasts, for the reason that he prayed to and worshipped the only true and living God. The prophet Elijah successfully offered up prayer to God, and was answered to the chagrin and dismay of many false prophets, because he was a righteous man. In no case in the Old Testament Scriptures do we find that ministering spirits, or angels, ministered unto any disobedient or wicked person, to his or her temporal or spiritual welfare.

I now come to the New Testament Scriptures, and for proof of ministering spirits shall begin with Math. 18: 10, where Christ, in teaching his disciples, says: "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

Next in evidence is Luke 1: 19, "And the angel answering said unto him, I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee glad tidings." This was in answer to a query proposed by Zacharias, he being the person ministered unto by the angel.

Also Luke 2: 6, 9, 10: "And lo, the angel of the Lord came upon them [the shepherds], and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."

Acts 5: 19, "But the angel of the Lord by night opened the prison doors, and brought them forth," &c. Also 27: 12: 7, "And behold the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side," &c. Also 27: 23, "For there stood by me this night the angel of God," &c. And the "many" who were "gathered together praying" plainly indicated their belief in ministering angels, by saying in reply to Rhoda, "It is his angel."

I think the above testimony sufficient to answer a part of Paul's query, yet there is much more that

could be produced. Now I will try to prove by the Scriptures to which of the two classes the person above alluded to belong, and will briefly notice them in the order introduced.

The word "ye," made use of by Christ in Math. 18: 10, refers to his disciples; and Christ speaks of them elsewhere as being the ones who had followed him in the "regeneration," and that they had continued with him in his temptations; in short, his followers. Of Zacharias it is written that he, and his wife Elisabeth, "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 2: 20, speaks of the shepherds as men that "glorified and praised God for what they had seen and heard." They had seen the Lord's Christ, and had heard the rejoicing of the angels at the birth of Christ. We know full well that evil spirits would not rejoice at what they knew would eventually be their destruction. There are other instances in the gospel that bear the same kind of testimony as the Scriptures already produced; but are these not enough to convince any one that is inclined to give credit to the written "word" that the good Spirit always, and in all cases, ministered unto them, as Paul says, "who shall be heirs of salvation?" All believers in Christ will answer, "Yes." But the question might be asked, "Do you believe that there are ministering angels, or spirits, that minister unto the children of God in these last days?" Certainly I do; just because I believe that God has a people on earth, and that people are "heirs of salvation." "Seeing that the Bible speaks of two kinds of spirits, how do you know which kind is operating upon you?" By the following evidence I think we can determine that matter. The apostle John (1 John 4: 1) says, "Believe not every spirit, but try the spirits whether they are of God." Now if the Spirit leads us to believe in Christ, that he is the Son of God, and has come in the flesh, and that he is "precious to those that believe"—"forgiving the sins of those that repent, and exercise a living faith in him, by obeying from the heart all things whatsoever he has commanded us, this spirit's teaching is safe to follow; for it is written in the gospel, that "he whom God hath sent speaketh the words of God." More, if we are whiskered to in our hearts, by the "still small voice," to hear him by whom God in these last days hath spoken unto us, we will be quite safe to follow the leadings of such a spirit. We see by the above that the spirits referred to are of God.

But there is another class of spirits spoken of in the Bible; and as we are commanded to "try the spirits," I will endeavor to do so in the fear of the Lord, and to show the class of persons they operate upon. The lines of demarcation are first drawn in the Old Testament Scriptures. In the third chapter of Genesis we learn the origin of lying spirits, for the serpent, or evil spirit, told our mother Eve that they should not die, when God had told her, that they should die. This we all know, by the fulfillment of the decree that has gone forth unto all living creatures, "Dust thou art and unto dust shalt thou return." How true the expression of Jesus on a certain occasion, when he said that the devil was a liar from the beginning; hence we believe that all the attendant evils that followed upon the human family, are the result of yielding to the influence of wicked spirits. It is unnecessary for me to dwell at length here upon what kind of a spirit actuated Cain to slay his brother; or of the spiritual abominations of Sodom and Gomorrah, or of the antediluvian world, or of the lying spirits that the false prophets possessed, and the idol worshipping part of the old world generally.

But as reference is made to the case of Saul, by modern spiritualists (evil), to justify their calling up of the spirits, I will notice the circumstance in a few words. It is recorded in 1st Samuel 28th chapter, and we learn from it these facts: After the Lord had refused to answer Saul in the usual manner (see 6th verse), because he had sinned against the Lord, and the Lord departing from him, he turned to those that had familiar spirits, for counsel. Having learned by his servant whom he sent to hunt him out a familiar spirit, which he finds at Endor, Saul disguises himself and proceeds to a "communication" with the woman. After being sworn to not place her life in danger, and having informed her that he wanted him whom he would name brought up, she enquires, "Whom?" He answers, Samuel. Now Samuel was a true prophet of the Lord, as the sequel will show. It is not said what device the woman used to accomplish Saul's desire; but it is said that Samuel appeared to her. Then she knew that Saul was her patron on this occasion. Saul quiets her tears, and wants to know the forms of the gods, and by her answer Saul knows Samuel. Samuel wants to know why he was disquieted. Saul informs him that he is sore distressed, and that the Lord had refused to answer him and tell him what he should do. Then

Samuel gives Saul to understand that he cannot help him; and that what he had prophesied relative to his case must stand, according to the word of the Lord. In 1 Sam. 15: 28, Saul was told that the kingdom should be rent out of his hand, and given to a better than he.

In all this, I see no comfort for evil spiritualists; but we may learn the following facts from the narrative:

1. That an evil spirit *could not* turn aside the judgment of God, and that good spirit *would not*.

2. It clearly proves that after the Lord had departed from Saul he sought the company of spirits that in his better days he sought to have destroyed out of the land.

3. That if a good spirit could be called up, it, like in the case of Saul, *will* refer its disturber back to the word of the Lord. Saul got a "revelation" that was undoubtedly new to him, for he "was sore distressed" at receiving it; and I think if our modern evil spiritualists could call up a good spirit, that they would soon find out the difference between the two kinds of spirits by receiving a distressing "revelation."

Can it be said that an evil spirit ever fully corroborated the Lord's word? We will go to the gospel to see about the matter. In the 4th chapter of Matthew, the Father of all wicked and lying spirits under took to quote the Lord's word to our Savior; and this is the way he did it: "He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." In Psalms 91: 11, 12, we have it, "For he shall give his angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone." The Devil was about as successful in "ministering" the truth on this occasion as he was when he gave Eve advice, in the garden of Eden. I mean to say that he lied on both occasions; but in the case of Christ was not successful in having his revision believed.

In Matthew 12th chapter we read that "when the unclean spirit is gone out of a man he walketh in dry places, seeking rest," &c., &c (I fear this is the condition of those that refuse to go "down into the water" as Christ did, to take up the cross and follow him—afraid of getting wet, &c.) Then it is said that after not finding rest he returns to his house, and finding it in a certain condition, takes with him seven other spirits more wicked than himself." Lesson—those that refuse to walk after the "Holy Pattern," have evil spirits to minister to them.

But there is so much recorded in the gospel concerning evil spirits, and the class of persons influenced by them, that I fear a notice of them all would make this article too lengthy, though I must mention one more case—the seven sons of Sceva, a Jew. Acts 19th chapter. Here I find that the evil spirits "ministered" unto them in a way that was not very comforting, though they enjoyed about as much peace of mind on that occasion as many others have that were possessed of evil spirits. It seems as though the evil spirits became insulted at their possessors for calling over them the name of "Jesus whom Paul preached;" and said, "Jesus I know and Paul I know, but who are ye?" as much as to say, you being in our service, have no business to be trying to cast out our brother spirits; for we know that our power is gone, if we become divided. The lesson here taught for evil disposed persons is:

1. That they should not meddle with holy things, either for speculation or to create a sensation.

2. As Jesus said a "kingdom divided against itself cannot stand," therefore, both parties must operate in their respective kingdoms. This circumstance also illustrates the bad effect of trying to overcome evil with evil. Christ and the apostles taught that evil must be overcome with good; and we find all through the gospel the doctrine very beautifully illustrated. Thus we see, that we are fully sustained in the position that we have taken relative to there being two distinct classes of persons on the earth: the one known as the righteous, and the other the wicked; the former being "ministered" unto by good spirits, and the latter by evil spirits.

I further believe that Satan has his ministering spirits, who do, in these last days, minister unto them who do wickedly adhere to false doctrine, which I will try to show by the "word of truth;" but I will first contrast the two kingdoms a little. Christ's kingdom is composed of that class of persons that Paul in the text says shall be "heirs of salvation," which salvation is promised in the gospel, and is obtained by all those that are obedient to all things which are commanded. God has a *particular order* of things. His children are required to be a separate people from the world, abstaining from the very appearance of evil; doing good unto "all men, especially those that are of the household of faith;" the fruit of which is "joy and peace in the Holy Ghost," and in the end "eternal life." See R.v. 22: 14 In Satan's kingdom I fail to find any particu-



lar order of things; but the main point with him seems to be to have the people to fall down and worship him; then, they are at liberty to disregard God's laws in part or in toto. And he has his ministers, who, "transforming themselves into angels of light," teach to take the lives of our fellow-men, and to plunder and steal, in time of war, is right. Also, to gamble, either in the house of God or out of it—reveling in "spiritual wickedness in high places." Some give their approval to drunkenness, idolatry, and dancing, others professing a spurious religion, go about trying to establish their own righteousness by proclaiming that they can work miracles, while, at the same time, they are deceitful workers, advocating and practicing free love. Also the enacting of "seances,"—the forming of circles around tables, for the professed purpose of holding converse with the spirits of the dead, with many other evils too numerous to enumerate here, belong to Satan's kingdom.

Paul in the second chapter to the Ephesians plainly tells his brethren that before they were "quickened," &c., they were under the influence of "the spirit, that now *worketh* in the children of disobedience;" and, in the 5th chapter he says, that we should "have no fellowship with the unfruitful works of darkness; but rather reprove them;" for, says he, "it is a shame even to speak of those things, which are done of them in secret." So I pass the "secret things" by without comment; for there is enough made manifest of the "works of darkness" in our day to speak of. It is a fact, only too well known, that many persons are by the ministration of evil spirits, doing some strange things, or "wonderful works;" and I believe there is a reality about it, for Paul says, that "ye cannot be partakers of the Lord's table, and the tables of devils." 1 Cor. 10: 21. Now if devils have a table, is it not reasonable to conclude that they make some use of it? I believe they do, and, really, Paul's language seems prophetic of these last days, for we find that the devil's children now do gather around a table to hold communion with evil spirits. Evil, because they plainly testify against God; for God said that he had "spoken unto us in these last days by his Son," but devils and evil spirits generally contradict the saying by preaching "another gospel."

I have seen some of the performances of wicked spirits, and do think that there is a great mystery about the matter; but I am not astonished at the "wonderful works" they

perform; for the apostle Paul in 2 Thess. 2nd chapter speaks of the "mystery of iniquity" already working, and, by the expression "now *letteth*" intimates that it will be permitted to continue for a time. More, Paul speaks of the destruction of that "wicked" by the Spirit of the Lord, and adds that remarkable passage of Scripture: "Even him whose coming is after the working of Satan; with all power, and signs, and *lying wonders.*" Now I ask, do we not see and hear of these things on almost every part of the globe? Why are not these "seances," "spiritual rappings," and Satan-influenced, God-dishonoring polygamous, miracle workers foretold in the gospel? I think they are; and these characters have certainly received the promised delusion, to "believe a lie that they all might be damned." Matthew 24: 24, Christ said, "that there should arise false prophets and false Christs, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." For a further picture of these sign and wonder-workers, I will go to John the Revelator, 13th chapter, where he in speaking of the beast that he saw coming up out of the earth, says, that "he doeth great wonders, so that he maketh fire to come down from heaven, on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Look out, brethren and sisters, for those "rappers" and "miracle workers;" and see that they "keep the commandments of God, and the faith of Jesus," before we credit them with any good designs. Deception is abroad in the land; but thankful are we for the light of heaven's revelation delivered unto us by Jesus our "High Priest." Hear this revelation a little further. In the 16th chapter 13, 14 verses, "Spirits of devils working miracles" are represented by three unclean spirits like frogs, coming out of the mouth of the dragon, and the beast, and the false prophet. Just see how closely the three are related to each other! I cannot imagine what better illustration could have been used to represent the working of these parties than that of a frog—almost always on the move, very noisy, and when taken to task by the word, generally go jumping from one passage of Scripture to another; wresting the Scriptures to their own destruction. Oh, let us, dear pilgrim, not be deceived by these wicked ministering spirits; for truly they are "deceitful workers," transforming themselves into angels of light. But, the gospel detects the

whole iniquity working crew, by testifying that "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 7, 8. To know the tree by its fruits is a privilege we all can enjoy.

Ott, Oregon.

FOR THE PRIMITIVE CHRISTIAN.

### Beauty.

BY O. P. MOSIER.

The presence of beauty is all-pervading. It unfolds in the flowers of spring. It waves in the branches of the trees, and in the grass at our feet. Indeed it is difficult to conceive of an object that does not possess beauty in some degree. And not only does it permeate small things, but the oceans, the clouds, the falling rain, the gentle dewdrop, the rising and the setting sun, all overflow with beauty.

Color is perhaps the simplest expression of beauty. The eye is so constructed as to delight in the appearance of color. Association has much to do with beauty in color. Thus green is more pleasing to the sense when we associate with it the green pastures and blooming forests. Blue has a stronger expression when compared with the dome of heaven, or the waters of the great deep.

Figure is another expression of beauty. Different forms of figure give different degrees of beauty. A square figure is not so pleasing as a circular or an elliptical, from the fact that the eye is wont to see in circles. The sky seems to be circular when really it is not. The hoary mountain seems to rise in graceful curves and lofty cones, yet it is marred and gashed by ridges and valleys. Motion is also an occasion for the sense of beauty; but where color, figure, and motion combine we have the finest expression of beauty.

The human countenance is the most complex form of beauty. The color is the fair complexion; the lines that note the form of expression is the figure; but there is a third something which we do not clearly understand, that interprets the world of mind, and reflects, like a mirror, the delineations of the immortal soul.

The failing to cultivate a sense of beauty deprives man of his highest enjoyments. If then beauty is so refining in its influences, so exalted in character, so akin to worship, is it not painful to know that so few realize what nature intended they should adore, but live as though earth in all her glory was but a dungeon?

But we have been speaking particularly of beauties in nature; we now turn to notice another kind of beauty; I mean such as is found in the natural arts, and especially in literature. The best books have most beauty. A subject however logical is no subject at all if not set forth in beauty of expression. The first step toward this end is having an agreeable subject. We cannot expect to please if we have nothing but what is calculated to displease. The second step toward securing beauty of expression is to use no word or phrase that has a displeasing effect, but use those that are easy of pronunciation and harmonious in all the bearings.

#### God's Way and Our Way.

A sincere believer in the truth of the gospel must needs have trouble of mind so long as the question of his own salvation is still undecided. And, at times, this anxiety becomes very painful. He would give his right hand to be assured that he has passed from death unto life. And in order to obtain this assurance he offers prayers, he sheds tears, he consults his Bible, reads good books, seeks the society of the godliest persons he knows, and adds to all this such amendment of life as he can. Still, to his surprise, the blessing does not come. Why? Because he begins at the wrong end, and pursues a wrong method. He is really trying to help God as it were, to do God's own work, and all time so spent is, of course, lost time. While he is thus bemoaning himself, and striving to be accepted, and wondering, perhaps, what more he can do to make himself acceptable, he is answered "never a word." By this awful silence, God is virtually saying to him, "You are ready to do everything else, but you are not ready to take me at my word. You are not willing to be saved in my way."

"But Lord," is the reply, "I am waiting to know that I am accepted."

"And I," is the divine answer, "am waiting to be believed."

Is it not as clear as day where the difficulty lies? Our Father in heaven, having sent Jesus Christ

into the world to be our Savior, has also appointed a way of coming to Christ, so plain and simple that the footsteps of a child may run therein. This way is a narrow bridge, and its name is faith. The sinner is told that if he will only cross this little bridge it shall at once bring him to his Savior and insure him everlasting life. He shakes his head and falters. He looks at the waves beneath the bridge, and shudders lest he should fall into them. He says he is laden with sins, whose weight might break down the bridge. Well, does he get rid of those sins by waiting? He hopes he may, and so he goes off and tries to "become better."

After a time he returns to the gulf that separates him from God, but of all the good works and good resolutions he has piled into that flood he sees not one; the bridge he has himself been trying to build, and over which he hoped to pass into the kingdom, has been swept away. Once more he undertakes to parley with his Maker. He tells him that he is "not fit to be accepted." Of course he is not fit. Nobody ever was or ever will be. When did God require him to be fit in order to be accepted?

At this point the reader may object, "But I do not feel enough." When, where has it ever been said, "Feel for Christ, and feeling will find him?" The bridge to be crossed is faith, not feeling. God does not bid you bring to him a certain set of emotions as the reason of his accepting you, nor does he ask you to come full of good works, or to spend weeks and months testing the strength of his bridge by putting one foot on it and then shrinking back. What he requires of you is simply to believe on his only begotten Son, Jesus Christ, as one who died for our sins and rose again for our justification. Christ himself is the eternal rock of our salvation, and trusting in him is the way to be saved.

"In my hand no price I bring,  
Simply to thy cross I cling."

This is the very essence of the gospel. And while God invites you to put your whole trust in Christ, and to embrace him as your Redeemer at once, without any delay, he also offers to give his Holy Spirit to enable you to do so. What more could you desire?

Oftimes, it is true, there is a series of vain struggles and defeats before the bewildered, troubled soul finds rest in Christ. God does not require them. They are not of his making, or rather, they are the effect of self-love, self-will and unbelief. Those who seek to enter the kingdom of

heaven in the spirit of little children have no such conflicts. The jailor passed through no such long struggles and defeats, nor did the eunuch nor did Lydia, nor did Saul of Tarsus. See Acts viii. 26-39; ix. 1-20; xvi 14-40.

But it may be objected that no room is left for repentance, if the moment a man owns himself in the wrong and looks to Christ for salvation he may expect to be forgiven. Is it, then, the amount of penitence that saves a soul, or is it the depth of love in God's heart and faith in that love as manifested in Jesus Christ? Ah, the sinner has nothing, absolutely nothing, to give in exchange for what he receives. He may spend a lifetime in repenting and know not God for want of one moment's believing. And the penitence of one regenerate soul will be a hundred fold deeper, tenderer, than one who knows God only at a distance, and is ignorant of the spiritual beauty and glory of the character that makes sin so exceeding sinful by contrast with itself.

If these few words, then, meet the eye of one who yearns to be reconciled to God, let him not wait an hour in the hope of becoming better, of feeling more, of having a very penitent heart to exhibit as the price of pardon, but do forthwith the one only thing he is asked to do, Believe. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." No immediate token that his faith has saved him may appear, the current of existence may apparently bow on as before, but sooner or later, and according to his faith, it shall be unto him; the new life implanted by divine grace will begin to declare itself. An infant for the season, it will, in due time, grow up into spiritual manhood, and become "perfect in Christ Jesus."—*Christian Weekly*.

Cheerfulness and a festival spirit fill the soul full of harmony; it composes music for churches and hearts; it makes and publishes glorifications of God; it produces thankfulness and serves the end of charity; and when the oil of gladness runs over, it makes tall and bright emissions of light and holy fires, reaching up a cloud and making joy round about; and therefore, since it is so innocent, and may be so pious and so full of holy advantage, whatsoever can minister to this holy joy, does but forward the work of religion and charity.—*Jeremy Taylor*.

Sharper far than the serpent's tooth, to the heart of a parent is the ingratitude of a child.



## For The Young.

For the PRIMITIVE CHRISTIAN.  
Botany—No. 9.

BY HOWARD MILLER

A letter from Va. asks if there is anything in the custom of planting in the "sign." This being a question of general interest, it may as well form one of the closing articles on this subject. Planting in the sign is a very harmless delusion, a belief in which will hurt no one, nor will it do anyone any good.

If good cultivation and a proper soil are present, the almanac and the moon have nothing whatever to do with the result. It is astonishing to regard this widespread delusion! Without wondering why or how the changes of the moon affect vegetation, people go to an almanac to ascertain when the proper time has come around to plant onions or tomatoes. Many very excellent people believe in it; and now let us reason about it.

If there is anything in the signo business, then those who comply with the almanac's reading ought to have better vegetables than those who do not. But this is not true. Those who raise the earliest and best garden produce, the market gardeners, pay no attention whatever to it. How does it come that they succeed? The vast majority of people who cultivate vegetables never think of an almanac, but consider manure and complete subjection of weeds. The remark has often been made that farmers gardens are poorer supplied than any others. If the sign had anything to do with it they ought to surpass the production of the gardener who neglects it; but a walk through a city market will dispel the illusion.

The same almanac, say Ayer's, goes to many places, and the fact that the sign is one thing at one place and another at a distant point, proves its utter fallacy. In Australia the weather at Christmas is intensely hot. In March garden vegetables are well up in parts of California; and in Florida, below the frost line, vegetables can be grown all the year around.

So, of what use is the sign? The picture of the man on the almanac cover is a purely fanciful invention; and the whole book bears the same relation to plants that the multiplication table does. There is an estimable lady who plants when the "sign is up," whatever that is, to make the plants "reach up;" another plants when the sign is down to make them root and grow well. Both succeed, and the sign gets the credit. There is a time to butcher, a time to shingle roofs, to build fence, and to do nearly everything. What a terrible state of affairs would be entailed upon the country if some stupid almanac maker should get it wrong in his book, and in a half million of families every-

thing should go wrong for a whole year. I wonder if the almanac makers and the printers are alive to the mi-chief they can do and their immense responsibility?

Selected by GEO. W. ANNON.

### Five Flosses.

Dear reader; as pride is on the increase, and is nourished in many of the different religious denominations of the day, and some of our own members are, we think, a little too fashionable with flosses, curls, laces and ribbons, I have selected the following. It may be of some benefit, at least, to them that are halting between two opinions, and are almost persuaded to come out on the Lord's side and make a full surrender. I will now give it as it is recorded in the (Warrentown, Va) Index.

"I made a call the other day, and found Anna Harper, Mrs. Harper's little daughter, ten years old, looking very sad. She had been crying hard and was still frowning, and pouting, so I could not help asking, 'What is the matter with Anna?'

"'I am ashamed to tell you,' said her mother.

"'You may tell,' cried Anna, in an injured tone.

"'She is crying because she cannot have five flosses on her new dress.'

"'Yes,' added the little girl, 'when Emma Paul has five, and Eva and Jane Dearborn, and'

"'Five flosses!' I exclaimed. 'Children often have good reason to cry, but I never heard of a complaint like this.'

"'We shall have to give our little daughter to some rich woman,' said her mother gravely. 'Her papa and I shall hardly be able to keep her.'

"'But do you think the five flosses can make up for the papa and mamma which she will lose?' I asked.

"'I am afraid so,' said her mother, 'since she is not willing to be guided by our tastes and wishes. We think it wrong to spend so much time and money in dressing up a dress. We want her to be neatly and prettily dressed; but dressing up dresses, that is quite another matter. We have no time or money to spare for that.'

"'Besides, making children look like dolls and rag-babies, peacocks and frights!' I said.

"Anna began to wipe her eyes.

"'Neatness, Simplicity and Good Taste are the best dress-makers, and these I always consult in making Anna's clothes,' said her mother.

"'Which is the reason her dresses are so becoming to her,' I added.

'People turn away with disgust from children loaded with finery and flosses. They should rather be pitied, I suppose, poor things.'

Afterward when I saw Anna in her new dress it had not a single floss on it and she looked as fair and as sweet

as a lily. Our bodies should be nicely cared for, our clothing should be tasteful neat and becoming; but any dressing which shows it has taken a great deal of time pains and money to prepare, shows we set a greater value on display than becomes modest and Christian People.

Friendly reader, I have written this piece for the youths department: it is intended for the young folks; but older ones may learn a good lesson from it and be benefited thereby, for we think it harmonizes with the plain teachings of the Bible.

### Couldn't Stop.

This is the way a great many get into difficulty—"they get a-going and they can't stop." The boy who tells lies began at first to stretch the truth a little—to tell a large story—till he came out a full grown liar.

Two boys began by battering each other, till they got a-going and couldn't stop. They separated with black eyes and bloody noses!

Did you hear about the young man stealing from his master's drawer?—He came from the country a promising boy. But the rest of the clerks went to the theatre and smoked, and he thought he must do so too. He began thinking he would try it once or twice. He got a-going and could not resist the temptation when he knew there was money in the drawer. He got a-going—he will stop in prison.

Some young men were, some years ago, in the habit of meeting together in a room at the public house, to "enjoy themselves"—to drink and smoke. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He dropped his cigar, went back to his room and was never seen at the public house again. Six of the young men followed his example. The rest got a-going, and could not stop till they landed most of them, in drunkards' graves. Beware, boys, of the first cigar or chew of tobacco. Be sure, before you start, that you are in the right way, for when you are going down hill it is hard to stop!

GOD does not graduate his love by our moods, but rather by our conditions, and our wants recommend us most urgently to him. The child cannot understand why pain should come to its little body, nor can the mother even explain it; but over it, in its suffering, the mother leans yearningly and pityingly, and the sight of the dear face is a help to the sufferer. And so we conceive, over all sick souls, over all be-ware hearts, over all distracted minds, the face bends pityingly, lovingly; and this thought has given comfort to us many times, and may, peradventure, help you.—*Golden Rule.*

## The Primitive Christian.

MEYERSDALE, PA., JUNE 27, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be admitted on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate row. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### A PICTURE OF A SINNER AND OF A SAINT.

"Ye are like unto whited sepulchres."—*MATT. xxiii. 27.*

"Ye are the temple of the living God."—*2 COR. vi. 16.*

Remarkably bold and striking were many of the figures of our Lord. Such is the character of the one heading our article, chosen by him to represent the hypocrisy and depravity of the wicked Jews. "Ye are like unto whited sepulchres." While they were strict in observing such rules and precepts as gave them a fair moral character with the people, they were like the beautified and white-washed sepulchres of the Jews, which were full of dead men's bones and of all uncleanness."

The apostle's figure to represent the holy character of Christians who are re-veined in heart, and dedicated to the service of God, is appropriate and expressive.

It is drawn from, and suggested by the glorious building that bore the name of Solomon's temple, whose internal glory, beauty, and holiness, when the presence of the Lord was manifested in it, far surpassed the beauty of its external appearance. "Ye are the temple of the living God."

These expressive figures describing men as sepulchres and temples, present us with the extremes of good and evil, of what is attractive and repulsive, of blessedness and wretchedness, which are found in human nature. Man's capacity for goodness and meanness, for holiness and sin, for happiness and misery, are such as make him occupy a very peculiar position in the creation of God. We are destined to shine as moral stars in the dwelling-place of God, or to be "wandering stars, to whom is reserved the blackness of darkness forever." Such being our destiny, and such the variety of moral character that obtains among men, the contrast indicated in the striking figures of Jesus and Paul, between saints and sinners, is just and suggestive.

The sepulchre is dark. Job describes death as "a land of darkness, as darkness itself; and of the shadow of death, with out any order, and where the light is as darkness." *Job x. 22.* No light enters the massive sepulchres, or the dismal grave. And why should it? It cannot impart life to those dead forms though they once moved and breathed. How dreary and dull are the mansions of the dead!

And what is the state of the unconverted heart? Is it not as dark as the grave? "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." *1 John i. 11.* The office of the preacher is to turn people "from darkness to light."—*Acts xxvi. 18.* Darkness is a term that is frequently used in the Scriptures to represent the unregenerate heart. Ignorance is one of the ideas associated with the word. Darkness is a striking emblem of ignorance and error. As the curtain of night falls, all the beauties of the landscape become obscure, or, at least, indistinct. And as sin and error possess the soul, moral blindness and darkness follow, and all that is beautiful and good and pure disappears, and the mental world, like the natural when deprived of light, becomes enshrouded with darkness. The apostle when describing the effects of sin upon the ancient Gentile world, says, "Their foolish heart was darkened."

But there is corruption as well as darkness in the sepulchre. "It is sown in corruption," says the apostle, when representing the burying of the dead, preparatory to the resurrection. How offensive is the body in the sepulchre when

passing through the process of decay and dissolution! "By this time he is offensive, for he has been dead four days," said Martha to our Lord, in regard to her brother.

And how exceedingly corrupt does sin render the human character! "The whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." *Isa. i. 5, 6.* "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things that defile the man." *Matth. xv. 19, 20.* Here is moral corruption, indeed.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." *Gen. vi. 5.* The ante-diluvian world in its moral aspect was as one great sepulchre filled with the moral carcases of "men of corrupt minds." The moral purity of God could no longer endure such provocations, and having given ample opportunities for reformation, he said, "I will destroy man whom I have created, from the face of the earth." And it accordingly was done.

Death reigns in the sepulchre. Here is his power manifested. From these desolate regions life is excluded. Here the sun never shines. While there is life everywhere else, here there is only death. There is no spring to plant, no summer to mature, no autumn to gather. Winter, cold and dreary, breathes his icy breath, and in the absence of the sun's invigorating rays, no signs of life appear. Oh, how dreary is the grave!

And the heart of the sinner is as void of spiritual life as the sepulchre is of natural life. There is no spiritual foliage to ornament the spirit of the sinner, no flowers to give it fragrance, and no fruits of righteousness to give it value or candor it to the heavenly Husbandman who has spent so much labor upon it to make it fruitful. It is barren, withered and dead. There is no life of God in it—no germ of immortality to expand into eternal life.—Oh, how deplorable is the state of the soul that is dead in "trespasses and sins!"

But we will turn from the dreary sepulchre to a more beautiful aspect of our subject. "Ye are the temple of the living God." Beautiful and grand is the imagery selected to represent the character of the saints. And the contrast between the sepulchre, the figure used to represent the sinner, and the temple, that made use of to represent the saints, is remarkable.

We have seen that there is darkness in the sepulchre, but there is light in the temple. "God is light, and in him is no darkness at all." *1 John i. 5.* And if we



are the temple of God, he will dwell in us, and diffuse abroad in us the light of his glorious presence. In the account we have of the dedication of the temple, it is said, "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord filled the house of the Lord." 1 Kings viii. 10, 11. And the apostle Peter in speaking to Christians, and in reminding them of their privileges, says, "The spirit of glory and of God resteth upon you." 1 Pet. iv. 14. As the glory of the Lord came down and filled the ancient temple, so will that glory rest upon every genuine believer, who is a "temple of the living God." "This honor have all the saints." Psa. clix. 9.

We have seen that in the sepulchre there is corruption, and in the sinner there is moral impurity. In the ancient temple there was purity. Everything belonging to the house of the Lord was holy. The dress and person of the priest and all the furniture of the temple were to be holy. And how holy should Christians be, who are "the temple of the living God." "Let no corrupt communication proceed out of your mouth," Eph. iv. 29; "Be ye holy in all manner of conversation," 1 Peter i. 15; "Bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 5. Such are the admonitions to holiness, to such as bear the name and character of the "temple of the living God."

We have seen that death reigns in the sepulchre, and hence it is the symbol of death, pain, and wretchedness. But as Christians are "the temple of the living God," that temple with the living God in it, symbolizes the highest type of life—of immortality—of life in Christ, and with Christ.

Reader, to which class do you belong, to that represented by the "whited sepulchre," or by the "temple of the living God"? Which class is the preferable one, you can readily decide. If you belong to the class represented by the "temple" keep the sanctuary pure. And in it God will meet you, and hold communion with you. -Are you in darkness and death? If so, you surely do not want to remain there. And you need not. The Savior has said, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. He can change a tomb to a temple, a life of fear and wretchedness to one of hope and joy, and a sinner into a saint. And if application is made to him, he will do it. We would give no liberty that might subserve the cause of error.

#### WERE WE BLAMABLE?

In our issue of June 6th, we published two articles on "Secrecy," one in favor of secret societies, and one against such societies. As a number of articles against secret societies had appeared in our paper, a Mr. Whitmire, of Virginia, who acknowledges himself a member of one of those societies, wrote an article in their defense, or more particularly in defense of Odd Fellowship. This article was called out by one against secret societies, written by Bro. S. Thomas, of Philadelphia, and published in the second number of the present volume of our paper.

As Mr. Whitmire wished to be heard, and we, having the utmost confidence in the ability of the truth to maintain its ground in regard to secret societies, as well as to every other organization having error in it, we felt like yielding to our generous feelings, and giving him an opportunity to be heard in defense of Odd Fellowship. But wishing to guard the readers of the PRIMITIVE CHRISTIAN against the errors contained in Mr. Whitmire's well written article, and to avail ourselves of the suitable opportunity of presenting to our readers the "more excellent way" of anti-secretness, we took the precaution to publish a reply by Bro. R. H. Miller, to Mr. Whitmire's article, in the same number of our paper, that his article was published in. By this course, we thought truth would lose nothing, and that the chance for gaining would be decidedly in its favor.

But it seems that either our design was not understood, or that at least one of our subscribers differs with us in regard to the propriety of our course. For we received a letter a few days ago disapproving of the publication of Mr. Whitmire's article, and giving us a pretty severe reprimand for permitting it to appear in our paper. We feel pretty well assured that the brother who reproved us for our course in regard to the matter under consideration, did not fully comprehend the situation of things, or he would not have been quite so positive in his remarks, or so severe in his censure. We therefore would look at some principles which should not be lost sight of, and which we think deserve our consideration.

Controversy in our Christian papers should be judiciously restricted. Much of it, whether between brethren or between brethren and others, is not likely to be profitable. But a wise and candid comparison upon subjects upon which a difference of judgment obtains, may sometimes result in good. And for us, as a conductor of a Christian journal, whose mission it is to "bear testimony to the truth," which can be done to best advantage by having the error which is antagonistic to the truth which we are laboring to promote, present and in immediate

contrast with the truth, to exclude every thing from our paper that conflicts with our own views, or with those of our brotherhood, does not seem to be in harmony with the free and generous spirit of the truth.

It was said by Jefferson, the great American statesman, that error may be tolerated, if truth is left free to oppose it. Truth is powerful, for it is divine.—And those who appreciate truth and have faith in its divine origin and in its great power, will hopefully watch its course, and confidently expect its victory in every conflict. The Lord has said, "The prophet that hath a dream, let him tell his dream, and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii. 28. This seems to imply that those who have the dreamy errors of superstition and idolatry, should have liberty to tell them, but then those errors should be faithfully met by a just and faithful application of the words of God; and this being done, the result need not be feared, for it will be good. For since the truth is as much more valuable than error as the wheat is more valuable than the chaff, its value will be likely to be appreciated, and its superior claims acknowledged. God had confidence in the success of his own word, and so should we. Upon this principle we think a prudential freedom may be given to those who differ from us to state their views, if it is done in a respectful manner. Discretion should be used, or our "good may be evil spoken of" and our liberty be made a "cloak for maliciousness."

In our humble judgment a course somewhat like the foregoing is not objectionable, and with such a view of the case, we admitted Mr. Whitmire's article. As to show how differently brethren view things, we state the following fact: The mail that brought the letter of censure from one brother, also brought one from another brother, containing money for several extra copies of the number of the PRIMITIVE CHRISTIAN which contained Mr. Whitmire's article and brother Miller's examination of it. The brother who sent the money, remarked that he wanted his neighbors who were members of secret societies to read Bro. Miller's reply to Mr. Whitmire's article. He believed that the arguments in favor of secret societies had been successfully met, and that both articles might be read without causing the truth to sustain any loss. So we thought, and published both articles.

We have given the reasons to some length for doing as we did, believing that our position as editor, and the difficulties connected with that position are not understood and appreciated by many, and that if they were, the censure that is

often passed upon our course would be withheld, or if not withheld, greatly softened. We can assure our brethren that we are very desirous that the influence of our position, and that of the PRIMITIVE CHRISTIAN, may not be abused, but applied in the best manner for the promotion of Christian truth.

**MINUTES OF OUR DISTRICT MEETING.**

At the close of our District Meeting of Western Pennsylvania, a desire was expressed by several of the brethren to have the Minutes of the meeting. But as there was some doubt of the propriety of publishing them, the matter was left undecided. As the Annual Meeting has now granted the privilege to the District Meetings to publish or print their minutes for the use of the District, we shall publish the minutes of our meeting as soon as we can do so. We have had a good deal of work to do since A. M. in getting the Minutes of A. M. ready for publication, and in doing some work on the Report, that we had to do, and we have not found time yet to publish the Minutes of our D. M. But we will publish them as soon as possible, and when published, our brethren in the District will be informed of the circumstance.

**THE REPORT OF A. M.**

Our reporter, Mr. Baker, is writing out his report and preparing it for the press, and as soon as it is ready, we will have it printed, and send it out to those ordering it. Some time is required to get it ready, but we will hasten the work as rapidly as possible. In the meanwhile we should be pleased to receive orders for the work. Single copies, 25 cents; 12 copies, \$2 50.

**BEWARE OF IMPOSITION.**

At our late A. M. we were told by different brethren that one of our agents,—who, by the way, is not a brother,—has been selling our book, THE JEWISH PASS-OVER AND THE LORD'S SUPPER, for as high as \$1 65 per copy. His name was given and we have struck it from our list of Agents. He can sell no more for us until we have satisfactory evidence that he has made restitution to the parties whom he has swindled, and also of a thorough reformation. We want it to be understood that none of our agents are allowed to sell the book for more than one dollar.

While on this subject we will say to our agents everywhere, that hereafter they shall sell the book at 85 cents per copy. We make this deduction because of the general complaint of hard times, and not because we think the book is not worth \$1 00. We want to do all we can to give it an extensive circulation; because we feel that we hold the truth on this subject, and also that our defense is of such a nature as to convince every honest seeker after truth. Get your friends thoroughly aroused on this subject; be sure they ear-

nestly desire to know the truth, and the whole truth, on this subject, and then give them this book to help them in their investigations, and you need not fear the result. Having now reduced the price, and offering the book, as we do, for the small sum of 85 cents, may we not hope that very many of the readers of the PRIMITIVE CHRISTIAN will embrace this opportunity to secure the book. We would like to fill one thousand orders next week. B.

**TO OUR CONTRIBUTORS.**

Although our manuscript box is not empty, we find that it is in such a condition that it is very difficult, and, in our present throng, utterly impossible, to select from it matter to make up an interesting paper. With this fact before us, we invite our contributors to come to our aid; and not only to our aid, but to "the help of the Lord." Let us have good stirring articles on vital subjects. We should also have a better supply of church news than we have had for several weeks past. This is the season of lovefeasts, when our members are refreshed, our churches strengthened, and many souls are born again. Let us have the good tidings for the benefit and comfort of our readers. B.

**Cleanings and Gittings.**

**REPORT OF FUNDS.**

**DANISH MISSION FUND.**

Barbara Meyers,	\$ 50
Elias Stauffer,	10
A. W. Mahle,	2 40
Lovina M. Smith,	2 00
Panther Creek church, Ills.,	13 00
Rosie Snowberger,	25
A Sister, Carlisle, Pa.,	1 00
John Bucher,	1 00
Experience Norton,	1 00
Leah Bucher,	25
Leah E. Wolfe,	25
Lydia J. Baer,	25
Eliza Grove,	10
<b>Total,</b>	<b>22 10</b>
Acknowledged in No. 21,	311 57
<b>Grand Total,</b>	<b>\$333 67</b>

**STEIN FUND.**

Two Sisters, Waynesboro', Pa.,	60
A. W. Mahle,	1 00
Rosie Snowberger,	50
<b>Total,</b>	<b>\$ 2 10</b>
Acknowledged in No. 21,	121 40
<b>Grand Total,</b>	<b>\$123 50</b>

BRO. Wm. Bucklew has changed his address from Brushy Run W. Va., to Pleasant Dale, Hampshire Co., W. Va.

BRO. G. W. Sellers of Watson Station, Seneca Co., Ohio, says there was a Pocket Bible left at his father's, at the time of the District Meeting on the 6th of May. As there is no name in it, this way is taken to find its owner.

BRO. S. H. Bashore, formerly of Missouri, and late of Antioch, Ind., will spend some little time with us. His correspondents will, accordingly, address him until the 12th of July, *Meyersdale, Somerset Co., Pa.*

SISTER Lovina M. Smith, of Mound Valley, Kan., after sending two dollars for the Danish Mission Fund, and seventy-five cents to pay for the PRIMITIVE CHRISTIAN for a poor niece, says: "I would love to send more, and will try to send more when I can; but I am a widow, with a little daughter six years old and a rather limited income: have poor health and no home."

This recalls to our mind a question asked by a brother not a great while ago. He wondered whether we knew why the Danish and Stein Funds were not more liberally contributed to. We confess that we were a little puzzled for an answer. We looked at the causes, at the ends to be accomplished, from every side, and they invariably appeared to us as being worthy of the support and encouragement of every brother and sister. The question was asked by who one seemed to be conscientiously opposed to the movements, and this beguiled us into an illusory atmosphere and path to seek an answer. If this poor widow who "hath cast more in than all they who have cast into the treasury" (Mark 12; 43), had asked the question, the answer would have been ready in a moment. If the brother had, as God hath prospered him, contributed \$10 00 to these funds, and had then asked his question, we could have answered at once. We are ready now to answer such questions in a few words. B.

**CERTIFICATES OF MEMBERSHIP.**—For some time past we have been out of Certificates of Membership. We have quite a number of orders on hand, which we will endeavor to fill in a few days. Then, too, we shall be prepared to fill orders promptly, and will try to do so. B.

**POOR FUND.**

Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK xiv. 7.

**Contributions.**

Henry Keltner,	\$ 25
John E. Gnagey,	40
Samuel Kimmel,	1 00
B. F. Kittinger,	30
Levi Kauffman,	20
David Gochnour,	68
Philip Smith,	1 00
Elizabeth Hinkle;	1 00
P. R. Wrightsman,	85
M. J. Franiz,	50
<b>Total,</b>	<b>\$ 5 68</b>
Acknowledged in No. 21,	95 60
<b>Grand total,</b>	<b>\$101 28</b>



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## In Memory of Our Departed Mother.

Upon receiving the sad intelligence of the death of our dear old mother, the mind has been drawn forcibly to the past, and hence we feel pressed to pen a few thoughts, or solemn reflections, intended more particularly for our relations and friends who are scattered through different parts of the country.

Frances Witwer was the youngest of the family of Jacob and Barbara Sensenig (pronounced Sensenay) deceased. She was born December 15th, 1789, in Lancaster Co., Pa., and died April 30th, 1876, at her residence near her birth-place; hence, aged 86 years 4 months and 14 days. Her ancestors were principally all Mennonites. She, however, never united with the church, although she always held her Mennonite connections and friends in high esteem and much respect. Her parents were respectable members, and grand father Witwer was a prominent minister in said church; and as mother was brought up in that faith, it was thought rather strange in her never uniting as a member of the Mennonite church. She, however, was inclined to piety, warmth and zeal in making the Christian profession, and contending that there was a decline in those traits of the Christian character, to a great extent, in their fraternity, she commenced attending the meetings of the Brethren, who occasionally held meetings in the vicinity where she resided, then known as the extreme north east part the old Conestoga church. The leading ministers then were Jacob Pfautz, Christian Bomberger, and Samuel Myers. In the year 1836 and 1837, as near as memory serves me, there was quite a revival in the Conestoga congregation. Brother John Price, from Coventry, William Price, from Indian Creek, J. H. Umstad and John Sprogle, from Greentree, and others, were invited to hold meetings in this neighborhood. We remember well the time when our esteemed brother James Quinter (then quite young) accompanied some of those brethren and assisted in the services; also sister Sarah Major, (then sister Riter) visited this settlement. The result was a great awakening, and during this time our mother united with the church, and was baptized by elder John Price, of Coventry, I think in the year 1836, and continued a consistent and warm member and friend to the cause of Christ until the time of her death, making her membership about

forty years. She never was a Sectarian. Her mantle of charity was large; although a strong believer and advocate of the principles and doctrines of the German Baptist Brethren, she nevertheless still leant bound with the ties of Christian affection to all God-fearing friends. She loved the pious, the good, the holy. Well do we remember of her often making the remark, "The fruits, yea, the walk conduct and conversation, are the true marks and traits of the Christian character."

She died resigned to the will of the Lord, and seemed to retain her good mind until her death, and we hope shall arise with the sanctified in the first resurrection to reign with the saints in glory. Three sons and three daughters survive her. The oldest of the sons (Dan.) and the youngest (Isaac) reside near her late residence, at New Holland, Lancaster Co., Pa.; two daughters (Leah and Barbara) still reside at the old homestead, and sister Susanna, wife of brother William Burkholder, in Asbland Co., Ohio. The sisters are all members. The writer lives at Hamilton, Mo.

Thus has our dear mother passed away, full of years, and the comfort to us is that we sorrow not as those who have no hope.

Funeral services by brethren Christian Roop, Joseph Meyers, and Samuel Harley, from Rev. 22:14, to a large collection of relatives and friends.

GEORGE WITWER.

## Our Sabbath Schools.

*My Dear Brother:*

I feel that our church is behind the times on this subject. We are commanded to bring up our children in the fear and admonition of the Lord; and how can we better do it than by teaching them the word of divine inspiration? "The gospel is good for the Adult, but it does not meet the wants of the youth and children!" Let us remove the stigma from our church that is cast at us that we are against Sabbath-schools. Other churches know that their members are multiplied from their Sabbath-schools. This the brethren have to learn yet. I speak of the western churches. We pay no salary to the ministers of our churches, others do and support their Sabbath schools too. Then let us have our schools in every church. Let us gather our loved ones together, and teach them the word of God in its original purity; and when they grow up they will join in with us, and become pilgrims, and will journey with us to that land above. Brethren, is this your wish? Do you want your

sons to meet you where parting is no more? Sisters, where are many of your daughters to-day? Are they in the church with you, or are they out in the world, surrounded by temptation? Gather all your children into the Sunday-school, and teach them the word of God, and the meditorial power of Jesus Christ; for he is the chief corner stone. Brethren, take this matter to heart and study on it, and be up and doing while it is called to day, for to-morrow with you may never come. Go to work and organize your schools. Thou art the man. Do this thing, and the Lord will bless thee in thy work; and report to our editors with statistics for next year's almanac.

M. D. WATSON.

*Paint Creek, Kan., May 26th, 1876.*

## A Few Reasons Why I Left the Universalists and Became a German Baptist.

First, I will state that I was a Universalist for a number of years, and really believed it to be true. Now I believe it to be false, and I will try to tell why I believe it false. God's holy truth is against it; for we read in *Matth. 5:20*, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." *Matth. 6:19, 20*, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." See also *Matth. 7:13, 14*, and in connection with this I will cite you to its parallel, *Luke 13:23, 29*. Also, *1 Tim. 6:17, 19*. Another passage of Scripture bearing on the same point, reads as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." *Col. 3:1*. The apostle is here speaking to his brethren in Christ, who consequently were in the enjoyment of all the blessings pertaining to Christians in this life. These persons he commands to seek those things which are above. But, as if this were not sufficiently definite, he specifies where the things are, by saying, "where Christ sitteth on the right hand of God." Did the apostle command them to seek for those things knowing that they could be had without seeking as well as with it? See *Jas 4:4*, and its parallel in *1 John 2:15*, "Love not the world, neither the things that are in the world. If any man love the world,

the love of the Father is not in him." Can any person be saved or happy when the love of God is not in him? Many more passages might be quoted; and by referring to those already quoted, and commenting upon them, it will appear to any reasonable person that they are arrayed against the Universalist.

But not only are the Scriptures opposed to such a doctrine, but sound reasoning. I shall lay before you some objections for not believing in Universal salvation.

I cannot account for that deep solicitude which Christ and his apostles manifested for the salvation of immortal souls. That they were deeply solicitous for the salvation of their hearers, admits not of doubt or dispute. But why should they have been so if all were sure of heaven?

On this ground, I cannot account for the bitter opposition which the wicked exhibited to the preaching of Christ and his apostles. If in their preaching they advocated the doctrine that all will be saved, why did they meet with persecution and distress from wicked men? Who can tell?

The preaching of Christ and his apostles often excited deep anxiety in the impenitent to secure the salvation of their souls. How can we account for this fact, if their preaching made them sure of heaven? But let us hear the Divine Spirit of Prophecy at the close of the Holy Book. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19. Now is it possible for any man to be saved after the plagues spoken of in this book are added to him, and his part is taken out of the book of life, and the things written therein, and out of the holy city? Surely not. And is it possible for any man to be saved who has refused to lay up treasures in heaven—refused to "seek those things which are above, where Christ sitteth on the right hand of God"—utterly failed to lay up a good foundation against the time to come, that he may lay hold on eternal life? This is all that I will say on this subject.

As I have given some of the reasons for leaving the Universalists, I will now give some reasons why I am a German Baptist.

First, I suppose that it is admitted that the New Testament is the revealed will of God, which Jesus Christ brought down from heaven; and I take it for the man of my

counsel. It may be asked why I am not a Regular Baptist. Well, I do not understand the New Testament Scriptures as they do. The word of God teaches me, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of God through faith. When Christ gave the commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," I believe in order to fulfill that part of the commission it requires three actions; and as Donnegan says, "To immerse repeatedly into a liquid." I do not believe that it can be done by one action any more than Pilate could write the superscription or the accusation of Christ by one action. It was written in Hebrew and Greek and Latin. And now suppose that Pilate should have said unto the Jews, I will write the accusation in Hebrew and Greek and Latin, and then commenced in the Latin, I do not suppose that he could have made the Jews believe that he wrote in Hebrew and Greek at the same time that he wrote the Latin, and that by one action. Neither do I believe that a minister can baptize in the name of the Father, and in the name of the Son, and in the name of the Holy Ghost by giving a person a dip at the time or naming of the Holy Ghost. Sometimes they say amen and then give a dip. That looks a little like baptizing into the amen and not according to the commission.

I have already quoted a part of the commission, and I will now quote the balance; "Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." In this part of the commission I believe that feet-washing is implied, from the fact that the washing of feet took place before Christ was crucified, and of course the commission was given after he arose from the grave. He commanded feet washing in the 13th chapter of John, commencing at the 13th verse: "Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The object of this washing by the Savior himself was to set his disciples an example of humility and love. He also uses it to set forth a spiritual cleansing which they must receive from him. If the disciples needed cleansing in that day and age of the world, when they were

daily with their blessed Master, and under his direct influence, how is it that we do not need that spiritual cleansing by obeying Jesus? I suppose, if some who deny that Jesus instituted feet washing as a church ordinance had been there at that night, and Jesus had approached them with a basin of water to wash their feet, they would have said, "Lord, thou shalt never wash our feet; for there is no need of it. We believe on Jesus Christ, and call on him, and this is sufficient to secure us a home in heaven." Would not Jesus have said unto them as he did to Peter, "If I wash you not, you have no part with me?"

I have now given a few reasons for not believing the Universalist doctrine, and a few for believing as I do. These reasons are submitted in the hope that some good may result.

JOHN W. TUCKER.

Huntertown, Ind.

PAWNEE CITY, NEBRASKA, }  
June 12th, 1876. }

*Editors Primitive Christian:*

SIR:—Among the many letters received making inquiry about this country, and the inducements and advantages offered to those who are seeking homes in the west, we find quite a number from members of your denomination; and for their information, I will, by your leave, state some facts and figures in regard to this country.

First, and most interesting to them, is the fact that there are already quite a number of the Brethren settled in this country. William Smith, A. W. Miller and others, being settled near together, these, with others here and those expected, will soon make a strong colony of your people, and thus enjoy the advantages of unity in Christian, social, and business matters.

As to the country, Pawnee county is in south-eastern Nebraska. The lay of the country is gently rolling, having a goodly share of wood land, excellent building stone, abundance of stock water from springs and streams; plenty of coal in the immediate vicinity of the brethren mentioned; good soil, fine climate, very free from malarious and pulmonary complaints; with social advantages fully up to the average, having good school buildings in nearly every district. With these essential advantages, farms and homes can be made at prices which will warrant those wishing to locate in the west to come and see our country; and I can assure them of a cordial reception by their brethren here; and for myself and others, not of your order, I may add, that we will cheerfully give



any information and assistance in our power to promote the settlement among us of all who may be represented by your worthy brethren already referred to. I will promptly reply to all correspondence. Address as above.

JOHN L. MARSHALL.

### Waterloo Sabbath School.

Brother Quinter:

According to previous appointment, the Waterloo congregation organized a Sabbath School, immediately after morning worship, March 19th. The following brethren and friends were elected and appointed officers and teachers: Superintendent, L. R. Peifer; Assistant Superintendent, H. Snyder; Secretary, R. B. Leatherman; Treasurer, J. Hildebrand; Teacher of primer Class, J. Speicher; Female Testament Class, Miss Anna Speicher; Male Testament Class, R. B. Leatherman; Female Bible Class, L. R. Peifer; Male Bible Class, J. M. Miller.

A committee consisting of C. P. L. Roberts, Dr. H. C. McKinley and R. B. Leatherman was appointed to draft a constitution. As this is the first Sabbath-school ever conducted in this city by the Brethren, also, the first that brother Peifer ever superintended and the first one I ever attended, I hope the increasing interest manifested will be sufficient encouragement to all to make all of it that can be in a Sabbath School and that its good results may shine as a candle set upon a stand. We will strive earnestly to cultivate the minds of those in our charge to the good cause, and endeavor equally hard to fill my empty mind with the knowledge of the pleasant truths of God's word,

R. B. LEATHERMAN, Secretary.

Waterloo, Iowa, June 7th, 1876.

### In Memory of Sister Margarette Ockerman.

Sister Margarette Ockerman departed this life April the 13th, 1876, after a protracted illness of more than seven years, which she bore with Christian fortitude. Her age was 76 years 7 months and 7 days, of which nearly 55 years were spent in the service of our Lord and Master. She lived an exemplary christian life, which was worthy of imitation by us all.

Many who read this notice will remember the happy seasons of worship they have enjoyed in my parents' house, for their house was always open to receive the Brethren, and many have been made welcome and shared the earthly blessings which God so bountifully bestowed upon them.

Sister Ockerman was the mother of ten children, six of whom preceded her to the spirit land; five having died in infancy, and the sixth, Mary Ann Parker, died a few years ago in Preble Co. O, but not without having made that

necessary preparation to meet her God. We feel assured that their spirits all rest in peace, awaiting that blessed resurrection morn, when they shall be raised in the likeness of their redeemer. May God grant by his assisting grace, that we, the four children who are yet living, may double our diligence in the making of our election sure in Christ, that we may, as an endless chain, be so connected as to make one unbroken family in heaven; and may the example, advice and counsel of our parents, with the call of the *Savior*, sound with such distinction that it may continually ring in our ears while we are pilgrims here below, so that, when we are done with the shores of time, and are called, one by one, to eternity, we may share the bliss of the faithful.

The funeral services which took place in Prehle Co., Ohio, were conducted by Eld. Abram Younce and brother Nathan Haywood, after which the body was conveyed to the Sugar-Hill graveyard for burial, there to await the resurrection. How sad it makes us feel to return to the home of our parents, when we can no more take hold of their hands, which have administered so often to our wants, when we could not help ourselves, and no more hear those kind words of warning, which we have so often heard.

JOHN OCKERMAN.

### District Meeting of South-Western Missouri.

Our District Meeting was held in the Mineral Creek church, Johnson county, Mo., 14 miles south of Warrensburg.—The congregations comprising said district were generally represented. The meeting passed off as pleasantly as could be expected, as the congregations are made up of members formerly of different States.

To give the brotherhood at large some knowledge of what we are anxious should obtain on different subjects, as a district that is sound in the faith of the gospel as believed and practiced by the Brethren generally, we ask for the publication of the following.

1st. Resolved, by the Southern District of Missouri, That we will labor to hinder and prevent the introducing of musical instruments into the houses of members of this South-western District, taking this as the import of the decisions of A. M. on this subject.

2nd. What is the mind of the meeting in reference to brethren wearing a full beard? and will it approve of publishing our conclusions on this subject in the PRIMITIVE CHRISTIAN?

Ans.—We cannot approve of the brethren wearing a full beard, for such has never been, to our knowledge, the order of the Brethren (or Christian church) at any time; hence gives offense to many orderly, faithful members, and we will labor kindly, yet faithfully to maintain in this respect the order of the brotherhood, and order to have these conclusions printed in the PRIMITIVE CHRISTIAN and copied by *Pilgrim* and *Vindicator*.

3rd. What will this District say in reference to members erecting plain buildings (houses and barns or otherwise) as a

Christian duty, and explain what is a plain building?

Ans.—Let all the churches be watchful in this duty, against members uselessly spending money in superfluous additions to their buildings (such as bay windows or other unnecessary worldly forms), and in unnecessary finish and gay painting (which we have to bear often that our brethren in Eastern and North-eastern States, who are rich and dress plain, yet go in and out, or live in houses of much unnecessary expense), and we hereby announce to our members that a want a regard to this decision subjects them to complaint and to answer to their respective congregations for said offense.

4th. This District is so anxious for union and oneness of practice that we send up a petition to A. M. asking that the meeting labor to not permit the subject of feet-washing to be agitated so as to allow two modes of said ordinance to be practiced at pleasure as the order of the church, but to have but one order for both Jew and Gentile.

The meeting was organized by appointing John Harshey to keep order, and S. S. Mohler and David L. Williams, clerks.

JOHN HARSHEY.

### Announcements.

The brethren of the Monroe county church, Iowa, intend to hold a communion meeting July 1st and 2nd, at the house of Daniel Miller, 2 1/2 miles southeast of Frederick station, to commence at half past three o'clock, p. m.

DANIEL MILLER.

June 12, 1876.

### MARRIAGES.

By the undersigned, June 8th, 1876. Mr. JOSEPH G. CARROLL and Sister ELIZABETH J. NEWCOMER, both of Fayette county, Pa.

JOS. I. COVER.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Salimony church, Ind., May 2nd, 1876, Sister LOVINA HOOVER, wife of Bro. Samuel G. Hoover, aged 25 years 5 months and 27 days. Sister Hoover was a daughter of Bro. Jacob Dilling and Sister Elizabeth Hosler. She leaves a husband, two small children, a mother, stepfather, and four sisters, all members of the church. She also had a father, sister, brother, and a little son who preceded her in death. She became a member of the church at the age of 16 years, and lived a faithful sister until death. Disease, lung fever and blot of the heart, which took her off in almost a second of time, Funeral services by the Brethren, from Rev. xiv. 12-13, to a large concourse of sympathizing friends. DANIEL SHIDLER.

[*Pilgrim* please copy.]

Near Mulberry Grove, Crawford Co., Kansas, May 30th, 1876, Bro. JACOB F. DALE, aged 45 years 7 months and 12 days. Disease, typhoid fever. He leaves a wife and nine children to mourn their loss, but we hope our loss is his eternal gain. He was a member of the Brethren church about 24 years, and served as deacon for the last seven years. He was buried near Girard, Kansas. The funeral sermon is to be preached hereafter. CORNELIUS P. DALE.

[*Pilgrim* please copy.]

In the Conestoga district, Lancaster Co., Pa., April 30, 1876, FRANCIS WITWER, aged 86 years 4 months and 14 days. She

was sick nearly four weeks with erysipelas fever. She suffered in her sickness, but was patient, retaining her senses most of the time and willing to die. She was a sister in the Brethren church over forty years and tried to live a Christian life. She was a widow over forty years, and was the mother of eight children, six of whom are still living. To them she showed a good example, and gave them good advice. She was also a grandmother and great-grandmother. Her maiden name was Sensesing. She lived and died near the place where she was born. Funeral occasion improved by brethren Joseph Myers, Christian Rupp, and Samuel Hartley. Text, Rev. xxii. 14.

In the Grove district, Miami county, Ohio, June 9th, 1876, our beloved sister, SARAH STUDEBAKER, aged 46 years 4 months and 9 days. The deceased was the wife of Bro. Isaac Studemaker, of West Charleston, Miami county, Ohio, who is a minister, and who has been afflicted a great deal in this life, and especially for the last few months, during which time he was not able to go around, but is now better. Our beloved brother lost a kind companion—one who has stood close by his side during his affliction. Funeral discourse from Rev. xiv. 13 by the Brethren, to a large concourse of people. O. F. YOUNT.

About twelve miles south of Grantsville, Garrett county, Md., June 18th, 1876, friend CHRISTIAN BEACHY, aged 52 years, 3 months and 23 days. He was buried on the 14th.—Friend Beachy was a member of the Amish church, but his wife is a member of the Brethren. He gave her liberty to secure whom she would to preach his funeral sermon. She decided to get Bro. S. A. Fike, from W. Va., to preach in English, and one of the Amish ministers to preach in German. The latter refusing, the writer was sent for. The physicians after his death opened and examined him and found a growth in his stomach and also that the gall had grown fast to his stomach. He leaves a wife, children, and many friends to mourn their loss. JOEL GRAGY.

**Liver and Blood Diseases.**

By R. V. PIERCE, M. D., Author of "The People's Common Sense Medical Adviser."

A healthy liver secretes each day about two and a half pounds of bile, which contains a great amount of waste material taken from the blood. When the liver becomes torpid or congested, it fails to eliminate the vast amount of noxious substance, which, therefore, remains to poison the blood, and be conveyed to every part of the system. What must be the condition of the blood when it is receiving and retaining each day two and a half pounds of poison? Nature tries to work off this poison through other channels and organs—the kidneys, lungs, skin, etc., but these organs become overtaxed in performing this labor in addition to their natural functions, and cannot long withstand the pressure, but become variously diseased.

The brain, which is the great electrical center of all vitality, is unduly stimulated by the unhealthy blood which passes to it from the heart, and it fails to perform its office healthily. Hence the symptoms of bile poisoning, which are dullness, headache, incapacity to keep the mind on any subject, impairment of memory, dizzy, sleepy, or nervous feelings, gloomy forebodings, and irritability of temper.—The blood itself being diseased, as it forms the sweat upon the surface of the skin, it is so irritating and poisonous that it produces discolored brown spots, pimples, blotches, and other eruptions, sores, boils, carbuncles, and scrofulous tumors. The

stomach, bowels, and other organs cannot escape becoming affected, sooner or later, and we have, as the result, costiveness, piles, dropsy, dyspepsia, diarrhoea. Other symptoms are common, as bitter or bad taste in mouth, internal heat, palpitation, teasing cough, unsteady appetite, choking sensation in throat, bloating of stomach, pain in sides or about shoulders and back, coldness of extremities, etc., etc. Only a few of the above symptoms are likely to be present in any case at one time. The liver being the great depurating, or blood-cleansing organ of the system, set this great "housekeeper of our health" at work, and the foul corruptions which gather in the blood, and rot out, as it were, the machinery of life, are gradually expelled from the system. For this purpose, Dr. Pierce's Golden Medical Discovery, with very small doses daily of Dr. Pierce's Pleasant Purgative Pellets, are pre-eminently the articles needed. They cure every kind of humor, from the worst scrofula to the common pimple, blotch, or eruption. Great, eating ulcers kindly heal under their mighty curative influence. Virulent blood-poisons, such as lurk in the system, are by them robbed of their errors, and by their persevering and somewhat protracted use the most tainted systems may be renovated and built up anew. Enlarged glands, tumors, and swellings, dwindle away and disappear under the influence of these great resolvents.

**Advertising Rates.**

A limited number of unobjectionable advertisements will be admitted at the following rates.

Ten lines or less constitute a square.	
One square 1 week,	\$ 1 00
" " 1 month,	3 00
" " 2 months,	5 00
" " 3 months,	7 50
" " 6 "	12 50
" " 12 "	20 00
DISCOUNT FOR SPACE.	
On 2 squares, -	5 per cent.
" 3 "	10 "
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**HUNTINGDON**

**Normal School!**

Second Term opens August 1st. The patronage of the Brethren is especially solicited. Expenses Moderate. Send for a circular. Address, J. M. ZUCK, 23-St] Box 50, Huntingdon, Pa.

**LIFE, GROWTH, BEAUTY.**

LONDON HAIR COLOR RESTORER.

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Not a Dye; makes harsh hair soft and silky; cleanses the scalp from all impurities, causing the hair to grow where it has fallen off or become thin.

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VOL. I.

MEYERSDALE, PA., TUESDAY JULY 4, 1876.

No. 27.

## LIFE.

BY C. M. S.

O, I am so tired of this conflict and strife,  
This complete incompleteness we sometimes  
call life,

Like a vision that breaks and then passes away,  
Like the sun going out at the close of the day,  
Like the visits of angels, that come but to go,  
Like a great dreamy mystery we shudder to  
know.

Like the cries of the wing-clipped bird when  
't would soar,  
Such is life; can it be only this, nothing more?

O, I am so glad of this conflict and strife,  
This rounded completeness that others call life.  
'T is patterned and fashioned, and measured by  
Him

Who fills, with his joy, every cup to the brim.  
'T is like dawning of day when the night damps  
are fled,

Like coming of spring when nature is dead,  
Like a chord of sweet music, though minor the  
strain,  
This, this is the life that man liveth again.

Not the life that he now lives shall man live  
again,

Not the sighs and the tumults, the quiverings  
and pain,

But a new, perfect life on the heavenly shore,  
Where we never shall sin. Can we ask any  
more?

Just a veil hangs between that rest and this  
strife;  
There's completed completeness, there's fulness  
of life.

—Selected.

FOR THE PRIMITIVE CHRISTIAN.

## Sin and Suffering.

BY MATTIE E. PENCE.

[The following article, by some means, was overlooked, or passed by, for some time. The writer has left the land of sin, and is freed from suffering and sorrowing.—3]

By the disobedience of our first parents in partaking of the fruit of that forbidden tree which stood in the midst of the garden of Eden, sin was introduced into the world, and death by sin; and ever since the first transgression, grief and sorrow have been the common inheritance of humanity. No method which the philosophy of the human mind ever has devised, or ever can devise, will prove available in changing its character. God, in his divine goodness and mercy, has bestowed innumerable comforts which ameliorate man's condition; but although it is elevated, yet it is not changed. The great first cause of suffering is not yet removed. No man liveth and sinneth not. By an unchangeable law man is a sufferer; yet by

suffering, while traveling through this vale of tears, he will in no wise obtain redemption. The decree that fell from the lips of Divine Justice, "in the day that thou eatest thereof thou shalt surely die," has been passed upon all men, because all have sinned. By the disobedience of our first parents sin was introduced into our world, with all of its various forms and hideous aspects, bringing with it sickness, sorrow, pain and death, and converting it into a "vale of tears."

Suffering is the penalty of sin, and "no man liveth and sinneth not." Hence we are forced to the conclusion that all must suffer. Christianity, though rich with comforts and consolations, does not so change either the character or condition of her disciples while they live in this world as to leave them no occasion for weeping, but better prepares them to overcome those difficulties and trials with which they must meet while sailing on the troubled sea of life.

Life is a sea upon which every man must launch his vessel, and take his voyage for another clime. This sea of life is represented as being alternately rough and smooth, with here and there a sand bar or huge rock to be avoided as we glide along. The surface may be apparently smooth and calm, but it is often tossed with angry billows, which, for a time, bury its freightage beneath the waves. Fearfully the tempest may rage for awhile, but suddenly the bright rays of the sun, which has been obscured for a season, break forth in all their glory, dispelling the dark clouds, and calming the violent waves which so recently threatened destruction. Shattered hopes are now collected, and again we are peacefully and quietly borne along, on the placid bosom of the sea of time toward the great ocean of eternity.

To change the figure, as we journey along we are sowing in the hearts of others, and are having sown in our own hearts, seeds of various kinds, which will eventually spring up, bloom, and bear fruit. Now let us consider for a moment what kind of seed we are sowing; for Paul tells us that " whatsoever a man soweth, that shall he also reap." Gal. 6: 7. "As we have opportunity, let us do good unto all men, especially unto them who are of the

household of faith." 10th verse. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5: 22, 23. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6 "Let all your things be done with charity." 1 Cor. 16: 14. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15: 58.

## Dying to Live.

We die daily, with each new section of our mortal history we give up something that belonged to the section preceding. We are losing continually a portion of our being; we suffer ceaseless dissolutions. Let the mature man compare himself with the budding boy, and see how much of death he has already experienced. How much of what he was has perished in him, never to be restored! Where now is the careless mirth that lit up the boyish eye? Where the sunny peace or gushing joy of the boyish breast? Where the boundless expectation, the implicit faith, the indomitable hope, the buoyant nature, the unshadowed soul, the exuberant life? Is not the loss of these as truly death as the putting off of the fleshy tabernacle? Is it not as much dying to lose the splendor and joys of our young years as it is to be divested of our mortality? The veteran, however, blest with that which should accompany old age, looks back upon his youth as a paradise lost, never in this world to be regained.

O man! that from thy fair and shining youth Age might but take the things youth needed not.

This ceaseless death would make existence intolerable, were it not balanced and compensated by ceaseless new births. The true soul gains as fast or faster than it loses. Life is constant acquisition as well as constant waste, a series of resurrections as well as deaths. If we die daily, we are also renewed daily by day. If we lose buoyancy, we gain in earnestness; if we lose in imagination, we gain in experience; if we lose in freshness, we gain in weight; if we lose in fervor, we gain in wisdom; if we lose in enjoyment, it is to be hoped we more morand live unto God.—G. W. T. Shedd.



For the PRIMITIVE CHRISTIAN.

### If God be for Us, Who can be against Us.

BY P. S. NEWCOMER.

I will endeavor to jot a few lines for your columns, if worthy of insertion, from the suggestive words of our Master. In these latter days of the nineteenth century, when schisms and dogmatic opinions are prevalent, and questions of doubtful assurance are being agitated, essentials and non-essentials warmly discussed, with all the confused mass of religious instructions being propagated in all their multitudinous forms, suggestive of the many and variety of faiths that obtain among the people, this profound question comes looming up before our mind's eye. Under the heavy hand of persecution and violent charges of contraction, ignorance, and superstition, when we discover ourselves writhing under censure, and, at times, scarcely able to control our equanimity of temper, it would be expedient for us to roll this sweet morsel under our tongues—"If God be for us, who can be against us." But, my brethren and sisters, in the little word "if" is contained a world of meaning. "If God be for us" as an *entirety*, in the fullest sense this word conveys, and we for God, established by his word, and confirmed by such promises vouchsafed unto us in this life of devotion to him, the question is resolved into an easy solution, and we know that "all things work together for good to them that love God, to them who are called according to his purpose." Then in order to make our peace, calling and election sure, we must evidently give attention to his peculiar call, and be not carried away by any uncertain sound that may be trumpeted abroad to allure the unwary and catch them in the web woven by the wisdom of the world. His purpose is unchangeable; his redemptive plan of salvation has been unalterably fixed, and stamped with the broad seal of his supreme power, vested in him by God the Father, who gave him all power in heaven and in earth. Illimitable as eternity, King of kings and Lord of lords, high over all, who shall dare to question his authority? who can with impunity attempt to detract from his divine attributes, or pluck one bright jewel from his crown of glory, placed upon him by the God and Father of our Lord Jesus Christ and enthroned forever at the right hand of his majesty and power in heaven making intercession for us? Obedience to the divine will, and complete submission to his decrees whether in word or epistle, will, as

sure as there is a hell to shun and a heaven to secure, place us in communion and fellowship with him, and in the broadest and most comprehensive sense he will be for us, and the very gates of hell shall not prevail against us; all the wicked anathemas and scurrilous attacks of men will fall harmless at our feet, and will only recoil, with redoubled vengeance, on their heads. Whilst the fiery darts of prejudice and persecution are being hurled, he will protect us. Still persist in reproving, rebuking, exhorting, with all long-suffering and doctrine. Let that mind be in us which was in Christ. Under every adverse circumstance, bow, in complete submission, to the divine will, and we will eventually triumph over every obstacle, and by keeping steadily on the highway of holiness, as the law and the gospel direct, will at last attain the altitude of the highest, noblest joys in reservation for his people, where, in nobler, sweeter songs, we'll sing his power to save.

Do we, then, feel a deep consciousness within us that God is for us? Do we, by an exemplary life, attest that we are for him? Are our faces turned Zionward? Are we complete in him? Do any illegitimate designs or desires characterize our lives? Are we bomb-proof against the temptations and allurements of the world? Are we sailing over smooth seas, toward the heavenly port, undisturbed by the turbulent waves of distraction and disintegration? Does our life conform to the teachings and doctrines of Christ? Are we making a strong effort to cultivate the Christian graces, for the spiritual elevation of our souls? If we can elicit a corresponding answer to these questions, our position is a safe one. Then, truly, God is for us, in us, around and about us; our lives are hid with Christ in God. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God," advocating our claims to the New Jerusalem, where we shall see him as he is, and be made like unto his own glorious image.

Boonsboro, Md.

For the PRIMITIVE CHRISTIAN.

### Can We be Governed by Our Feelings?

BY SAMUEL LECKRONE.

The popular mode of testing religion in this our day is based upon a good feeling, as it is termed. It is asserted, time after time, "If our hearts, or feelings, tell us we are right, all is right." In this way thousands, and tens of thousands, are led to believe that they are right when they have no Scriptural evi-

dence to prove that their sins are really pardoned. Instead of trying their religion by the Bible, in order to ascertain whether it will bear testimony, they measure themselves by themselves, and finally conclude that they have a positive evidence of the forgiveness of their sins. Thus you see they are entirely dependent upon their conscience to tell them when right and when wrong. Let us investigate the matter and ascertain whether conscience is really a correct guide.

We will first say that the Roman Catholics are conscientious in their way of belief; the Mormons are conscientious in their belief; and many other sects, which I might mention, have "right feelings," as they say, but where is the evidence of their religion to be found in the New Testament? Conscience is not an infallible guide. If we are raised in a community where they embrace a certain religion, let it be right or wrong, we are pretty apt to believe as they do. Saul of Tarsus, while persecuting the church of Christ, from city to city, thought he was doing God's service, and not till he was struck to the ground did he know he was continually sinning against the will of the Lord. Here we can see what his conscience led him to do and believe; and here we can clearly see that if we do not stick to the true and living word in all its requirements, what any of our consciences will lead us to believe. We must try our faith, or belief, which ever you please to call it, by the word of the Lord; and if it does not agree with the word of the Lord, it will profit us nothing. If it only lacks in one point it is no more than sounding brass or a tinkling cymbal.

North Manchester, Ind.

For the PRIMITIVE CHRISTIAN.

### Tobacco Chewing and Smoking.

BY S E ROOP.

We really cannot conceive how any one who claims the title of a gentleman can indulge in a habit so reprehensible as that of chewing or smoking; although we regret to say that we have seen leading members in the church with their cigars in their mouths and their teeth and lips stained with the juice of that pernicious weed. What a pity! And yet there are those who have allowed themselves to become so habituated to the use of that poisonous drug, that they really regard it as an inefable luxury, and do not think it possible to be dispensed with, but still persist in using it, totally unconscious of the injury it

is doing. But let them consider the effect it had when they first partook of it. Surely, if it did not contain that which was poisonous to the nerves, it would not sicken them as it generally does. And why is it that it does not sicken them if they still continue using it? Simply because their system becomes so corrupt, and their nerves so obtuse, that they cease to perform their duty. They are as slumbering guards and can no longer be affected. Therefore the health is injured, and they are entirely ignorant of it.

But even if it is not injurious, as some try to persuade themselves, surely they cannot think it is essential to life. And let us consider what a large sum of money is expended in that way, and what a vast amount of sufferers could be relieved by the appropriation of that money to the poor. But they do not seem to consider that. There are some, we believe, who would really turn a poor beggar off without a penny, and, at the same time, be spending their money munificently for the purpose of chewing and smoking. Perhaps they do not think that will amount to much; but we think if they would, at the end of the year, sum up the amount they spent during that time, for tobacco, the sum would be so great that it would astonish them, and they would relinquish it forever.

*Union Bridge, Md.*

For The PRIMITIVE CHRISTIAN.

### What is Prayer?

BY J. M. SNYDER.

Prayer is an offering up of our desires to God for things that are lawful and needful, in order that we may grow in grace while living in the world; having an humble confidence to obtain them through the merits of Christ. We should also remember that it must be with pure and fervent desires of the heart; for we know that there is a great deal more required of the heart than of the tongue; neither does it depend on the abundance of fine thoughts and the order and politeness of the expressions, but the eloquence of prayer, consists in the fervency of desire and the simplicity of faith. We find in holy writ a vast number of passages having reference to prayer, so that we can have no excuse of not knowing what is our duty to God after making a profession of religion. There are a great many of us that pray and a great many that do not pray, at least, we have never heard them. Then, again, we are constrained to believe that even among those of us

that do pray, it has become a kind of form, which the lips may utter while the heart may be far from God. He is a Spirit, and they that worship him must worship him in spirit and truth. We should live so that whenever we pray, in private or public, we can ask him in as few words as possible, for only what we need. We have our part to do, and that God *will not* do for us. I am not in favor of these long prayers that we sometimes have to witness. "And why so?" some one may say. Why, because the word plainly tells us that we are not heard for our much speaking, but for the sincerity of the heart. Hence let us be temperate in all things, and try to occupy a middle position in all these things. I would suggest that we pray oftener and not so long at one time.

Hence "Rejoice evermore. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you." When we consider his subject rightly and we are right ourselves, we should not say, as some do, "We can't pray."

"Prayer is the simplest form of speech

That infant lips can try,"

so that it should be easy for us to approach our Master in a word of thanksgiving.

"When God inclines our hearts to pray

He has an ear to hear.

To him there's music in a groan,

And beauty in a tear."

We are living in an age that it is necessary for us to be watchful as well as prayerful, and earnestly labor and contend for the faith that was once delivered to the saints. It is every Christian's duty to pray, and if we cannot pray like Paul, we can thank the Lord who blesses us and who will save us all.

For the PRIMITIVE CHRISTIAN.

### Christians.

BY A. B. BARNHART.

We learn that when certain disciples were assembled together with the church at Antioch, they were first (as the followers of Christ) called Christians. They were there a whole year, teaching, and preaching the Lord Jesus unto the people; and many believed and were added unto the Lord. They preached unto the people the ways of Christ; and therefore, received the name Christian; whereas if we do not follow him in the way, nor observe his precepts and examples, nor embrace truly the religion of Christ, we cannot claim the name of Christians.

There is a sentiment that pre-

vails, especially in the minds of the young, that a Christian life is inconsistent with the true enjoyments of life, which is wholly a mistake, and a mistake of the most dangerous tendency. The truth is, there is no pleasure like that of a good conscience—no real peace but from obedience, which will pave our way through this life and give us joy and happiness hereafter. A Christian's life will result in a happy eternity; while to live in sin and to reject the counsels of God, will result in destruction and misery.

Surely, no man who is a real friend to virtue, and to the interest of mankind, can ever be an enemy to Christianity. It is the religion of Jesus which ennobles the mind, and can alone support us through all the various uneven scenes and trials of this life. It leads us to our journey's end by the plainest and most secure paths. Let us who live under this last and most gracious dispensation of God to mankind, not suffer ourselves to be led astray by the cavils of deceivers and unbelievers, but let us show that we are Christians in deed and in truth by conforming to its precepts and abounding in those "fruits of righteousness which are, through Christ, to the praise and glory of God," that when our pilgrimage here draws near its close, we can say with confidence, with one of old, "We have a building of God, a house not made with hands, eternal in the heavens;" and when that summons comes, our immortal part shall wing its way to the arms of the Redeemer, and find rest with all the sanctified in the heavenly mansions on high.

*Cearfoss, Md.*

It is easy to keep that armor bright which is daily used, but hanging by the wall till it be rusty, it will take some time and pains to refurbish it over again. If an instrument be daily played upon, it is easily kept in tune; but let it be a while neglected and the strings and frets break, the bridge flies off, and no small labor is required to bring it into order again. And thus also it is in things spiritual in performance of holy duties; if we continue them with a settled constancy they will be easy, familiar and delightful to us; but, if once intermitted, it is a new work to begin again, and the former estate will not be attained but with much endeavor and great difficulty.—*Christian at Work.*

As the smallest grain of sand carries great pain to the eye, so does the slightest deviation from God's law cause to the wakeful conscience great disquiet.—*Starke.*



## OUT IN THE COLD.

Out of a rum-shop on a dreary night,  
Reeled a husband and father in pitiful plight;  
His face was baggard, his garments were thin,  
And his soul was scorched with the fires of sin;

Weary and hungry his children sat down,  
To wait his return from the distant town,  
In helpless silence, in grief untold,  
They waited for father out in the cold.

Out of the bar-room into the cold,  
Money all gone and manhood sold,  
The poor man staggered, and face worn with sin,  
Breasted the storm with quivering chin:  
Only the storm with its spectres was out,  
And the eddying snow that went whirling about;

Thousands were happy in the home fold,  
Nor thought of the drunkard out in the cold.

The rumseller sat by his fire that night,  
Smoking his pipe by his warm firelight,  
And he clapped his hands in relishing glee:  
The wind and the storm are nothing to me;  
I've plenty of coal in my cellar, he said;  
My children are hearty, and warm, and well fed;

But his children were warmed by the poor man's gold,  
Only the winds heard those moans in the cold.

And when the morn broke, in the twilight gray,

In a white sheet of snow the poor man lay.  
And this was the verdict the coroner gave:  
Frozen to death, and no one to save.  
The wife and the children wept alone,—  
But the traffic is king and sits on a throne,  
And who are the young and who are the old,  
That next may go forth to die in the cold. ?

Rev. Dwight Williams.

## Dress.

BY ESTHER B. TUTTLE, A MINISTER OF  
THE SOCIETY OF FRIENDS.

It appears to me that the principles of the gospel are so simple and easy to be understood, that they who have learned in all things to say, "Thy will be done," need not find it difficult to conform their lives, in the details of daily practice, to the truth. If our actions are governed by a true principle, they will be consistent with each other, and with the truth; but if we attempt to regulate our conduct entirely by usages or arbitrary forms, whether of the church or of the world, we shall fall into countless inconsistencies.

I know of no safer motives to guide us in the purchase of material for our clothing, and in the selection of patterns by which it should be made, than propriety, simplicity and utility. If we are the consecrated servants of the Lord Jesus Christ, our time, money and strength belong to him; and we hold them in trust, as his stewards, to use them for his glory. An undue proportion of either may not be given to the clothing of our bodies. True economy will restrain us from the purchase of goods at an expense that is not warranted by their durability. Mere elegance, apart from utility may not be indulged.

Motives of convenience and simplicity will lead us to adopt a style of dress that is easily made, easily kept in order, and that requires but little thought or care in wearing. Propriety will lead us to dress with due reference to our circumstances in life, both of means and position, and always to observe modesty and neatness. If in any other point we are in doubt I am sure the Lord will direct us, if we sincerely pray to be made in both inward experience and outward appearance what persons professing holiness ought to be. I am convinced that honest, earnest prayer on the part of Christian women about their dress, would do more to divest the church of her gayety than any protest of tongue or pen.

We frequently hear it remarked that we should dress in such a way as not to attract attention by our peculiarity. This rule has, for its basis, policy rather than the truth. In this day of open worldliness in the church, when Christian simplicity is almost ignored, it seems to me impossible for a woman to dress as becometh one professing godliness and not be peculiar. Fashion is regulated by motives of carnality: the dress of a holy woman should be regulated by motives of devotion to God. In the nature of the case, the result must be widely different. But let us be careful that our peculiarity can always be clearly traced to a principle consistent with common sense and an enlightened judgment, that so the mouths of gainsayers may be stopped.

An article recently appeared in the *Worker* written by "a little one," bearing largely on this subject, in which reference is made to the position of the Methodist Church upon this question thirty years ago, and the opposite extreme of the present day. The writer remembered "the day when no Methodist woman was allowed to enter a love-feast with the smallest article of jewelry or flowers, ruffles or feathers adorning her person." That there has been in this beloved denomination a great reaction in this respect is fully granted, and it may be the above quotation contains a hint of one reason, to which we may do well to take heed. Compulsion without conviction, whether it be in families or churches, is almost invariably followed, in time, by license.

The Christian Church has suffered much, and in various ways, by unfaithfulness to principle in the matter of dress—our own Society not the least, I fear, in proportion to our numbers. We have been spared from much apparent gayety, but we have not been preserved

from intolerance and harsh judgment, "after the outward appearances." In many instances in the history of our Society, the cut of a man's coat has been allowed to hinder the exercise of his gift in the ministry, or to close the ears of the people against the message the Lord had laid upon anointed lips. How much of blessing we have thus been robbed of, Eternity alone will tell.

Again, our peculiar dress is often spoken of as a "hedge," and perhaps it has, in many instances, prevented our young people from going into unprofitable society, where their singular costume would have been ridiculed; but it appears to me not well to make this motive prominent, inasmuch as God has appointed salvation for walls and bulwarks. The true line of separation between our souls and worldliness must first be drawn upon the affections and desires of our hearts. All teaching that tends to remove our dependence for salvation and preservation in any degree from Christ only, is a positive injury to the church. We will never be a preserved people until we are a saved people, whose only confidence is in the Lord. Conformity to the world is indeed forbidden, and transformation commanded, but let us bear in mind this transformation is not reached from without, but is attained by the renewing of our minds.

We not infrequently hear it said that our dress should be such as that we may be recognized as Friends. I would venture to put the plea on a still broader and higher plan. Let our whole appearance be such "as becometh saints." Let us maintain the precepts of our Divine Master, not in the name of Quakerism, but in the name of Christianity, so that our sister denominations may be admonished by our adherence to a principle that is equally binding upon them as upon us.

Sometimes it is urged that the peculiar dress of Friends is in some degree a protection to our women when they are traveling unattended. I doubt not this has been true to a large extent. I am glad the world understands us to be a moral people, and respects us as such; I would to God its stronghold of sin could be more effectually shaken by our spiritual power, and they will be when our experience becomes such that our dependence will be, at all times, and in all places, and for all things, solely in the living God.

I offer these reflections upon this subject, not in any spirit of fault-finding, surely not in criticism of those who have always adhered to our peculiar dress and see no reason for a change, but I do exceedingly value the testimony we profess to

bear, as a people, for Christian simplicity. I believe it is as much a part of God's truth as any doctrine we uphold. As I see the distinguishing dress of the Society that has been so long insisted upon rapidly disappearing, and see that it would be impossible to retain it even if we would, I am brought to desire more deeply than I can express, that all who love the truth may begin at once to teach by precept, and exemplify by practice, plainness regulated by a principle rather than plainness regulated by a form.

Delaware, Ohio, Seventh mo., 1875.

FOR THE PRIMITIVE CHRISTIAN.

### Sin, Suffering, Death, Life.

BY C. H. BALSBAUGH.

To George W. Annon, of Thornton, West Virginia.

Beloved: Thank you for your expression of sympathy, and your sublime wishes of good will. For such wishes we are indebted to the great event of Bethlehem. If we would learn God's definition of "good-will to men," let us gaze at the swaddled Deity in the manger. How low are nursed in that crib.

Thank you for your remembrance of my bonds. Col 4: 18. But you cannot break them. Every link is law, and the whole chain is God-ruled. All being has a retributive element, and all violation of law calls it forth. Retributive action does not cease when the sin ceases, although it is modified. It holds sway till the original penalty is fulfilled, and will be wholly "swallowed up of life" only when "this mortal shall put on immortality." The simple fact of suffering is a prophecy of salvation; but whether it will be salvation depends upon ourselves. The law of retribution is the law of pain, and pain is the dark, God-shaped index hand pointing to Golgotha, and beyond that to perdition. The law of retribution is the handwriting of God in every tissue of our bodies, and every element of our souls. Suffering is the proclamation of God's self-respect and fidelity to law. The Cross means redemption through retribution. It rectifies our relation to moral government, and infuses mercy into the dislocations and grindings and lacerations and festerings and ravings and cravings and death-struggles which our tampering with righteousness has produced. The law of retribution is not a Divine caprice, and the penalties of wrong are not the arbitrary inflictions of a God who punishes because He will. The law that smites and kills is wrought with our natural constitu-

tion, and was Mercy before it brought pain no less than in ordaining pain, and in finally removing it. A moral nature under retribution is not self-recuperative. The least wound will gangrene. The blood of Christ alone heals. One bite into the forbidden apple scoured the whole race, and committed every soul to death. One drop of the Old Serpent's venom poisoned all of woman born. Christ exhausted the venom-bag of the Old Dragon, and all whose lives are hid with Him in God, will finally be re-established in the law before sin. Crucified with Him: this means life. Without this death there will be death forever—a living death. The law of retribution inheres in the essence of God, and the retribution continues as long as the soul lasts, and this will not be destroyed by an arbitrary fiat of Omnipotence. God is governed by law and not by impulse or passion, and deals no otherwise with sin and sinners than He deals with Himself in relation to Righteousness. Man sickens, suffers, dies and is damned because God is true. Hell is God's everlasting protest against sin through the law of retribution. Christ was under that law and therefore there is hope. He died for me. This is the ground of our confidence. I died in Him. This is salvation. A community of penalty lays the basis for community of life; and community of life lifts us above the penalty in due time. Gal 2: 20.

Our "ten days" will soon be over, if so be that we are over our sin, and then for "our light affliction which is but for a moment," we will have a "FAR MORE EXCEEDING AND ETERNAL WEIGHT OF GLORY." Rev. 2: 10. 2 Cor. 4: 17.

Union Deposit, Pa.

### Treasures in Heaven.

It seems like investing one's good things a long way off to be "laying up treasures in heaven." But this is a mistake. Heaven is very near to God's children. The leagues thither are few and short—shortening every hour. Heaven as the actual abode of the redeemed is very near; just behind the veil it lies; every moment that veil disappears to one and another, and they are there! They are amid the treasures at God's right hand. A share in those treasures belongs to every true and earnest follower of Jesus.

They are of various kinds and character. The everlasting hopes of the believer belong to these treasures. Paul exclaimed, with holy confidence: "I know whom I have believed, and that he is able to keep that which I have committed to him against that day." The great apostle had made Jesus his trustee. He had lodged his soul's affection and

hopes all in Christ's hands, an when he reached heaven he knew that he should find the deposit safe. He had laid up nothing on earth for the moth or the thief! All his investments were spiritual, and Jesus had the charge of them. So may every true Christian—whether in mansion or in lowly hut—congratulate himself that what is dearest to him is in the keeping of his Savior.

The spiritual results of Paul's life were in heaven. The results of my own poor life are there. Brother, yours are there, and they will be found to have increased through earthly losses. Whatever we give up for Jesus' sake, increases our heavenly treasure. The money which is sacrificed in order to keep a good conscience adds to our heavenly wealth. Keeping often impoverishes. Giving up enriches. "He that saveth his life shall lose it; he that loseth his life for my sake and the gospel shall find it"—in heaven. Whatever we lay down here in order to please Jesus, will be "laid up" to our account yonder, God is a faithful trustee. He keeps his book of remembrance. He will reward every one according as his work shall be. The wise employment of the ten talents or the two talents will be fairly recompensed. When we speak of salvation as by grace and not "of works," we must not forget that other truth, that God will judge us all according to our works. They will be laid up there. If a sinner's "wages" are paid in heaven. How rich some of Christ's millionaires will be! Paul will have a magnificent inheritance. All that he gave up of earthly pelf, profit, fame, ease, power, emolument, will stand to his credit there. All the mighty service he wrought for human souls will be to him a shining crown. Agrippa will be glad to change thrones with him then. John Bunyan, when in jail, comforted himself with the thought that he had "rich lordships" in those souls which he had led to Jesus. What a Croesus the old tinker will be when he gets in full possession of his inheritance! How many thousands will come and thank John Bunyan for leading them to heaven!

I love to think of Robert Raikes as surrounded by hosts of Sunday-school children in Paradise. They will be a part of his treasures, as well as Christ's treasures, in heaven. To John Eliot the converted Indian will be a star in his crown. Wilberforce will be enriched by the salvation of liberated bondmen, and Franke be the happier when he finds some of his orphans before the throne. Faithful pastors, who gave up all prospects of worldly emolument in order to spend and be spent for Christ, will discover that they have made wise investments in the "better country." The surrenders made here become rich possessions yonder.

The gains are very steady up there. Poor city missionaries and Bible woman and frontier preachers and godly needle-



women have their savings bank at God's right hand. Those banks never break. The only change in heavenly treasures is from their enlargements. There is no corruption within and no consumption from without. The moth never gnaws there and the burglar never breaks in to steal. It is impossible to compute what treasures every faithful Christian may be storing away for his long lifetime in glory. God is a faithful trustee. He keeps his "record on high"; and each good deed of love, each act of self-denial, each surrender of pride or selfishness or human applause for Jesus' sake will find sure remembrance there. They all come up as "a memorial before God." —*T. L. Cuyler.*

For the PRIMITIVE CHRISTIAN.  
**Serving two Masters.**

BY WM. H. LICHTY.

God created man in his own image, the image and glory of God, in righteousness and true holiness; and by the authority which he has received from his Maker he is his representative among these creatures, and exhibits him more than any other part of the creation. "Male and female created he them;" and God blessed them, and gave them names in the day in which he created them. And they begat sons and daughters. God created them for his glory. God made them upright and perfect. Thus they were made by their Creator according to his image: not according to the image or likeness of any other being, but according to his own. He created them for his service, for we find that he put them into his garden to dress and to keep it; hence they were to serve their Master who created them. But while in their Master's service in the garden, and not taking heed to his command, they were deceived by hearkening to the serpent, who beguiled them, in order to have their service. Hence God drove them out of the garden from his presence; and from this time the children of men are serving two masters. Until Christ will make his second appearance men will be serving God or Satan; but it is plainly declared, in the word of God, that "no man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and Mammon." *Matth. 6:24, Luke 16:13.*

The command of the Lord is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." *Deut. 5:5.* Thou shalt fear the Lord thy God and serve him who is thy Cre-

ator, and thy Protector in every time of need. Our hearts should be prepared unto the Lord, and we should serve him only, and he will deliver us out of the hand of the enemy. The Saviour's language was to Satan, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Men are inclined to serve that which they love supremely, and despise what they do not love. Their affections and desires are to the beloved object in order to possess and enjoy it. Our blessed Lord shows us plainly the utter impossibility of serving the world, or Satan, and serving God at the same time; or of a servant of Satan to be a servant of God. He who gives his heart to the world robs God of it, and loses eternal blessedness. Let us look for a moment at the Christian world, those who claim to be the servants of God, and at the same time are serving the world in all its evil ways. "Know ye not that to whom ye yield yourselves servants to obey his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" *Rom. 6:16.* Every person chooses the service of sin and Satan, or of Christ and holiness; one leads to life and the other to death. Both God sets before men, and invites them to choose life, by taking the way which leads to it, and promises that if they do, they shall live. Sin is the service of Satan; righteousness, the service of Christ. The image of God, righteousness and true holiness, should be grafted on every believing soul, and every believer should be redeemed from the slavery of sin and destruction and receive eternal life for his service, which God has promised unto all his servants. Joshua, the servant of the Lord, when he assembled the tribes Israel to Shechem, said unto them, "Fear the Lord, and serve him in sincerity and in truth; \* \* \* and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, \* \* \* but as for me and my house, we will serve the Lord." "And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey." *Josh. 24:15, 24.* How many sinners, when they see their condition, and the reward they will receive in serving Satan, return and enlist under the banner of king Jesus, promise to live faithful until death yet only endure for a while. They are like the seed that fell on stony places; having not root in themselves, they only endure for the time in which there is no difficulty to encounter, no cross to bear, and in the time of temptation fall away again unto their former lusts in

servicing Satan. They are without either understanding or counting the cost of Christ's service; they have not the true Christian principle. They think they can be Christians and follow the fashions of the world at the same time, and perhaps think a little more of fashionable dressing or worldly honor than of Christ; and instead of taking the admonitions of the Lord, they will be offended, discouraged, and lose the interest they once felt. They are as the dog turned to his own vomit again, and the sow that was washed to wallowing in the mire; and as a fool who returneth to his folly. The poor sinner, having heard the gospel of Christ, and entering into his service, not taking heed to his teachings, is led astray by the adversary, the devil, who goeth about, not only as a roaring lion, but also as an angel of light, seeking, in various ways, to destroy the souls of men. "Woe to the rebellious children, saith the Lord, that take counsel but not of me, and that cover with a covering but not of my spirit, that they may add sin to sin." *Isa. 30:1.* "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Because they have rejected the word of the Lord, and would not retain God in their knowledge, God gave them over to a reprobate mind to do these things which are not convenient; abhorred of God, and upon whom his curse rests, being given over to iniquity, from whom no good work is to be expected; "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity; whispers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things," &c. *Rom. 1:29, 30, 2 Cor. 12:20.* All these things belong to the service of Satan, and, the apostle Paul says, "are worthy of death;" for "the wages of sin is death." The future misery of the wicked will be his reward. Sinners earn this by a painful service. They will toil early and late to get to hell; and their due wages will be in hell; for the word of God says so. By the service of God they will inherit heaven, and by serving the devil, merit hell where their worm dieth not and the fire is not quenched; where the carcasses of God's enemies are represented as devoured by worms that never die, and fire that is never quenched. This terrible misery of the wicked in hell will be everlasting. Hell is naked before them, and destruction hath no covering. They will now have their reward for serving Satan; but oh, what misery and woe they will have for their reward, for the agree-

ment they made with hell! "But the gift of God is eternal life through Jesus Christ our Lord" Being made free from sin, its condemning and reigning power, by serving God and obeying his holy word, ye have your fruit unto holiness, and the end everlasting life, which shall be protected. We are now the children of God, "and if children, then heirs of God, and joint heirs with Christ"—entitled to be with Christ, partakers forever of the blessings of Jehovah's kingdom. Let us therefore be obedient, serving him faithfully, "Not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart;" "then shall the righteous shine forth as the sun in the kingdom of their Father."

Waterloo, Iowa.

#### Some Good Thoughts in Monosyllables.

To do a thing well, one needs to know the words of deeds, large or small. The end may not prove the right aim, but a right aim is to be sought first, and then the deed may be left, in the hands of God. There are folks who do not ask to know if a thing be right or wrong, but if it will do something to please the self, which is first in the thoughts of a bad mind. To put down this self, the love of Christ is meant to be at hand for our help. Love and law are at one. He who loves most what is right and good and true, will prove that law is the chief friend of all. It may be hard to see this so long as sin blinds our eyes. But the light of Christ's love drives black night off, so that with pure rays of God's truth all things may be seen to be as they are, good or bad. Yet as love is life, we must know that where love is not, the law of God is a hard rule, and the heart turns to it as if it were a foe to peace. Now the part of the law may be to drive us to Him who is the end of the law, but the part of love is to hold us by sweet and strong ties to the Rock cleft for us. There we are safe.

The rose is fair, for it draws its life from the sun, which is the source of that wealth of tint and shade which we find in earth and sky; but how much more do our souls need to draw from the Great Sun of our Faith all that can make them bright, and can cause them to throw back the rays they get from on high, so that their light may shine clear and well in the ways by which we go to the house not made with hands. In that fair home of love and rest, no eyes will be held in the dark, for there shall be no light of sun nor moon, for the Lord God

shall be the light and the joy of those who dwell by His throne. It were well, then, for all who are here on this edge of time, by the shore of a vast sea, to walk with feet shod with peace, hands full of trust, eyes set on the mark, and hearts drawn by a great cord to the long rest, where shall be no storm, but the full calm; for which we moan and pray, while the waves press and the winds beat on our weak barks.—Sel.

#### The Secret of Success.

No man now standing on an eminence of influence and power, and doing a great work, has arrived at his position by going up in an elevator. He took the stairway step by step. He climbed the rocks, often with bleeding hands. He prepared himself by the work he is now doing. He never accomplished an inch of his elevation by standing at the foot of the stairway with his mouth open and longing. There is no "royal road" to anything good—not even to wealth. Money that has not been paid for in life is not wealth. It goes as it comes. There is no element of permanence in it. The man who reaches his money in an elevator does not know how to enjoy it; so it is not wealth to him. To get a high position without climbing to it, to win wealth without earning it, to do fine work without the discipline necessary to its performance, to be famous or useful, or ornamental, without preliminary cost, seems to be the universal desire of the young. The children would begin where their fathers left off.

What exactly is the secret of true success in life? It is to do without finching, and with utter faithfulness the duty that stands next to one. When a man has mastered the duties around him he is ready for those of a higher grade, and he naturally takes one step upward. When he has mastered the duties of the new grade, he goes on climbing. There are no surprises to the man who arrives at eminence legitimately. It is as entirely natural that he should be there, as at the foot of the stairs. There are heights above him, and he remains humble and simple.

Preachments are of little avail, perhaps, but when one comes in contact with so many men and women who put yearning for earning, and longing for labor, he is tempted to say to them: "Stop looking up and look around you! Do the work that first comes to your hand and do it well. Take no upward step until you come to it naturally, and

have won the power to hold it. The top in this little world is not so very high, and patient climbing will bring you to it.—Sel.

#### The Minimum Christian.

Let us see if the following definition given by the *Presbyterian at Work*, of the "Minimum Christian," will apply to ourselves individually:

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all the world he can, and not meet the world-lion's doom. The Christian who aims to have as little religion as he may without lacking it altogether.

The Minimum Christian goes to church in the morning; and in the afternoon also, unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He listens most respectfully to the preacher, and joins in the prayer and praise. He applies the truth very judiciously—sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week, that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, the theatre and card playing, and large, fashionable parties, giving him much trouble. He can not see the harm in this or that or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance, or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get into heaven with a little religion; you miss it altogether; lest, without gaining the whole world, you lose your own soul!

He that lives to no purpose, lives to a bad purpose.



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.

### Natural History—Zoology No. 1.

BY HOWARD MILLER

**PROCYON LOTOR.**—*Procyon lotor* is the scientific name of a quadruped, or four footed animal, larger than a cat, and found all over the United States. It makes its home in deep woods and prefers a swampy ravine.

It is plantigrade, that is, in walking it uses its whole foot, making a track like the bear which is also plantigrade. Commonly it is said to hibernate, or sleep, in cold weather; but this is a mistake except in the most severely cold days and nights. The reason *Procyon lotor* is not seen much in winter is because he is not much hunted at that time of year, and is engaged in taking care of his family, which numbers as high as six, sometimes, in a hollow tree.

*Procyon* gets his other name of *lotor* from his peculiar habit of rubbing everything he gets in his paws just as a washer woman does a soiled garment in the wash tub. The word *lotor* means "The washer."

He is carnivorous, that is, he will eat flesh, and is a first class fisherman, going right into the water capturing frogs, fish and crabs with surpassing facility.

He is also herbivorous and granivorous, or, in plainer words, eats vegetables and grains. Sometimes he will travel three or four miles to get to a corn-field, but always gets home before daylight; and as he is a night prowler, we will have to say he is nocturnal in his habits.

Boys sometimes make a pet of him, and keep him about the house, till father gets tired of his taste for chickens and his disposition to go crab-fishing in the spring, and sets him free in the woods, some night, while the boys are dreaming of running him up a tree and hearing him growl when the dog took him.

If there is anything that *Procyon lotor* likes, it is sugar; and therein he and some of my juvenile naturalists agree. He will eat nearly everything, and some people are extravagantly fond of eating him; and any reader in the South could tell how fond the negroes are of hunting up and killing him for his pelt or skin, and then eating him.

He is not a very fast traveller, but when the dogs get after him, he will go down hill as fast as a dog, and when too closely pursued will climb a tree. He looks very much like a bear, and has been called a little bear with a long tail.

He depends for his living mainly on his skill as a fisherman, and on his qualities as a climber when pursued. When clasping a large limb and looking down at you he presents a very comical ap-

pearance, resembling in his markings an old man with a pair of huge spectacles on.

Now, then, the boy or girl who first sends me the common name of *Procyon lotor* will have his name printed, with his address, in the paper. Of course I could tell you, but I want to teach you to think for yourself. Write a letter or postal card telling the common name, but don't ask some one else to tell you. Do your own thinking.

Elderton, Pa.

FOR THE PRIMITIVE CHRISTIAN.

### Girls and Music.

"Thump Thump, Thump! Why, the money wasted upon the attempt to give the American girls a musical education would, in less than five years time, pay off the national debt."

"That was all I chanced to overhear on the subject. The voice of the commentator was a woman's. She asserted what may be a fact; but the most deplorable feature of the business is not its waste of money, but its irreparable waste of opportunities. If there is any one thing more than another that a boy has to be thankful for because he is a boy, it is that by virtue of his birth-right he has a decent chance of escape from learning music. And this means much—it means time and opportunity to make a man of himself." There are two things that any ordinary observer of human affairs in this country must recognize—the uncertainty of fortune, and the need of special application to some one branch of thought or study in order to achieve success.

"I wanted to study engraving ten years ago," said a lady not long since, "but father would not listen to it. He was on the highway of financial prosperity then, and willing to pay \$100 a month for my music masters. I had no special aptitude for music, but I practised six hours a day to the utter exclusion of other studies, and became, after three or four years a fair performer, as musical execution is ordinarily measured. Then misfortune came. Father sickened and during a six months attendance upon him I lost my facility in playing, and had no heart to re-acquire what I first only gained at great expense of both time and money, and for which I had never any special predilection. To gratify parental vanity, I gave the best years of my life for the possession of what, at best, was only intended for an accomplishment, and now have nothing left. So I say to all girls about to begin the study of music 'don't'."

Of all the girls in the world, what portion may reasonably be reckoned as being able to afford a musical education extending over a course of three, five, or ten years? A very small one indeed. A girl quite as much as a boy—in this country of changing fortunes

—needs to learn something by which she may be able to support her self in time of need. A time which comes to most of us.

If the heavy outlay of money often spent for high priced musical instruments (Pianos &c), was spent in furnishing the family library with useful books, the result would be far better; the children would be brought up with minds stored with useful knowledge, with brighter intellects, and would possess the enterprise to act in almost any emergency.

DENNIS CLARK.

Grant Co., W. Va.

### Going Behindhand.

"They tell me that Farmer H—is going behindhand."

"I guess there's no doubt of it."

"But I don't see how it can be. He has one of the best farms in the country, and he was once considered a good farmer."

"True, but his farm is certainly running out, and I am told that he is running in debt."

"I don't see how that can be."

So conversed two neighboring farmers, and while they conversed Farmer H—was looking for his hoe.

"Dan," he cried, to one of his boys, "where is the hoe? I've been looking for it this half-hour. I might have had my work done by this time. Where is it?"

"I dunno, dad. It's sum'rs, I s'pose"

"Somewhere, you young rascal! Didn't you have it last night?"

"No"

"Didn't I tell you to hoe the cucumbers?"

"Yes—but I couldn't find the hoe."

"The two joined in the search.

"Look here, Dan," said the father, after a fruitless search, "you must have left that hoe somewhere. Why don't you put things in their right places when you've done with them?"

"Well, dad, where is the place for the hoe? Where do you al'rs put it?"

The parent was posed. His tool-house had been used for a wood-house, and though he had often talked of building another, he had not done so.

By and by, before the hoe was found a neighbor dropped in, and after chatting awhile he said, with a smack of the lips, and an expectant rubbing of the hands:

"By the way, H—, have you got a drop in your jug?"

"I guess so. Would you like a bit?"

"Well, yes, if it's handy."

"Of course it is handy."

Ah! he had no difficulty in putting his hand upon his jug at once—and had the two wondering neighbors been there to hear and to see, they would have wondered no more why Farmer H—was running behindhand.

## The Primitive Christian.

MEYERSDALE, PA., JULY 4, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourself and our subscribers from disappointments and vexation.

### A TIMELY WARNING.

"And what I say unto you I say unto all, Watch."—MARK xiii. 37.

A train of thought, associated in our mind with a council meeting, and some difficulties before that meeting to be settled, and impressing our mind with the idea that the most of our individual, as well as church troubles, would be avoided by Christian watchfulness, reminded us forcibly of the warning words of our Lord, "What I say unto you, I say unto all, Watch." These words are evidently the words of warning, and imply danger. And our Lord was not an alarmist to cause unnecessary fear. He well knew that the number and character of our enemies, and our constant liability to fail in maintaining a Christian life and deportment are such that without watchfulness we cannot expect to live long without fall-

ing into some of the many sins to which we are exposed.

1. We should watch against an un-Christian spirit. As our bodies are to be kept healthy, if we would enjoy the comfort of bodily health, so must our spirits be kept healthy if we would enjoy spiritual peace and comfort. When David prayed for a clean heart, he also prayed that God would "renew a right spirit within him." And it may be well to notice that the marginal reading is "constant spirit" instead of right spirit. This implies that he felt the importance of and always desired to have his spirit in a right condition both in regard to God and himself. The want of maintaining a proper Christian spirit led James and John, two of the most prominent apostles of our Lord, into a fearful mistake, which drew upon them the rebuke of our Lord, "Ye know not what manner of spirit ye are of." Luke ix. 55. They had by a want of watchfulness, yielded to a spirit of revenge. The people of the village of Samaria, did not show the respect to the Savior that the disciples thought they should have showed him, and they asked liberty of the Lord to call down fire from heaven to destroy the people that had offended them. Hence the fault which the disciples had committed and the error into which they had fallen were owing to a wrong spirit, and the wrong feelings which that spirit had produced in them, feelings of revenge, instead of forgiveness. Their condition was a sad one. The spirit that they possessed, and which influenced them, was not only wrong, but what made the case more dangerous, was the fact that they were ignorant of the evil character of the spirit which prompted them to destroy the lives of the people that had offended them. How often does this happen with Christians. By a want of watchfulness, and a proper attention to our spirits, or to the state of our own hearts, we are prompted to do things which are very wrong, and we not only do the things that we should not do, but we may fail to see the evil character of them. And what is worse still, we may even think they are right. "The heart is deceitful above all things and desperately wicked: who can know it?" Jer. xvii. 9. The question, "Who can know it?" is a solemn and suggestive one. To know our hearts, with all their motives and promptings, requires watching and praying, and close searching into their inner workings, and a candid and honest examination of their workings, in the light of the holy principles of the perfect law of God.

We are in great danger of a spirit of selfishness. This is one of the forms that our spirits are likely to assume. And it is no doubt the cause of

many of our failings and of much of our trouble. And against this selfish spirit we should watch with the greatest care and diligence. It so often happens that for a small gain of a temporal or secular character we will contend so long and so strenuously, that our own peace of mind is destroyed, and others excited to the same unchristian feelings that we possess, and the church perhaps involved in the trouble. Whereas, had we watched against such a spirit, and cultivated a spirit of benevolence, self-denial and forgiveness, it would have been so much better for ourselves and for all concerned. Let us then watch against a spirit of selfishness, for to be under the influence of such a spirit, we must necessarily be miserable, though we may gain our ends, and the paltry or valuable object that we have contended for. A little self-denial or the sacrifice of our object of small value, may result in, and be followed by, a great spiritual blessing, while the gaining of our point, and with it some secular object of some value, may cause the loss of our Christian character and enjoyment, and finally, the loss of our own souls, and those of others likewise. O, with what jealousy should we watch and search our own hearts to know what manner of spirit we are of! The unholy spirit of revenge, ambition, or selfishness, may be the prompter of our doings, and we in our ignorance of its true character, mistake it for the Christian spirit.

2. We should watch against the decline of our spiritual graces and religious principles. It is to be hoped that all who name the name of Christ in sincerity and truth, have, when they take upon themselves the holy profession of the Christian character, some divine grace, and some renewal of mind by the Holy Spirit of God. The beginning of the work of holiness may be small, but a beginning should be made in all by whom the good confession is made. And while it is hoped that in all cases of a Christian profession, where such a profession is sincerely made, there are some holy feelings and aspirations after God planted in the heart, it is further to be hoped and expected that there will be seasons in the life and experience of all "who love our Lord Jesus Christ in sincerity," in which there will be some of that holy joy and spiritual comfort which are given to those who believe and trust in Christ. These feelings in some may be weak and tender, and such as require great care and tender nursing. And indeed in all cases much cultivation and watchfulness are necessary to promote growth and ripeness or maturity. Many espouse Christ and his holy cause, with good feelings and right intentions, but at length lose those good feelings and their first love, and with these lose their Christian character, or at least it de-



clines, and if they do not become branches separated from the vine, they are withered branches that bring forth no fruit neither for their own enjoyment nor for the promotion of the glory of God, and the church of Christ. And this decline in Christian character, enjoyment, and feeling, is the result of a want of watchfulness, carefulness, and prayerfulness.

The heavenly plant of Christianity will not grow in such moral soil as the human heart affords, without much care and cultivation. It is with the cultivation of our Christian feelings in human nature, as it is in cultivating some kinds of vegetables in soil that is poor, and much inclined to grow up with briars and weeds. In such cases, unless the husbandman farms his land well, and by constant cultivation keeps down the weeds, his crop will be very light. So it will be in the cultivation of the Christian graces, and a Christian character under the disadvantages under which we labor in our barren and perverse nature. The apostle alludes to these difficulties in the following language: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. v. 17. And in the parable of the sower it is said, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matth. xii. 22. The necessity of watchfulness is here very apparent. According to the parable as given by St. Luke, the pleasures of this life, constitute another trouble to be overcome in the maturing of the divine life. And the care, in the life of the person given much to business, and riches in the life of them who are anxious to become rich, and the pleasures of the world in the life of such as had been given much to pleasure before they espoused the cause of Christ, are to be watched against, or these will choke the plant of holiness, and it will not grow and bring forth fruit as it should.

3. But another danger to which we are exposed, and against which we must watch with equal care, and guard against with equal diligence, if we would succeed in living a Christian life, and obtain the prize of immortality, is the neglect of our religious duties. In a world lying in sin, as this is in which we live, and our spirits being connected with bodies prone to evil, a faithful performance of Christian duty will not infrequently meet with opposition both from ourselves and from the world. Hence there will arise a strong temptation often to avoid duty when duty is a cross, or when its performance requires self-denial. Such being the case we are in great danger of neglecting our Christian duties. It requires no great effort to depart from God. And it will not take

long to get back to the place we were in before we commenced to serve God. If we stand still and fold our arms, and cease to pray, and cease to watch and labor we shall soon find ourselves as far from God as ever. We cannot be holy without constant watching and praying, since we have the world, the flesh, and the devil against us.

The last consideration upon which we would urge Christian watchfulness is watchfulness against grieving the Holy Spirit. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30. Such is an apostolic admonition. The importance of the work of redemption and sanctification, in the believer, is well known to all who have read with care the Christian Scriptures. There is an influence of the Spirit necessary for all men to enable them to do right. And this Spirit is given to all that obey God. Acts v. 32. The Apostle's Language implies that we may grieve the Spirit of God. And when he is grieved, its influence, as a matter of course, will be withdrawn from us. To secure its influence and enjoy all its benefits, we must act in harmony with its dictates as contained in the written word of the Lord. Those, then, who enjoy the various gifts of the Holy Spirit to the extent that it is the privilege of believers to enjoy those gifts, should watch against doing anything contrary to the nature, the will, or the precepts of the Holy Spirit. If we lose its influence and assistance, we shall fail of the Christian character; and if we fail of this, we shall fail of heaven.

"As the sentinel on duty watches for the coming foe; as the sailor on deck watches for the coming danger, from storm, breakers, &c.; as the watchman watches for the thief who seeks to plunder; as Satan watches for opportunities to sow tares and ruin souls; as the worldly watches for 'chances' to make a bargain; as the pleasure-taker watches for seasons, times, and companies for personal enjoyment; as the lover of knowledge watches all the openings for the increasing of his knowledge; so should the Christian watch for the approach of his enemies, and be prepared for a conflict and victory; he should watch for the dangers which beset his passage to the haven of rest, and by the wisdom which cometh from above avoid them." "And what I say unto you I say unto all, Watch."—Let the warning of our Lord be heeded, that the dangers to which we are exposed may be avoided, and the crown of life obtained.

#### RELIGIOUS FREEDOM IN SPAIN.

The new Constitution of Spain guarantees liberty of conscience to worship. In the discussion, Senor Castelar, the Repub-

lican leader, a man possessing great oratorical powers, and great courage, a man apparently of honesty and sincerity, and himself a moderate Roman Catholic, made a powerful speech in defense of liberty of conscience, when the Article in the Constitution favoring such liberty was under consideration. The following sentiments occur in the speech:

"From the day when the elements of human matter arose up from the confusion of chaos, arose with them spirit and heart and conscience. That spirit you cannot curb, that conscience you cannot bind by any human law of coercion. Try it; it has been tried; it has ever failed: it ever will fail. And why? Because it is against the will of the great Creator of the Universe. The State has ever—in the pages of Divine or human history gone and seek it—sought to bind down the conscience of men. Pharaoh, who represented the State, sought to force his own form of worship upon Moses and the Jews; Pilate, the State representative, through seeking to do this, wetted his hands in the blood of the Spotless One. Nero, the Cossack of the Don, King Henry VIII. and his harlot Parliament, Charles IV.—all these, powers of the State, committed a like fatal error; and how do their names sound to our ears?—No, brother Deputies, you cannot do it. The State and the conscience are two great powers, but they are separate entities, and each has its own work in the universe; the State is the representative of authority to enforce what is morally and legally clearly right; but the conscience has a higher, finer, keener task to perform.

"I see honored statesmen around me, who wish to bind the conscience of their subjects by the power and force of the State. What, brother Deputies, if the State tells what is the true, what the false religion, would you believe it? If you do, if you will vote for a religious unity of coercion, why you are voting that the power of human law shall be paramount and tyrannize over the divine and moral powers of the human soul. Conscience is uncoercible, is inviolate; you may persuade, but never can you coerce it by force. No, Deputies, you know you cannot. You can move it by inspiring it with a new idea, you cannot move it with a mandate. The persecutor gets his way outwardly, but he does not in reality; outward obedience and consent is all he can obtain, and is such a victory to be called a triumph?"

"Sirs, I charge no one with desiring to bring back the cursed age of torments, the horrors of the Inquisition, the street and altar smeared with innocent blood; nay, but, Sirs, I charge you with trying to coerce men to be hypocrites and liars from fear—fear lest their children should be illegitimate, fear lest their rights of citizenship be taken from them, fear lest when dead their bones should rot on some dung hill, or in the Campo. You say, 'The State undertakes to support the Roman Catholic religion and its ministers.' Well, I give that creed its due honor; I own its beauty, and its force, and its antiquity. And you say, 'This is the true religion.' Sirs, are you so gross as to say, 'This is the true,' because it is imposed by human law and force of arms. Nay, you will surely say, 'This is true because, and only because it recommends

itself to your heart and conscience as the true one; and, if so, why do you want a human law to force you to follow that which your conscience tells you is true? Are you afraid of a rival? Sirs, you do an honor to Protestantism if you think it so true as to be able, in a fair race, to outrun Roman Catholicism. But if it be not true, this religion of the State—if it be not true, brother Deputies, what then? *Magna est veritas et prevalebit.* If the Roman Catholic creed be true, it will prevail by force of truth; if Protestantism be true, it will prevail, and you cannot crush it. If this liberty of conscience be of God, you cannot,—if of man, you need not, crush it."

### OUR LOVEFEAST.

OUR lovefeast in the Elk Lick church is now past. We were permitted to enjoy a very pleasant and refreshing season of grace; and we hope that, as a congregation of believers, we feel much revived and encouraged. It is indeed a great privilege to be permitted to meet with hundreds of dear fellow-members, around the table of the Lord, to participate in the observance of the ordinances of the Lord's house. We wash one another's feet, thereby showing our humility and our willingness to serve one another for good in whatever way we can. This is also a means of grace, intended, in its very nature, to cultivate the grace of humility in us. It is not at all likely that a proud or haughty person will stoop so low as to wash the feet of a brother or sister. It is not only an evidence of humility and means to cultivate this grace, but it is symbolic in its character, being an outward and tangible symbol, or sign, of an internal, spiritual work. The feet come, more directly than any other part of the body, into contact with the earth; and their being washed, as though they were to be cleansed from contracted filthment, very aptly represents the washing away of our spiritual filthment, which we have contracted by contract with an impure world.

A close examination of ourselves is necessary to prepare us for a proper and beneficial observance of this ordinance. Such an examination will reveal to us our sinfulness and helplessness—our need of the grace and blessings of God, and of the society and assistance of our fellowmen. This will humble us before God; it will bring us to seek the all-cleansing fountain; it will incline us to be more resigned and obedient; and it will lead us to a willingness to serve our brother for his good at all times. When we are thus prepared, we can observe the ordinance of feet-washing with pleasure and profit, though Jews might stumble or Greeks consider it foolishness.

With this examination and washing and symbolic service we are, or should be, brought into a normal relationship to God and his church and the world, and we

are prepared as a humble, faithful, loving, hospitable and charitable family,—as the Lord's people,—to eat the Lord's Supper. This eating together says that we are one family; we are bound together by common duties and interests; we are the children of the same heavenly Father; we are servants of the same Lord; we are sanctified and guided by the same Holy Spirit; we will labor together for the same great purposes; we possess and enjoy the same hope: in all this we are united, as we are sitting down together to partake of this meal which belongs equally to us all, as we are one body—the Lord's body. Breakfast or dinner might represent all this; but the meal we eat is a supper—the evening meal—the last meal of the day. As a supper it seems to say that we have served together in the vineyard of our Lord to-day; the toils, and burdens, and anxieties, the vexations and disappointments, the sorrows and sufferings, the conflicts and victories of the day are over, and we now, are all gathered in from our different spheres of action to feast together and to be satisfied. But this is symbolic, as our lifetime is our to-day, and the true Lord's Supper is the Marriage Supper of the Lamb, which will be celebrated in the evening of this world. Then shall our vineyard—service be over, and we shall be gathered home into our Father's house, to be seated with the Lord's people from every age and nation to participate in the heavenly feast. How our hearts burn within us when we partake of the Lord's Supper, and look forward to that blessed time!

But how can we of a sinful race and a sinful character ever be permitted to enter into the presence of the holy God and to feast upon holy and heavenly delights? Only through our Lord and Savior Jesus Christ. He is our Redeemer and Savior, and he is our only righteousness. But he will not save sinners unless they believe in him and obey him. To purchase our salvation, he humbled himself and became obedient unto death; so in order that we may realize this salvation, we must also humble ourselves and become obedient unto death. Only his people will be guests at the Marriage Supper. To be his, we must possess his spirit and likeness; and to do this, we must acquaint ourselves with him and learn to know him and love him. To know him and love him we must think of him. The more we think of him the more we love him, because he is lovely; hence we should have him in continual remembrance. Here we have an ordinance designed to assist us in our remembrance of him. Here are the emblems of his broken body, and of his blood shed for us. To remember him in all the relations he sustains to us is our greatest

duty and highest privilege on earth. All he did for us is focalized and sealed in his death; hence to show forth his death is to exhibit it in its true relation to his life, his death, and his sufferings. Therefore in the communion of the body and blood of Christ, we are brought into direct contact with him in everything he is to us.

What heavenly and delightful and expressive symbolic observances are these! How we should prize them!

When we started out we did not think of saying what we have said; but we allowed our pen to follow our mind and we leave the result with our readers.

At our lovefeast there were several ministers from other congregations.—Most of the speaking was done by Elder John Wise and Bro. S. H. Bashor. The truth was presented plainly and forcibly; and we hope it may have its proper effect on the hearts and lives of saints and sinners. Brother Bashor came to our congregation on the 24th of June, and preached three discourses before our lovefeast, which was on the 27th. He expects to spend some time with us in different parts of the State. May the Lord second all his efforts in the future as he has done in the past. B.

REPORT of the Annual Meeting, single copy, 25 cents; per dozen, \$2 50.

### Cleanings and Gittings.

BROTHER Hiel Hamilton, of Ervin, Howard Co., Ind., June 22nd, says:

"Will you be so kind as to state further in the PRIMITIVE CHRISTIAN, that our communion on the 28th of Sept. next commences at 2 o'clock P. M.? A hearty invitation is given to all that desire to be with us, especially ministering brethren."

A correspondent of Falls City, Neb. permits us to say that E. F. Thompson, formerly from Pennsylvania, has been added to the church by baptism. He is in the 83rd year of his age.

Bro. M. T. Baer, of Flowerfield, Mich., June 19th, says:—"On my way home from a communion meeting held with the Cass Co., brethren, Mich., I improved the opportunity to solicit subscribers for the PRIMITIVE CHRISTIAN. The following is the result. As I understood. The Report of the A. M. will be twenty-five cents and the CHRISTIAN, from the time of the Annual Meeting, to the close of the volume, 75 cents." He then sends us seven new subscribers for the paper, and thirteen for the report. We are not much acquainted with brother Baer's field of labor, but we suppose it is not more prosperous than many others. The question arises, why should not our agents in hundreds of other places do as well as brother Baer did? We hope that many of them will try. B.



## Miscellaneous.

### Practical Education.

If you can give your son money enough to support him all the days of his life, send him to college by all means; but if he must earn his bread and butter by his own labor, think twice about the matter before you give him a collegiate education. Go through our large establishments, such as manufactories, publishing houses, newspaper offices, and where do you find the college graduates who may be there?—at the top? You will generally find the college-bred man employed, and the employer one whose knowledge is of a different kind from that acquired in colleges. The graduate usually knows something about Rome and Jerusalem, but the gentleman who pays him his salary, is extremely well acquainted with New York, Chicago, and various other seaports now existing. With several exceptions, our principal periodicals are owned by men of business; and, as a rule, the college-bred men create the commodity in which the publishers deal. Even the professions are governed by men of business, for there are instances where railroad kings have a hold upon the lawyers of a score of counties, where teachers are appointed, dismissed, and consequently governed by men of business, who usually in country towns, hold the school offices. Such facts are worthy of serious consideration, when the question of going to college comes up in the family. The son of a poor man who must begin to earn his subsistence soon after graduating, is only too apt to fall into the ranks of those who are governed and remain there as long as he lives. Four years or so of the forming period of life, spent chiefly in intellectual pursuits and in the society of persons who are exempt from the common lot of mortals, may be most delightful; but the youth who means to be master of his career, who means to pay wages, not take them, who means to achieve plans of his own, not execute the plans of another, would do better to submit to the rough training of business, and enjoy his college at the other end of life, not forgetting in the meantime, that the most important part of every man's education is that which he gives himself.—*Mechanic's Advocate.*

### Centennial Notes.

Solid silver bowls worth \$100 each are the prizes selected for the successful competitors at the dog show.

A canoe of ash, from the Indians of Vancouver's Island, arrived on Saturday, June 10th. It is 60 feet in length and 8 feet in breadth, with not a chink nor joint discernible. It is dug out with stones and gouges.

Thus far no complaints have been made of any loss of valuables, although not a few of the so called "crooked people" have been seen on the grounds. In this connection mention may be made of a very curious occurrence. Among the visitors a day or two ago were a lady and her husband from the interior of the State. On returning in the evening to the friends with whom they were staying during their visit to the Centennial, the lady was very much surprised to find a purse in her pocket which did not belong to her, and how it came there was a com-

plete mystery. It contained \$64, but no papers by which to discover the owner.—It has been advertised, and the owner requested to prove property and take it away. It is the supposition that it was placed in the lady's pocket by a pickpocket, who, having relieved his victim, found himself closely watched and took this means of concealing it to avoid detection.

The department of Public Comfort is a thoughtful design. Here the stranger, fresh from the snorting railway trains outside the grounds, may have his baggage checked and kept to free him from incumbrance the rest of the day at a moderate charge; then he may step inside and await his turn at the rack to get a bite of lunch before entering upon the labor of sight-seeing, which at the Centennial is an immense undertaking. It is like seeing the world in eight hours, and if pushed too rapidly will make one's head dizzy. In the space about the dining-rack of the "Public Comfort" crowded groups of ladies sit on chairs discussing the contents of their lunch-baskets and the hot coffee and tea furnished by waiters. At times the crowd is so great that the place is rendered one of decidedly "public discomfort," but it is a good American baiting place for those in a hurry, as most Americans are generally.—*Jeffersonian.*

The Exhibition, so far from increasing food prices in Philadelphia, has actually had the effect, by attracting larger supplies, of reducing them. The *Commercial List* gives a comparison of wholesale prices for some staple articles now, comparing with the quotations at the close of May last year, which shows the market decline. New York or Bradford county butter then was quoted at 29 and 31 cents a pound; now the figures range from 23 to 28 cents. Good quality Pennsylvania eggs, by the barrel, then brought 17 and 18 cents a dozen; now the rate is 12 and 13. Spring chickens, then 35 and 40 cents a pound, are now quoted at 19 and 20 cents. Butchers' meat also shows a decline, though not to this extent.—These are, of course, the wholesale figures, but they indicate a corresponding decline in the retail prices of marketing, and show that we are thoroughly able to feed ourselves and our visitors, and at less cost than this time last year.—*Church Advocate.*

### Help One Another.

This little sentence should be written on every heart, and stamped on every memory. It should be the golden rule practiced not only in every household, but throughout the entire world. By helping one another we not only remove thorns from the pathway and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing good to a fellow-creature. A helping hand, or an encouraging word, is no loss to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with a task that is mysterious and burdensome, to feel a gentle hand on our shoulder, and to hear a kind voice whispering, "Do you feel discouraged? I see your trouble—let me help you." What strength is inspired, what hope is created, what gratitude is felt, and what difficulty is dissipated as dew beneath the sunshine. Yes; let us

help one another by endeavoring to strengthen and encourage the weak and lifting the burdens of care from the weary and oppressed, that life may glide calmly and smoothly on and the fount of bitterness yield sweet waters; and he whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread cast upon the waters, to return after many days," if not to us, to those we love.—*School, Church and Home.*

These are "hard times." I'll tell you why. The nation is spending more money for intoxicating drinks than for all the bread it eats and all the clothes it wears, for all the books it reads, or for all the churches it has ever built. If every one of its accursed drinking saloons could be shut up, and every bottle smashed forever, we should have good times in thirty days. Begin the year by cutting off the tow line, and let the liquor-seller drift into other business.—*Ex.*

Many of us have to lament not so much a want of opportunities in life as our unreadiness for them when they come, and "it might have been" is oftener the language of our hearts than complaining words. God sends us "flax," but our "spindle and distaff" is out of repair.

"I never complained of my condition but once," said the old man, "when my feet were bare and I had no money to buy shoes, but I met a man without feet and became contented."

Worry is the bane of time. It is everywhere. It comes in a thousand forms, and from ten thousand sources, and its inlets are open wide in the hearts of the multitude.

Human will needs to be broken by repeated disappointment before it becomes meet to receive success.

The art of life is to know how to enjoy a little, not to endure much.

Iowa papers claim "the first instance on record of a successful prayer-meeting on a railroad train, with souls converted while skimming across the country at the rate of forty miles an hour."

The surplus of wheat in California for shipment this season is estimated at 750,000 tons, which exceeds by 200,000 tons the surplus of the crop of 1875.

The importation duties on wool from Mexico, at Brownsville, Texas, which this time last year amounted to over \$3,000, this year do not exceed \$300. The Mexican revolution is the cause.

Wool has touched 33 cents per pound at Boston, lower than it ever ranged before.

A Baltimore fishwoman was fined the other day \$10, on conviction as a "common scold."

A New York doctor recently charged his wife's estate \$270 for medical attendance by himself in her last illness, but the courts wouldn't allow it.

Heavy business failures continue to occur in Great Britain, in the manufacturing and colliery interests.

A commercial route from Northern Russia to Behring's Strait, is the object of an expedition to be begun soon under the leadership of Prof. Nordenskiöld.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Anachronism.

To Jacob Mishler.

Dear Brother:—Grace be with thee to die a thousand deaths for Jesus. Paul died at least one death per day, and I do not think that human nature needs less crucifixion now than eighteen centuries ago. 1 Cor. 15: 31.

History is not necessarily truth, although it should be. While it records facts, it also perverts and misapplies them, and sends them to posterity under misrelations and misappellations. As instances see Draper's History of the Rebellion, and Baker's Patristic testimony to infant baptism.

In No. 17 of PRIMITIVE CHRISTIAN you give the Old Brethren and River Brethren the relation of Genesis and Exodus. In No. 23 you make them identical. In the first account you say, "There is a body of Christians in the States known as River Brethren, that originated from the Old Brethren." In your "Eclaircissement" you refer the origin of both to the same time and place. If their origin was *synchronous*, how was it possible for one to *originate from the other*? If those whom Mr. Hitchcock denominates River Brethren, in his "Analysis of the Bible," are the lineal ancestors of the River Brethren of to-day, then it is evident that the Old Brethren *originated from them*, and not *vice versa*. The identity of your historical references necessitates either an independent origin of one party, or a rupture somewhere and at some time, for there is no identity claimed or acknowledged now. Had the River Brethren of to-day a transatlantic origin? Where, then, did the Old Brethren originate? Your "Eclaircissement" speaks only of Genesis, but not of Exodus. If the Genesis of the River Brethren is referable to the event and date assigned by history; *where and when* was their Exodus? Please *eclaircise* further.

I think that, upon investigation, my tradition as to the origin of the "body of Christians in the States known as River Brethren," will be found accordant with facts. If otherwise, bring the witnesses into court, and let us hear their deposition. I, for one, am open to conviction, and ready to reverse my decision.

May we go back of the Eder to the Jordan, back of the humanly historical to the Divine, back to Him who is "the Way, the Truth and the Life;" let "our life be hid with Christ in God," and our "calling and election will be sure."

C. H. BALSBAUGH.

## Church News.

Dear Brethren:

At the request of Bro. B. E. Plaine, your agent, I will compile a few items of church news, etc. which you can abridge and publish, or throw into the waste basket.

The Coon River congregation was first organized about 14 years ago, with eight members, one of whom was chosen speaker, and one deacon. Since then they have had regular appointments all the time. The nearest ministerial assistance

was seventy miles away. The timid little band has grown gradually and healthfully until now we number about 120 members, making quite a bold company of soldiers, officered and organized—prepared to more effectually defend ourselves and the good cause we have espoused.

We have a good meeting-house and burying ground, and though there are over fifty graves in it, not one member of the church, there having only one died as yet in this congregation. Seven out of the original eight now bow the knee together and mingle their prayers and voices in hymns of praise. Has not our Father spared us for a wise purpose?—Are we all living to that purpose? I fear not.

On the 13th ult., had council meeting, assisted by Elder C. Long and Brother H. Foulck, of Panther Creek. Bro. S. Longacker was ordained, and Bro. Jacob Hamilton forwarded to the second degree of the ministry. Four received by letter. We now have five ministers (two of them ordained) and five deacons.

Public services on 14th conducted by brethren Long and Foulck. One applicant.

On the 23rd the District Council for the Middle District of Iowa met at Dallas Center. Eleven congregations represented by delegates, two by letter and two not represented at all. Eight queries, all disposed of without sending any to A. M. Elder A. Stamy, delegate to A. M. On 27th and 28th, lovefeast at Coon River. Weather fine—attendance large—order good. Ministers from Panther Creek present. Two received by baptism and one by letter.

On the 29th Panther Creek congregation met in council and divided their territory. The part east of N. Coon River, called Dallas Center, has one elder (Michael Sisler), three speakers, seven deacons, about one hundred members and a good meeting-house. West of the river retains the old name, has two elders, C. Long and R. Badger.

On the 10th and 11th, the Panther Creek congregation held a lovefeast. Attendance full and order good. By the above division there was but one minister (Bro. Foulck) beside the elders in this congregation and only two deacons. Held a choice, resulting in S. Badger for speaker and J. Shafer and J. Long for deacons. Ministers from Coon River present.—Panther Creek also has a good house and about 75 members. More anon.

Fraternally,

J. D. HAUGHTLIN.

MAJENICA, Ind., June 15th, 1875.

Brother James:

Permit me to give some church news through the columns of the PRIMITIVE CHRISTIAN from the Salimony church, Huntington county, Indiana.

We had our communion meeting on the 13th, and we truly had a season of rejoicing together. We came together at 3 o'clock and found our house well filled with hearers, and the bench behind the table well filled with speakers who preached unto us the word of eternal life. After service one precious soul came out and was immersed. Then we came together again for the evening services, when we commemorated the death and sufferings of our Lord and Savior Jesus Christ. The best of order prevailed.

Next morning we came together again

and made a choice for two speakers and two deacons. The lots fell on brethren John Eikenberry and Henry Wike for speakers, and brethren Levi Hoover and Jacob Eckman for deacons. May they prove faithful to their calling. Brother Wike is a single man, only twenty-two years old. The burden seems to fall heavily upon him. Oh, may the grace of God be abundantly shed on him! After they were installed in office we had some good exhortation, when two more were made willing to come out on the Lord's side—one of them an old father in his seventieth year, who, when he came out of the water, like the Eunuch, went on his way rejoicing. The members seem revived, and our prayer is, that we may go on with the good work. We number seven speakers and nine deacons.

From your weak brother.

D. SHIDELER.

## Bro. Hope's Letter.

Who has read Bro. Hope's letter, and not felt the soul yearn with profound sympathy for his noble cause? His spirit of self-sacrificing humility is so eminently in consonance with every known feature of the true spirit of grace, that every one is forced to exclaim, Truly the hand of the Lord is here!

Banished from this land of peace and plenty, sent away from his dearest associations of brotherly love, across the deep sea, to preach the gospel in a strange land, having the weightiest responsibility of public ministry, and domestic cares, all depending upon the church for success and support,—it is enough to make his heart beat with those pulsations of anxiety, which can only be allayed by the prompt aid and sympathy of the Brethren.

Who will not come up to the help of the Lord, and of Brother Hope, in this glorious work? Could the same spirit that inspired his profound consecration of the tenth of his future earnings to the support of the mission, pervade the brotherhood, we might then look for results which would make the heavens resound, and shake the earth with everlasting hallelujahs. All this too without the loss of one farthing to any who would contribute thus in the spirit of simplicity. The promises of recompense are written in the Book. Here, there, and everywhere they sparkle, like gems in the diadem of a king. Who will accept, who will believe them? Shall we roll in wealth and pamper selfishness with a superabundance of life's necessities and luxuries? shall we accumulate our thousands until they rust? shall we build fortunes upon the starvation of our missionaries and the failure of our missions? God forbid! Were we guilty of this sin—should this crying shame rest upon our heads in the day of judgment—how could we stand in the presence of that glorious, saintly host, who, in all the ages, sacrificed property and life for the cause of their king. The holy apostolic churches would rise up and condemn us, for they spared none of their dearest earthly interests; the radiant multitude of martyrs would rise up and condemn us, for they lay not only their goods but themselves, upon the altar.—The people of Denmark would rise up and condemn us, for in their spiritual poverty they cried to us for the gospel, and we gave it not. Oh, let every one awake—let us shake off those lethargic conditions





res T Ott 2 50; Samuel A Cassel 75; Geo W. Sellers 1 00; A Pearson 30; David P Tye 80; David Brower 10; Susan M Mohr 10; Conrad Fitz 50; C Meyers 10; M H Smith 30.

**Which Shall I Take?**

This is often a serious question with the invalid. He finds the market flooded with proprietary medicines, scores of which are recommended as certain cures for his peculiar ailment. He reads the papers, circulars, and almanacs, and finds each sustained by plausible arguments setting forth its virtues and its specific action. The recommendations are as strong for one as for another. The cures claimed to have been wrought by one are as wonderful as those claimed to have been wrought by another. In his perplexity and doubt the sufferer is sometimes led to reject all. But it must be borne in mind that this condition of things is one that cannot be remedied. In a land where all are free, the good—the truly valuable—must come into competition with the vile and worthless, and must be brought to public notice by the same instrumentality, which is *advertising*. In such a case, perhaps the only absolute proof that a remedy is what it claims to be, is to try it.—The "test of a pudding is the eating of it." "Prove all things, hold fast that which is good," is the apostolic injunction. There may, however, be stronger presumptive evidence in favor of one remedy than there is in favor of another, and this should be allowed its due weight.—A due regard to this may save a vast amount of experimenting and a useless outlay of money. As presumptive evidence in favor of Dr. Pierce's Family Medicines, the Proprietor desires to say, that they are prepared by a new and scientific process by which the virtues of the crude plants and roots are extracted without the use of a particle of alcohol. Not a particle of this destroyer of our race enters into the composition of either his Golden Medical Discovery or Favorite Prescription. This consideration alone ought certainly to rank them high above the vile compounds saturated with alcohol, Jamaica rum, sour beer, or vinegar, which are everywhere offered for sale.—Again, they are of uniform strength, and their virtues can never be impaired by age. They are also made from the fresh herbs and roots, gathered in their appropriate season, when they are flush with medicinal properties. In support of these claims, the following testimony is offered:

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I am, most respectfully, yours,  
ATHA B. CROOKS.

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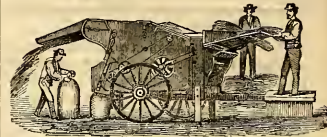
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# Primitive Christian.

Ed. J. D. Hoopes

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"Earnestly Contend for the Faith which was once delivered to the Saints."

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No. 28.

## GRASSES.

O, life that hideth in the sod,  
How sweet and beautiful thou art;  
Like Aaron's mystic almond rod,  
By miracle the grasses start.  
They cropt about the naked land,  
In silence shod they nimbly run:  
They clothe the rock and deck the sand  
And spread their velvets in the sun.  
Upon a mighty loom they ply  
With shuttle flying far and wide,  
And woven in this tapestry  
See buttercups and daisies pied.  
O, sweet this green and humble home,  
For all earth's kind that breathe and sing,  
This dewy footstool 'neath the dowe  
Joy gives to every living thing.  
O, sweet this fond, maternal care,  
For nameless weeds that flower and fade;  
And teeming millions flourish there,  
The weakest races God has made.  
O, sweet to think when day is done,  
And tired we seek the common breast,  
Like all that gaze upon the sun,  
We, too, beneath this cloak shall rest.

—Selected.

For the PRIMITIVE CHRISTIAN.

## Doing all Things in the Name of the Lord.

BY W. ARNOLD.

"And whatever ye do in word or deed, do all in the name of the Lord Jesus."—Col. 3: 17.

The subject we wish to offer a few thoughts upon is doing all things in the name of the Lord. I have been thinking about this matter for some time but more especially since I read the discussion between Bro R. H. Miller and elder A. Walker. Seeing he (Walker) made so much ado about that one great and wonderful name, which really is to the Christian a great name, and the one only name through which salvation is obtained, and through it Christians must do all things, whether it is eating, drinking, making bargains, measuring, weighing and indeed everything that is done by the child of God, must be done in that name; for there is salvation in none other. Acts 4: 12.

The question is not what is to be done in that great name, but how to do it in that great name.

1. It is not done by simply attaching the name of the Lord to it, or by using the name of Christ when we are doing an act that one may call a religious act. We must be

careful that we do not use the name of Christ in vain. For instance, it is claimed and argued that baptism is legally done if when we perform the act, we use the formula given to us by the Master, though it be done by an unbeliever, or even an infidel. I will ask can an infidel do any thing in the name of the Lord while he is in that belief or faith? We answer No. And why not? Because he denies Christ in toto, and consequently cannot perform one single act lawfully in the name of Christ the character whom he denies. No more can an unbeliever while in unbelief do any thing in the name of Christ.

2. In order to do any thing in the name of Christ, it must be done with the sanction and by the authority of the Law of Christ; it must be done in accordance with his prescribed law, and by the characters authorized by that law to do it. In order to make baptism lawful, and to have it done in the name of the Lord, there must be a lawful administrator, a lawful subject (a believer) a lawful place, and a lawful amount of water, that is sanctioned by the law of God; then baptizing them into the three great names given in the commission. When it is done in this way, it is done in that one only great name, though it be not used more than it is used in the formula given in the commission.

I illustrate: I live in the great state of Ohio, in which, as in other states, we have laws to govern the people of the state, in which all deeds for real estate, either trust mortgage or warrantee, must be acknowledged by an officer authorized and qualified by the law of the state, to make it valid; and in said acknowledgment the name of the state must be put. Now any man could attach the name of the state to such instrument; but it would not be lawful, and, therefore, would not stand. No, it must be put there by a man recognized and authorized by the law to make it lawful.

Again: A warrant for the arrest of any person, summons, subpoena, or other such instrument, must have the name of the state attached to make it valid; and it must be put there by the persons authorized by the state to do it. So in the work and worship of God. The name of the Father, Son and Holy Ghost do not constitute the one great name,

neither does it take the name of the Lord to constitute the three, but inasmuch as the Son was the only character that could redeem us it was necessary that God should give all power to the Son to redeem and save us, and to cut off all possible hope or chance of being saved in any other way. Had he not done so, it would have been useless for Christ to have come and suffered for the human family; for one could have said, "I will go to heaven this way, and another that." Now all such ideas are forever cut off, and other ways entirely closed and forever shut. Jesus says, "I am the way, the truth, and the life; and no man cometh unto my Father but by me." Hence you see that to do any thing in the name of the Lord Jesus, it must be done in accordance with this law, whether it be feet washing, the Supper, salutation, communion, teaching, praying, or any other duty laid down in that great law; and in that case the great, good and perfect law will sanction the work, and attach that great name to it, and all will be done in the name of the Lord Jesus. If we had not the form laid down by the Lord himself in the commission, and were only commanded to baptize in the name of the Lord, then it would be lawful for us to dip once, and that in the name of the Lord. But Jesus never told us to go and teach all nations baptizing them in the name of the Lord, but to go and teach all nations and "in the name of the Lord" to baptize "them into the name of the Father, and of the Son, and of the Holy Ghost;" i. e. we are to go in that great name, and in that great name, to teach all nations, and in that great name baptize the taught, according to the command given in the commission.

The apostle Peter commanded Cornelius to be baptized in the name of the Lord; but that does not change the command of the Lord in the commission. He was a Gentile, and the Brethren who were Jews did not believe up to this time that the Gentiles had any part in the Lord, and hence it was all right for him to command them to be baptized in the name of the Lord, since there was no other name in which they could be baptized and receive any benefit from it.

If it takes the three names,—



Father, Son, and holy Ghost,—to constitute the one great name of the Lord why is it that it is argued by the same party that three actions in baptism are three baptisms? If it takes the three names to make one great name, why not three actions in baptism to make, or constitute, the one great baptism? If that argument proves anything for single immersion, it proves too much. Nay it is conclusive that the great command of our Master must be obeyed to the letter; and when we do that, we do it in the name of the Lord. When we wash one another's feet, we have no formula of words to use; but we are to wash one another's feet, and that must be done in the one great name. It is the same in relation to the supper, communion, and saluting one another. "All things, whatsoever ye do, do all in the name of the Lord i. e. with the sanction of his law. But suppose we take the communion in the morning and have no supper, neither wash feet at all, and suppose we add the name of the Lord to it, will that be doing it in the name of the Lord Jesus? No, it would not. Why? Because it would not have the sanction of his law, and we would be using the name of our God in vain, the same as for me to sit down and write a warrant to arrest some person and to attach the name of the state of Ohio to it, which would have no force, because it would not have the sanction of the law of the state, and consequently would be forgery, and an attempt to enforce it would be dangerous, and the party writing it and the party trying to enforce it would be punishable by law for such a flagrant act and gross violation of law. So, we think, in religious matters, for us to use or attach the name of Christ to anything that we may invent and call it religion is unsafe; and not only so, but dangerous and wrong, not having the sanction of that great and perfect law of Christ.

Here are your Picnics, your Sunday School celebrations, your church festivals, your mite societies, and many other things, to all of which the name of the Lord is attached, but are they done in the name of the Lord? Does the law of God sanction them? No, verily, the law of God does not sanction them, and therefore they cannot be done in the name of the Lord; and when we, the members of the body of Christ, go and mingle with them, we leave Christ at home, or somewhere else, and are doing what we do in the name of the world. Christ being the author and finisher of our faith, God must of necessity concentrate all the means of grace

in him, and exclude all other ways or means of salvation. Not that God has nothing to do in saving us, but to make his redemptive plan effective, he must bring all in through Christ, i. e. through his name, and will not and cannot accept of any short of that; for should he accept any one, or only one soul, in any other way than through the name of Christ, he would at once destroy the work of Christ and make his law contradictory. A certain minister in our county here when he baptizes any one, adds to the formula this: "In the name of the Lord I baptize you in the name of the Father," &c., as though that added strength to the work, and then gives them one dip.

FOR THE PRIMITIVE CHRISTIAN.

### Do you Pray for your Ministers?

BY C. SECRIST.

The apostles frequently asked the prayers of their brethren. If those who spake by inspiration, or, as God gave them utterance, felt the need of their brethren's praying for them, do not God's ministers to-day need the prayers of their brethren and sisters, when they stand before you to proclaim the word of eternal life? They are but fallible men, and need your prayers in their behalf. They stand before you as God's ministers—"ambassadors for Christ"—charged with the most important message ever delivered to men. They are frequently weighed down with a sense of responsibility, and shed tears, spending hours in a secret place in prayer, while many, like our Savior's disciples, instead of watching, fall asleep. Brethren, your prayers and sympathies will help them bear their burden. If your ministers have no burden of precious souls, pray that they may have; and the heavier the burden, the more they need the help of your prayers. Every time God's messenger stands before you to preach Christ, God's people should be around him as a wall, and their constant prayers should rot only keep Satan from their midst, but secure the presence of the Holy Spirit, that saints may be edified and sinners be saved.

They also need your prayers in their hours of study, that they may be wise in winning souls, and by your faithful prayers help to bring all the church into living sympathy with each other in the work of saving souls.

Pray for them at your family altars. I fear there are many who disparage the work of the ministry. Your children will learn this from the vast amount of unwholesome

literature and from the words of others. Let your prayers and conversation constantly remind your household that your sympathies are with Christ's ambassadors. Thus you will teach your children to love and respect those set as watchmen on the walls of Zion, and help them to lead your children to Christ.

It is a comfort and pleasure when parents can supply the temporal wants of their children, but far greater if they can lead them early to Christ, and have their spiritual wants supplied. If we are zealously engaged in the cause of Christ, and in behalf of his ambassadors, we will not hinder their work by unkind criticisms; we will not take part with ungodly men against them; but will work with them, praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for all true ministers of Christ, that utterance may be given them that they may speak boldly and make known the mystery of the gospel.

*Gilpen, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

### The Full Beard.

BY GEO. W. ANNON.

As there is considerable said about a full beard at this time among the brethren, I thought I would offer a few thoughts upon it, as some are for shaving off the beard and think it right, are honest in their opinion, no doubt, as well as those who wear the full beard.

The Hebrews regarded a thin scanty beard as a great deformity; while a long, full beard was esteemed the noblest ornament of personal beauty and dignity. A man's honor was lodged, as it were, in his beard. To insult it by word or act was the grossest indignity; to take it respectfully in the right hand and kiss it, was a mode of expressing high esteem and love; permitted only to the nearest friends. It was cherished with great care. Psa. 133: 2, Dan. 10: 3, To neglect, tear or cut it, indicated the deepest grief, (Ezra 9: 3, Isa. 15: 2, Jer. 41: 5, 48: 27,) while to be deprived of it was a mark of servility and infamy. These facts explain many passages of Scripture, as the gross insult offered to David's ambassadors, 2 Sam. 10: 4—14; the zealous indignation of Nehemiah, Neh. 13: 25; the mode in which the feigned insanity of David was expressed, 1 Sam. 21: 13; the grief of Mophibosheth, 2 Sam. 20: 9. The Jews shaved their beards and

hair in time of mourning, repentance or distress, (see Job 1:20; also Jer. 48:37,) and in certain ceremonial purifications, Lev. 14:9, Num. 8:8. At other times they wore their beard long, like other oriental nations, except the Egyptians, who kept their beards shaven as we learn from Herodotus and from antique monuments.

I have offered a few selections and passages of scripture upon the beard; and upon the whole, I think, it was the custom of our ancient fathers to wear a full beard, except under such circumstances as I have pointed out to the friendly reader. I love to see our brethren have a full beard, and not shave in so many different styles and fashions as we see some, as the Annual Meeting in 1874 said those who followed the fashions of the world would fall into the hands of the counsel of the church. I always knew the Brethren by their long, full beard. God has caused it to grow upon our faces, and I think, it becomes a man very much to let it grow long and full, which I think no one can or ought to object to. I believe it to be right, and if I were to shave my beard off, I would think I were doing wrong and what I ought not to do.

#### Secret Societies.

When a parent sends his or her child to school or on an errand, or to play with a friend, and on returning you ask if it has learned its lesson well, or what made it so long gone on the errand; if the child has learned its lessons well, or if it has a good reason for being gone so long; or if it has spent its play day in innocence, then the child will be free to tell all that has occurred freely to the parent in whom it trusts. But if time has been misspent at school; if instead of doing the errand quickly the child has loitered carelessly by the way, or if the playday was spent doing what was known to be wrong, then with a fallen countenance of sin it will be speechless, as are all members of secret societies when asked what their secrets are. The parent thinks it has good proof that something wrong has been done; just so when your wife and children ask you what you do at your lodge, you dare not tell; and thus your children whom you would have pure and good, are taught by your actions that it is right to keep that which they do not wish you to know, secret. Thus you teach them not to confess their little faults and ask your forgiveness, but to keep them burning in their little breasts to torture them with a guilty conscience.

We all know that when a child

does one wrong and keeps it from being known, it helps it to do a greater wrong, and so it keeps on from bad to worse until you find your child a liar and then a thief. All who want their children to have secrets they dare not tell parents all who want husbands to have secrets they dare not tell their wives, and wives their husbands, all who want crimes to be upheld by secrecy, all who want their case to gain the day in the lawsuit, right or wrong, may join secret societies.

All who wish their children to believe that all they do is just and right because you are not afraid to take them wherever you go, and give them good reasons for all you do, all who wish to teach their children the Bible unchanged by man, all who wish to keep husband and wife, children and parents together in the same society, ought to let secret societies alone and try and show your neighbors and friends the folly of them. Some say families have secrets they don't tell; the marriage state was ordained of God and no other secret society ever was, though some say they were.

Some people say also that secret societies do much good; but the good they do is like the sugar in a baby's medicine to make the bitter stuff taste well while it is being taken. It is one of God's laws that murder will out; so will secrecy of all kinds; for anything good, honorable and just, needs no cloak of secrecy to shield it.—*H. B. Hulburt in Western Rural.*

*Eldorado, Kan.*

#### The Little Things.

The spirit that rules in a Christian's heart is the spirit of Christ. And the spirit of Christ is a self-sacrificing and self-devoted spirit. And this spirit will show itself in little things and on humble occasions as in the most conspicuous affairs of life. Life is made up of little things. However long the journey, it is taken step by step. However long the story, it is written chapter by chapter and scene by scene. Grand occasions of action, and conspicuous opportunities of serving our fellow-men, come to but few of us; and to those whom they visit, they come but seldom. If one be called, in some great hour of trial, to bear witness to the truth by going to the martyr's stake, it is but once in his earthly lifetime. It is seldom that we can give up all that is fair and pleasant to us in life to secure the happiness of another.

But the whole long day, and every day, is full of opportunities to make sacrifices for the comfort and advantage of our kindred and friends. And if we have the heart to forego our own choices

and hopes for the sake of brightening the way of a companion, and making his life sweeter and happier, it is as much a triumph of the martyr spirit as though we consented to be bound and scourged rather than be false to our faith and our vows.

You are busy with your own thoughts or pursuits, and some one in the family circle calls your name; the call breaks in upon your musing or your working with an unwelcome earnestness. Now you can turn a deaf ear to that call, or a fretful and petulant face; or you can yield it a cheerful attention, giving interested audience, and suspending your own planning and doing to gratify and serve your comrade. Which procedure will love and self-sacrifice prompt? Can you doubt?

You start out for a walk with a friend. He wishes to go in one direction, and you in another. Give up your own choice for his, without letting him know that you have suffered any disappointment. That is love's selfishness. The morning paper comes in with the fresh story of all yesterday's life. You take it eagerly in hand, and just then you catch the glance of another eager eye fastened hungrily upon the unread columns. Forego your own craving curiosity to put the sheet into the hand of this impatient spirit, and you have acted out once more the Christian spirit.

There is a favorite seat in the family sitting room, to which you are making your way, wearied with your walk or your work, when it occurs to you that another languid as you are was, perhaps, moving toward the same destination. Turn off from your road without betraying your change of purpose, and drop into another seat, and you have honored the example and copied the spirit of Jesus.

In respect to all the conveniences of home—the favorite book, the most cheerful fireside corner, the fairest fruit, the tenderest "cut," the most agreeable companionship—give another the preference, and deny your own desire, and the Master will crown you as one in whom his spirit has won its difficult victories.—*A. L. Stone, in Pacific.*

CONCLUSIVE REASONING.—A great deal of the theological reasoning is very inconclusive. It is pretty much like that of an exchange with reference to groves around houses of worship. The writer in said exchange is opposed to these groves, and so he straightway goes to the Bible for proof of his position. He finds the following prohibition in the Old Testament: "Thou shalt not plant thee a grove of trees near unto the altar of the Lord thy God." That settles the question! Evidently we must not have our country meeting houses in a grove!



FOR THE PRIMITIVE CHRISTIAN.  
ZACCHEUS.

BY JAS. Y. DECKLER.

Zaccheus climbed upon a tree,  
That he the Savior, too, might see,  
As he was passing by.

He ran a little way before,  
And climbed upon a sycamore,  
Just as the throng was nigh.

Whom Jesus came unto the place,  
And looking up, beheld his face,  
He spake to him and said,

"Make haste, Zaccheus, and come down,"  
(Although he knew the Jews would frown,  
And murmur at the deed.)

He still continued on to say,  
"I must abide with thee to-day,  
And be thy worthy guest."

Zaccheus hast'ning from the tree,  
Received the Savior joyfully,  
Obeying his behest.

"Zaccheus hasten from the tree,"  
The Savior calls to you and me;  
O, sinner! hear him call!

"I must abide with thee to-day,"  
Still hear the loving Savior say;  
O, hear it one and all!

"Come down, come down." O, hear his voice,  
And he will make your heart rejoice,  
If you obey his word.

Come down and enter through the door,  
There's danger on the sycamore,  
If you would see the Lord.

It is not now as it was then,  
That we can see the Son of Man,  
By climbing on a tree.

Instead of climbing up some way,  
We must come down, and him obey,  
If we the Lord will see.

How many people now-a-day,  
Climb freely up some other way,  
Than going through the door;  
Surprising us that they should come,  
To make a choice to climb up some  
Sectarian sycamore.

Harleysville, Pa.

FOR THE PRIMITIVE CHRISTIAN.  
The Voice of God.

BY C. H. BALSBAUGH.

A dreadful voice, even in his whisper. It sighs in the zephyr, roars in the Euroclydon, rolls in the thunder. "The word was with God, and the WORD WAS GOD. All things were made by Him; and without Him was not anything made that was made." All things originated in the Word, God intends that the Word be heard in all things. Not only are all things by Him but for Him. Here is the key-note to all the voices in the universe. "The Word was made flesh," and "hath spoken unto us," gathering unto His utterances the meaning of the great, everlasting vocabulary of Deity. O what an ear is that which catches all echoes in Christ! God is a declaratory god, breathing music through ten million eolian-lyres, rolling with the deep, terrible bass

of ocean, earthquake, and volcano, making the ages a continuous Epiphany. Rightly understood, there is nothing, from the cedar to the hyssop, from the Alps to the atom, from the ocean to the dewdrop, from the sun to the glow-worm, that does not speak for Jesus and plead for a redemption. "The whole creation groaneth and travaileth in pain together until now." What a voice is that! Hear it concentrated in the earth-rocking, granite-rendering, sun-veiling, Hell-defeating, Heaven-satisfying, man-redeeming, "ELOI, ELOI, LAMA SA BACHITHANI" of the Son of God. Every word in the Bible and in nature must be interpreted by the cross. The voice that has no Calvary in it is not the voice of God. Everything speaks of sin, atonement, salvation, destruction. "The stars in their courses" preach Jesus. The sun shines the glory of the Cross. The waters laugh out in hearty jubilation the sinless joys of the Upper World. Voices, voices above, beneath, around, within, all blending and terminating in "the Name which is above every name—Jesus.

The voice of God: who has not heard it? and yet who has? Loud, long, thrilling. Silence has a voice, how eloquent; and darkness, how persuasive. The still, sleepless mid night hours have preached the most abandoned profligates into repentance. Were the voice of God recognized in all its utterances, it would be heard crying out against every violation of law physical and moral. Were the voice of God always translated into action, what upsetting of money-stands, scourging of unholy traffickers, demolishing of dainty family dishes, ripping of tobacco packages, and smashing of well-sucked smoke-pipes there would be! Every twinge of agony I suffer in my poor body tells me that God is holy, and that His law cannot be infringed with impunity. The voice of God constantly pleads, and urges, and impels in the direction of His predestinated purpose in Christ Jesus. He has given us neither time nor money nor gifts to create and foster artificial habits, or to give a loose rein to natural impulses. The natural is not to be abused, and the unnatural not to be generated. And yet both are so prevalent in the Church, as to cripple her energies and defraud the Almighty of His due. "The word of God is quick and powerful," and there is not a rational being on earth whose physical infirmities and moral dislocations do not testify to "sin, righteousness, and judgment." With what warning, entreaty, and denunciation it comes from sick-

beds, shrouds and coffins and graves. Who heeds it? Who ejects his quid, or throws away his pipe because ten thousand voices of woe—all warning voices of God—come from crazy brains, shattered constitutions, ever-aching nerves, and empty, useless lives, made so by tobacco and other pernicious indulgences? Harken, O ye sons of men, for Jehovah speaks. Ponder well, and apply faithfully, in all you do. Gal. 6: 7, 8.

The voice of God. It has marshaled all the denizens of the Upper Realm, and put them on the wing in the service of thankless, self-pleasing man. Heb. 1: 14. Hatred to its authority has enlisted all the fire-seared rebels of the pit, bringing into play every weapon in the armory of hell to oppose the Eternal Sovereign, and defeat the one great end dearest to His heart. Eph. 6: 12. The immortal soul is at stake, and Heaven and Hell are in awful combat for its deliverance and destruction. Both contestants know its value and capacities. All that is contained within the star-sown immensity of these vast girdling heavens is not worth as much as one soul. What are we doing for its emancipation from the dominion of evil? We know what God has done, and is doing; are we seconding His mighty enterprise with an ardor and constancy corresponding to our "high calling?" Are our efforts commensurate with our obligations? Do the tremendous realities of Eter-Life and eternal damnation weigh upon our consciences, inspire, and direct our energies, as they should? If the Godhead put Himself to a strain to make salvation possible, what power may we leave untaxed and what means unused, to make it actual? Have we done, and are we doing, what the Cross requires and what our baptism has pledged, to make the will of God triumphant on the earth as it is in Heaven? Is there not the sound of mockery in the petition, "Thy kingdom come?" The Voice of voices says, GO. The first, all-embracing response is "Lo, I COME TO DO THY WILL, O God." Go in self-sacrifice. "Regard not your STUFF." Go in prayer and weeping. Go in the "love of righteousness and hatred of iniquity." Go in love to those who defy God, who have for themselves enthroned the Devil, who have made a covenant with Hell, and an agreement with eternal corruption and woe. Go in the strength of Jehovah, in the terror of Everlasting Love, and in the confidence of Everlasting Purity, lift the Cross on high as the only hope of mankind, and, if need be, seal your testimony with your blood. "Go, and prosper." Thus

did "the Captain of our salvation," and this is the martial law for all the enlisted in the ranks of "the Lord of Sabaoth." If Christ had been the effeminate laggard His church is, He had never reached Golgotha. We are not on play-dill, sporting in the glitter and fascination of parade, but in deadly conflict with the arch foe of God and man. "Watch ye, stand fast in the faith, quit you likemen, be strong." TAKE AIM, FIRE, sound the solemn, Divine command all along the line. "Here is the mind which hath wisdom." The sword must first be thrust into our own bosoms, and be bathed in our own blood, before we can "wax valiant in fight." Alas! while the few kill themselves into life, the many kill themselves with death. Matth. 10: 39. Rev. 2: 23. We all carry death-wounds. Blessed are they who bleed out their souls with Christ. Woe to them that die of the venom of the old serpent. Since I commenced writing this article, how many have vanished from the probationary stage, with the groan of hell on their lips, and the agonizing quiver of damnation in their spirits. Still they are going, these priceless, deathless, sin deformed, God-acursed souls in awful, writhing shoals of horror into the "lake of fire burning with brimstone." Can we, do we try, to bring the damnation of our fellow-beings, neighbors and relatives, to our hearts with the self-crucifying, Heaven-winning, all-dominating earnestness begotten of the Cross?

The voice of God. It calls to holiness, consecration, self-consuming zeal in the work of the Lord. Are we holding up the hands of the Greater than Moses in His millennial war with the Amalekites of Hell? Did Christ die only for America? It is no valid plea against missionary effort that the evangel of salvation has already encircled the world. If it has made the circuit of the globe twenty times, what of that? The blood of the cross is for the race, and not for a tribe; for all time, and not for the early centuries only. The commission emphatically avers this "Go ye into all the world," allows not an inch to be excepted. "And, lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE AGES" no less rigidly binds the Church to a world-wide evangelization to the sealing of mundane history. The commission is geographically and chronologically universal. Ours is an ecumenical Gospel, and "the ministry of reconciliation" is co extensive 2 Cor. 5: 19. There was no all world's plea when Christ delivered His charge that has not equal force to-

day. The object was salvation, and the reason, sin. The one is as hideous, and the other as precious and glorious now, as when the God man "bowed his head and gave up the Ghost." There is no argument against an ecumenical ministry that does not theoretically depreciate the blood of Emmanuel. A geographical restriction, grounded in the nature and purpose of the atonement, is a worse than Calvinistic election. As the soul is housed in the body, and limited in its operations by the condition and locomotion of the body; so the Holy Ghost executes His office in relation to the world *through the body of Christ*. God does not step outside of the Body and convert the heathen by an independent operation. The Church is the organization of Deity, and Christ works by the body He has assumed. Therefore go ye, and teach all nations. Here there can be no excuse that does not dishonor the Cross. Let as much money as has been uselessly spent at our Annual Councils in the last ten years, and as much as has been worse than cast away on tobacco and other vanities in the same period, be spent in judicious missionary endeavor, mainly at home, for the next decade, and thousands of wilderness acres will be torn up with the Gospel plow, and thousands of golden sheaves be gathered into the Barn of the Great Husbandman. We have no plea to present to God for ourselves that does not belong to every soul on the earth. No one can offer the Lord's Prayer aright without including every inch of the globe and every individual of the race. All zones, latitudes and longitudes, are the property of Jesus, and if we are to be "joint heirs" with Him, we must also be joint workers. Heb 1: 2; Rom. 8: 17; 1 Cor. 3: 9. We have many noble Christian heroes in the Brotherhood; but as a church we are sadly delinquent. In some instances we may have relied too much on human judgment, as in the Maine Mission. But even that was not wholly a failure: it furnished data for wiser operations in the future. The correspondence of John Dennis engendered a foregone conclusion in the minds of competent judges that for him the mission would be in vain. The door opened in Denmark has unmistakable indications of Divine providence. If it is of the Lord, it requires the Lord's method of success. THE CROSS ALONE CAN SUSTAIN IT, and that means more than prayer. Let us pray for our beloved Danish Missionary as we do for our daily bread. In the one case prayer means a vigorous use of plow and harrow, drill and reaper. In the

other case prayer means self-sacrifice and greenbacks. Such prayers are at par in the Exchange of the Golden City. It cost money, and houses, and lands, and families, and comforts, and life to bring the Gospel to America; it cost the eternal God His *Beloved and Only Begotten Son* to bring it into the world; it is still the Gospel of the Cross, and must track its course in blood wherever it goes. Pray out of your hearts and out of your purses for the triumph of Emmanuel. Nothing short of this will save the world or ourselves. Matth. 6: 19—24.

Once more: As God had his conditions for working out the redemptive scheme, we must adhere to the same in the working out of redemptive results; namely, perfect harmony of feeling and purpose in relation to the end contemplated. John 17: 21, 22, 23. To fill the grand office God has assigned us requires a relation of parts and concurrence of effort in the Mystical Body like that which Paul describes in Eph. 4: 15, 16. Let this figure be the felt and acknowledged status of the Church, and we will be the wonder of the world, the glory of God, the admiration of angels, and the consternation of devils. Let Jesus the Christ be the Head of all our thinking, and the Heart of all our emotion. God Himself would laugh at the fair play He would have with the powers of darkness through His own terrestrial instrumentality. "I, yet not I, but Christ in me," is the true philosophy of the Christian Life, and the true method of evangelization. From this Head let the *whole body* be fitly joined together and compacted. O how the Christ-loving soul palpitates, with holy ardor in contemplating these words. The *whole body*, not only articulated but *fitly*; and not only fitly joined, but *compacted*. And all this "by that which *every joint supplieth*." Truly, there is "no sehism in the body," if we let the Head rule. "According to the *effectual working* in the measure of *every part*." This is the voice of God calling for the co operation of *every member*—even the little toe. None so insignificant as to be without its "measure" of power and responsibility for "effectual working." A common Head, common interest, common obligations, fit relation, compact conjunction, the entire organization a unit—this "maketh increase of the body unto the edifying of itself in love." This is the condition of robustness and achievement. This alone fulfills the August Commission in which centre the Mind and Heart of the Triune God. "ALWAYS ABOUNDING IN THE WORK OF THE LORD." 1 Cor. 15: 58.



For the PRIMITIVE CHRISTIAN.

### Glorifying in the Cross.

*Synopsis of a Sermon Delivered in the M. E. Church, Greeley, Col., Sunday, June 25th, by J. S. Elory.*

"God forbid that I should glory, save in the cross of our Lord Jesus Christ," &c. Galatians 6: 14.

In the examination of our text this morning, we will necessarily be led to take a brief view of the life and character of the apostle Paul, who is the author. This prayer,—for prayer it is,—cometh from a heart thoroughly imbued with the Spirit of divine grace. It is a fitting outburst of that overcoming faith which so beautifully characterized this eminent apostle. Being in perfect harmony with the true principles of the Christian religion, we feel to present the sentiment to you for due consideration.

"*God forbid*," that is, to say, "May the Lord give me strength and grace to overcome the natural inclination of the human mind to glory in flesh—in men—or in anything else but the cross of Christ."

"*To glory*," is to exult in or to rejoice. And the desire of the apostle was that he may rejoice only in the cross of the Lord Jesus Christ. How like is this expression of the apostle to that of the Corinthians, where he says, "For I determined not to know anything among you but Jesus Christ and him crucified."

That we may understand the reason why this worthy apostle so decided, it may be necessary to take a review of his former life. Brought up as he was, at the feet of Gamaliel, he had every advantage of a thorough education, especially in the Jewish religion. Zealously inclined, he became noted, even in his youth, for being a strong advocate for the perpetuity of the Jewish covenant, and a bitter opponent of that more perfect law of liberty—the gospel of Christ. He volunteered his services to go and help extinguish that vital spark of religion that was beginning to shed its refulgent light around upon a benighted world. But how futile the attempt of men to fight against God! In the prosecution of his desires, God's strong arm arrested him. Conviction was riveted upon him, as the result of God's miraculous interference. Conviction brought penitence, and penitence brought pardon and thorough conversion. Sacrificing all earthly considerations that stood in the way of duty, he immediately went forward in the discharge of the work God would have him do. There was no faltering on his part, or desire to tarry awhile in the tents of Kedar. By the aid of the illuminating light of God's grace in the heart, regenerated Saul, was made

to see clearly that no longer could man be justified by the law. When the commandment came, he died to the law by the body of Christ. No marvel; then, that he determined to know only Jesus and him crucified. It was evident to his mind that now justification came through faith and salvation through grace. The glorious truths of the Christian religion became to him the savor of life unto life, and it was this that prompted Paul to glory in the cross of Christ.

Having shown the primary cause why Paul forsook all to follow Christ, we next will look a little to his life while propagating the glad tidings of salvation. We are of the opinion that Paul's surroundings were such that he had many temptations to resist. He might have gloried in his literary attainments—might have followed the drawings of ambition to be great in the world—or even have been led by the dazzling splendors of the god of Mammon, to seek a place of luxury and ease. But nay, none of these did he glory in, but cast all from him and regarded them as dross that he might win Christ. How unlike many of the great in his day, who, though they believed in Christ, because they loved the praise of men more than the praise of God, would not confess him. Paul was not ashamed of the gospel of Christ. He even gloried in persecutions, in trials, and all manner of sufferings. He gloried in everything that had the cross of Christ in it. That which had not Christ and his cross in it, to him was no glory, no joy. Oh, the wonderful transforming power there is in the cross of Christ! It takes away the proud spirit of carnal exaltation. Worldly ambition is laid in the dust. All the glories, honors and allurements of this vain world became eclipsed by the glory and brightness of the cross of Christ. The shades of time gather around and hover over all earthly glories, but the glory of the cross comes in transcendent beauty from heaven—yea from the eternal skies, made radiant with the spanning bow of God's promise. It was this looking forward to the glory yet to be revealed that gave Paul such peculiar strength to fight the fight of faith and hold out faithful unto the end. Faith held the crown of glory ready to crown him an heir of God indeed. Oh, the transporting rapture that arose to the mind of aged Paul when he was ready to depart! He who in life gloried only in the cross of Christ, now could glory in the prospective crown laid up for all who believe in Christ. Having gloried in the cross, and having

been crucified unto the world and the world unto him, he could now, in a measure, realize what a life was awaiting those who are dead to the world and alive to God.

We shall next try to impress our minds with the necessity of making this matter a matter of personal experience. The religion of Jesus is a religion of a nature applicable to individuals, in the first place, and then, through the combined influence of Christians the blessing is of a nature that we might term general or national. How is it with us as individuals? Do we harbor that desire that we shall glory only in the cross of the Lord Jesus Christ? I fear we forget to pray, as did Paul, "God forbid" that we should glory in aught but the cross. We preach of the cross—talk, it may be, daily, of it—sing of the cross, and, in many ways, exhibit a reverence for the glorious cross of our blessed Master; but is it true that we glory in that cross?

It takes no arguments to prove the fact that we, as a people, glory in things of this world. I now speak of the mass of mankind in general. Thousands glory in the prospects of fame, and they are not so careful as to how they reach the coveted prize. Others glory in the hope of wealth, and seek it with unmitigated efforts. Worldly honor is the glory of legions; if they can get it even by wading through rivers of human blood, they will press on and even relish a feast of *human souls* if thereby they can gain the applause of men. Again, see the hosts of the children of men that glory in following the sinful pomp and fashion of the world even to the bitter end. Nothing but the grace of God in the heart can qualify us for this change, to lay aside all other glory and glory only in the cross of Christ. In coming to Christ, we come that our lives may be hid in Christ. It is evident, then, that we no longer belong to the world, in the sense that the gospel speaks of belonging to the world, neither to love the world or the things in the world. We are to glory in none of these things so common for carnal men to glory in, but only in the things the Christian should glory in, and that is in the teachings of the gospel, the service of Christ, and the joys found through an acquaintance with the meek and lowly Jesus. In these we may glory. It is our privilege to glory in them, and, by the Holy Ghost, in them we *will glory*.

One point we call especial attention to, and that is, all glorying outside of glorying in the cross must come to naught. As the last sands of time run out, all worldly glory

ends. There is no connecting link between the glories of this sinful world and the world to come. There is an impassable gulf fixed. But the glories of the cross, first springing up here, culminate, eventually, in brighter and grander glories in the world to come.

Again, we must be crucified to the world,—and this is just what the cross of Christ will do,—become dead to the world, to all the sinful pleasures of the world, and have no joy in them; and as a positive result, the world will become dead to us, that is, incapable of realizing our life. If our life is hid in Christ, the world will hate us, mock at us, despise us, persecute us, shun our company, and do all manner of evil against us, in all of which we will glory, if we have the spirit of Christ. Such experience must necessarily follow our glorying in the cross; otherwise the cross would be of no effect. Oh, may we all glory in the cross of Christ—the blood-stained cross—the holy, Christ-sanctified cross; and continue to glory therein until we shall have fought the good fight of faith, and shall be crowned with a never-fading crown of glory in heaven.

#### Testimony to the Truth of the Bible.

Tyre from its ruins, Sodom from its ashes, Rome in her apostasy, Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious, witnesses, proclaim that this book has God for its author, truth for its matter, and it has immortality and glory for its issues. Let me suppose, for a moment, that a number of persons in different ages and places had been engaged in making various parts of a marble statue; suppose a person in Petersburg made a finger, a second in Rome a hand, a third in Edinburgh an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose, that when all the fragments were brought together, they formed that magnificent statue, called the Appollo Belvedere; would you not say, that some superintending statuary must have guided and given impulse to every chisel; that some *beau ideal*, some great archetype, must have been placed before each of them, after the form of which they were constantly inspired to work? in other words, that they composed the parts, not as their own fancy prescribed, but as the prescribing power directed? This is the fact in reference to the Scriptures. Let us take the portrait of our blessed Lord. Isaiah describes

his sorrows, Malachi his triumphs; the dying patriarch proclaims his empire, and the sweet Psalmist of Israel the extension of his kingdom; one prophet gives one feature, and one gives another; and looking at the parts in detail, irrespective of the original, and comparing one with another, we should say they are so contradictory, that they can never belong to the same being. At last, Bethlehem and Gethsemane rise above the horizon—Calvary lifts its awful head—the Son of God appears upon the cross—what prophets said is compared with what Christ is; and lo! all the parts delineated by the pens of prophets in distant and different centuries, and under different circumstances, at first apparently contradictory, come to be put together, and they constitute the “brightness of the Father’s glory, and the express image of his person.” By this alone it is proved that the prophets “wrote as they were moved and guided by the Holy Spirit,” and that Jesus of Nazareth is the Messiah.—*Rev. J. Cunningham.*

#### FOR THE PRIMITIVE CHRISTIAN. A True Nazarite.

BY C. F. DETWEILER.

“For he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter: whose praise is not of men but of God.” Rom. 2: 28, 29.

And so it must be with the Nazarite. For our Savior who was *born* a true Nazarite in the perfect sense, did not formally comply with the external requirements of the old order of Nazarites. He was purer than the Nazarites whom Jeremiah describes as being “purer than snow,” “whiter than milk,” and “more ruddy in body than rubies” The Nazarites of the law, who were “raised up” from fallen man, were not as pure as our ancestors were before the fall or their Nazariteship would not have depended upon any external consecration. Of John the Baptist it was said, “He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;” but he who was greater said, “John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.” Matth. 15: 18.

“In comparison of the old order of Nazarites and the new, he says, “verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist! notwithstanding he that is least in the kingdom

of Heaven is greater than he.” This is the Nazariteship, for which the day of grace is given us to consecrate ourselves. The highest state of holiness is the highest and best aim of our life, and the perfect law of the new covenant is our law of consecration. Christ was not a Nazarite according to the law of Nazarites, but there is no reason to doubt that he wore a full beard according to law, as there can be no valid reason why he should not; and it is further generally conceded that he parted his hair in the middle, after the manner of the Jew, and left them grow to a considerable length. This is the whole pattern if we have a desire to follow it. *Conundrum:* If that part of the pattern which the world endorses is worth imitating, what is the whole of it worth?

Christ said to his disciples, “Ye are the light of the world;” but in some small affairs we fail: for years ago the world lit the way from the old style of a full beard to the fashion of adorning the face (?) by sitting before a glass with razor and soap. Now this fashion which was once new has become old, and they are lighting us back to Christ: and we must not blame our old brethren for not being inclined to follow the light of the world.

Man has nothing about his person to glory in, and nothing to merit disgrace; being created after God’s own image; but, through transgression, we have all inherited a depraved nature, through which we see implied impurity in things that are pure, and are prone to overlook impurity in ourselves. “To the pure all things are pure.” As long as man knew no sin, he knew nothing to merit disgrace; but when he had fallen from his original state, the heart began to be governed by external influences, “and they sewed fig leaves together and made themselves aprons.” So our depravity is not a theory, but a fact, and it becomes us to work for edification, “shun every appearance of evil,” and strive to purify our hearts.

The secret of happiness is to make the best of everything. No matter what happens to annoy, let it all glide along as easily, and with as few words of complaint and fault-finding as possible. Little inconveniences will intrude upon the most fortunate people, so the only way to be master of every situation is to make up your mind not to notice small annoyances. People may keep themselves in a constant broil over what amounts to nothing, and which, without accomplishing the least good, may ruin the peace and quiet of a household. We cannot have everything just as we want it in this world, and the sooner a person understands the fact, the sooner he may have a true basis for happiness.



## For The Young.

For the PRIMITIVE CHRISTIAN.

### SAD BUT TRUE.

BY MRS. J. S. THOMAS.

Listen to me, little children,  
And a story I will tell;  
'Tis about poor little Ellen,  
Whom I used to know so well.  
Ellen was a little orphan  
Living with a cruel aunt,  
Who, apparently, delighted  
This poor little girl to taunt.  
From the dawn till dusky even,  
Little hands and weary feet  
Up and down were ever busy,  
This stern aunty's demands to meet.

Tasks so hard—severely arduous—  
Daily were imposed on her;  
And if e'er she failed to do them,  
Sore displeasur she'd incur.

Did I only say displeasure?  
No, dear children, that's not all;  
But upon poor little Ellen  
Punishments severe did fall.

She with many stripes was beaten,—  
Punished within a darkened room,  
Where, like an imprisoned culprit,  
She endured the awful gloom.

I have seen long, brawny fingers  
Choke that tender little throat;  
Volumes, to record her suffering,  
Must be written, all to note.

I have seen those little fingers  
Rubbed upon a zinc wash-board,  
Till they seemed all crushed and broken,  
Fiendish pleasure to afford.

I have seen the blood all trickling  
From the bruises she received.  
Punishment, so far inhuman,  
Must be seen to be believed.

Sad but true, dear little listeners,  
And I want you, every day,  
Earnestly to look to Jesus,  
And for little Ellen pray.

You have parents, home and comfort—  
All that goodness can provide;  
She has neither—poor, lone orphan—  
Pray our Savior her to guide.

Pray that she may ever trust him—  
Peace and comfort in him find;  
And this motto ever cherish:  
TO THE POOR BE ALWAYS KIND.

### "I've Got Home."

"I've got home," said my little two-year-old sister, as she returned from having spent the day away, that her innocent prattle and baby noise might not disturb our sick mother. She came running to her bedside and exclaimed with eager delight; "I've got home!" The joy that filled her little heart burst forth, as going from one to another she repeated the words: "I've got home!" How those words, coming from that

childish voice, have echoed in my ears since. Often when tossed about on the billows of life, I have longed to step inside this loved retreat of this family Bethel, and breathe from an overflowing heart: "I've got home!" The words speak of dangers passed, of hardships endured, of wanderings ended. We can put off the travel-soiled garments, the robes of formality, the restraints of society. The masks of worldly policy are out of place here; conventional garbs are unnecessary; the atmosphere is unsuited to them. The warm, genial breeze of love and peace bespeak another climate. Cares and anxieties are for the present put away. Our lives seem revolutionized. The benign influences of home shed a halo of joy around our hearts.

Hark! I seem in fancy to hear the weary Christian as he shall step inside the pearly gates of the "New Jerusalem," say, "I've got home!" The burdens of life are laid down, the hardships overcome, the warfare ended, the victory gained, the battle of life over. The tossing to and fro on the tempestuous sea of doubt and uncertainty is at an end. He has long been looking "through a glass darkly," but now the "many mansions" in his Father's house burst upon his enraptured vision. He has reached the haven and moored his storm-beaten barque. The quicksands and shoals are far out of sight. He is at home. The narrow way in which he has walked has been exchanged for the "highway of holiness" in the kingdom of his God. The redeemed who are to walk there will be his companions throughout the endless ages of eternity.

It is joy to return to an earthly home after months or years of absence; to a home even that is but temporary and fleeting; but what will be our emotions of joy when we enter our eternal home? No more going out from the paternal care, the light of the Father's smile ever beaming upon us—the tender welcome of our elder Brother. Ah! shall we not exclaim with infinite joy and satisfaction, "I've got home?" "The ransomed of the Lord shall return, and come to Mount Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—*Christian.*

### Don't Think.

We often do and say unwise and sinful things through thoughtlessness. We do not mean to be wicked, but we are thoughtless. When expostulated with, or reproved, our apology is, "I didn't think." Little folks and big folks, men and women, young men and maidens, Christians and sinners, all excuse many faults and blunders by the plea of "I didn't think." And we seem to think our want of consideration is a sufficient excuse, and

ought to be satisfactory as an apology.—But, pray, what have our minds been given to us for, unless it be to think? And why have we been endowed with ability to think, unless it be that we should use the ability? It doesn't answer for us to say, "I didn't think." We were made to think. It is our business to think. Reader, just think of it.

### Do it Now.

Don't live a single hour of your life without doing exactly what is to be done in it and going straight through it, from the beginning to the end. Work, play, study, whatever it is—take hold of it at once and finish it up squarely and cleanly; and then to the next thing, *without letting any moments drop out between.* It is wonderful to see how many hours these prompt people contrive to make of a day it is as if they picked up the moments that the dawdlers lost.

And if you ever find yourself when you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret; take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was his reply, "when I had anything to do, to go and do it." There is the secret—the magic word now.—*Sel.*

I desire to be content in the station the Lord has assigned me. I recollect meeting with the shoot of a very pretty, tree, which I thought to plant in rich earth, but I was told it would only blossom in barren soil, and I found, upon trial, that was the most suitable to its nature. Thus God best knows where his people are most likely to flourish, and places them according to his own wisdom.

To every man there are many dark hours, when he feels inclined to abandon his best enterprises, when his heart's dearest hopes appear delusive; hours when he feels unequal to the burden, when all his aspirations seem worthless. Let no one think he alone has dark hours. They are the common lot of humanity. They are the touch-stones to try whether we are current coin or not.

Death is as near to the young as the old; here is all the difference: Death stands behind the young man's back, before the old man's face.—*T. Adams.*

## The Primitive Christian.

MEYERSDALE, PA., JULY 11, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper, and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### NO INTERRUPTION TO THE JOYS OF THE GOOD BY THEIR ENEMIES.

"Thou preparest a table for me in the presence of mine enemies."—Psa. xxiii. 5.

The difference between the enjoyment of the people of the world and the people of God is very great. This difference does not consist in degree or in kind only, but it differs in other respects likewise.—One of the main points of difference is in the enduring and unchanging nature of the happiness of Christians. There is a degree of enjoyment experienced by the various classes that comprise what we call the world. That is, those who are of the world, and follow the world. But their happiness is so uncertain, so changeable and so easily interrupted by the many influences by which it is effected and controlled. While the happiness of the righteous is permanent and abiding.

Our Savior in the following words, sets before us in striking contrast, the insecurity of worldly and the security of heavenly enjoyment. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matth. vi. 19, 20. Every person has something on which he sets his heart, and which he most earnestly covets and for the obtaining of which his greatest efforts are made. This object, whatever it may be, is expressed in the word, "whatever." It may be honor, fame, or pleasure, as well as wealth—anything upon which the heart is most fixed, and which affords it the most enjoyment.

The Savior's reason here given, why we should give the preference to the heavenly treasure, or why we should lay up our treasure in heaven, is because the treasure thus laid up is secure; whereas earthly treasure is very insecure, being exposed to many dangers. If they are not taken from us, we shall be taken from them, and therefore it is by a very tender thread we hold them. How true it is that "the fashion of this world passeth away," 1 Cor. vii. 31, and that the things which "are seen are temporal." 2 Cor. iv. 18. It often happens that when the plans of worldly persons, seekers of wealth, pleasure, or fame, seem to be matured, and when apparently the successful candidate is about seizing the promised prize, something occurs to derange the plan, defeat the object, and spoil the pleasure.

"The evening cloud, the morning dew,  
The with'ring grass, the fading flower,  
Of earthly hopes are emblems true.  
The glory of a passing hour."

The fickleness or uncertainty of worldly pleasure, is strikingly illustrated in the case of the rich man in one of the parables of our Lord. "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke xii. 16—21. How suddenly did his life close, when he was called upon to leave the accumulated treasures of years of anxious labor! How terrible must the shock have been to him when he received so unexpectedly the

summons of death! How sudden the change from riches to poverty, from happiness to misery! How deceitful are earthly treasures!

"What should I wish or wait for, then,  
From creatures earth and dust?  
They make our expectations vain,  
And disappoint our trust."

*Thou preparest a table before me in the presence of mine enemies.* Man's influence over his fellow-man is great. And if the proper fraternal feelings exist and prevail, and that influence is exerted for the promotion of the real welfare of one another, men are made a blessing to their fellows. But alas! this influence is often exerted against one another, in making each other miserable. Our friends seek to promote our happiness and well-being, and our enemies, our injury and ruin.—The most holy men have had their enemies. David had his, and Jesus and Paul had theirs. But the happiness of the good is not as liable to be affected by their enemies, as is the happiness of the people of the world by theirs. Bad men have an influence over worldly things that they have not over heavenly things.—Worldly people do not often have a feast in the presence of their enemies, because the presence of their enemies spoils their feast. A man who has been successful in building up an honorable character in the estimation of the world, and when that honor is his only source of enjoyment, and it becomes blasted and injured by the malicious slander of his enemies, he has no enjoyment in their presence, for their presence embitters all his pleasures. When the enjoyment of business men depends upon their success in business, and the business prospers, they have a feast and are gratified. But when a panic comes, or business declines, then is their feast turned into mourning and their joy into heaviness. If domestic happiness is sought for and the marriage union is used as a means of obtaining it, and one of the parties proves unfaithful or unkind, the other can have no feast, for the domestic food that was expected to constitute a feast is not sweet and satisfying, but sour and sickening. In worldly gatherings, feasts, and parties, occurrences may happen, and they may often happen, and they may not always be of a very grave or serious character, yet they may change the entire aspect of things, and prevent the anticipated pleasure. So uncertain are all our hopes when grounded upon human promises, and human friendship and worldly things, that disappointment must be expected.

But when we turn to the feast or the enjoyment of the good, it is not subject to the changes and failures that the happiness of worldly people is subject to.—The source of that enjoyment is so far removed from the world, that the chang-



es that occur around us in the world cannot affect it. It is like those rivers which have their source in mountains always covered with snow. They are always fresh and flush. God himself is the fountain of the happiness of his people. "All my springs are in thee," sang the Psalmist. lxxxvii. 7.

"My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
The comfort of my nights."

When David says the Lord prepares a table before him in the presence of his enemies he means, 1. That his enemies cannot destroy his happiness. God knows that the charges his enemies make against his servants are false, and therefore he takes no account of them, but continues his gracious visits to them. 2. The language implies that God makes a manifest distinction between the good and the evil. For the good he prepares a table and they can feast on the heavenly food to their great comfort, while the evil will be denied the privilege, though they see the righteous enjoying themselves in the Lord.

In God's gracious dealings with his people we see the principle contained in the language of David under consideration, clearly illustrated. It was illustrated in the case of the three Jews, Shadrach, Meshach, and Abednego, when cast into the burning, fiery furnace. The king who had in a fury commanded them to be cast into the furnace of fire, saw them to his great astonishment, walking in the fire freed from the fetters with which they had been bound, and another person with them like unto "the Son of God." The Lord had prepared a table for them and they had a glorious feast, and that, too, in the presence of their enemies, who, to their great astonishment, beheld them safe and happy in the fiery furnace.

We have another illustration in the case of Stephen. This faithful servant of God was highly honored by him.—His defense of the truth and exposure of error brought upon him the wrath of the people, and they "cast him out of the city, and stoned him." But his death was so glorious and hopeful that it is said "he fell asleep." In his death he was favored by the Lord with a remarkable manifestation of the Divine presence. "Being full of the Holy Ghost he looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God." His death was indeed "a feast of fat things." Such was the effect of the Spirit of God upon him that it was manifested in his countenance; and his enemies "that sat in council, looking steadfastly upon him, saw his face as it had been the face of an angel." Acts vi. 15.

How wonderfully does God own and

bless his servants who faithfully serve him! Before them all he prepares a table in the presence of their enemies.—Their joys are permanent and lasting, and not subject to the interruptions and changes that those of worldly persons are subject to. "Happy is that people, whose God is the Lord." Reader, fail not to become one of them, that their uninterrupted and heavenly comforts may be yours.

#### A FEW WORDS IN REGARD TO THE REPORT.

We would say to our brethren in regard to the Report of the Proceedings of our A. M., that we hope the reporter will soon have it ready for the press, and by that time should like to have an idea of the probable number of copies that may be wanted. We do not expect that it will pay very well, from present indications, and we may not get our money back that we shall have to invest in it.—We therefore do not want to have more printed than the brethren shall want. We request our brethren to send in their orders as soon as possible, that we may be the better prepared to judge of the number that may be wanted. We have not, up to this time, received as many orders as we expected to. But we hope a sufficient number will be sold to justify us in getting out the work.

#### A REQUEST FOR PRAYER.

The following request will explain itself. We recommend the case to the brethren, and hope they will sympathize with the friend that is in trouble, and present his case before the Lord, and pray that his trouble may be sanctified to his salvation, and that the hindrances in his way, may be either removed, or he be enabled to overcome them. As he has confidence in the brethren, we hope their prayers will be offered for him, and be heard by the Lord. Job said in regard to himself, and so would we say in regard to our friend in trouble. "Oh that one might plead for a man with God, as a man pleadeth for his neighbor." Job 16: 21.

DEAR FRIENDS: I am in deep trouble, financially and otherwise, and ask you all to pray that the good Lord may deliver me soon, and also to remove the hindrances that keep me from him. I ask the Brethren because I believe they are the people of God.

#### Gleanings and Gittings.

IN our last issue we stated that Brother S. H. Bashor, of Whitesville, Mo., came to our congregation on the 24th of June, and that he had entered upon his work as a minister of the gospel. He is still with us, and is laboring very acceptably among us. He has preached a number

of discourses at different points, but mostly in our meeting-house in this place; and we are happy to state that a good interest is felt, and that a number of precious souls have been made willing to come out on the Lord's side and to enlist in his service. Several were baptized before our communion meeting; and since Brother Bashor is with us, eleven more have been buried with Christ in baptism, and have risen to walk in newness of life. There are still some who have made up their minds to go with us, and others are counting the cost. May the good Lord bless every effort made in harmony with his will to promote and advance his cause. Brother Bashor's address will be Meyersdale, until otherwise announced. B.

OUR MANUSCRIPT BOX.—D. C., Grant C. H., W. Va. This is a very flattering notice of a semi-monthly journal, claiming to be "devoted to the general diffusion of practical knowledge among the people." As we were not favored with a copy for examination, we will insert only the closing paragraph, which reads as follows:

"Those who wish to examine the paper before subscribing, have but to address Dr. O. Phelps Brown, Jersey City, New Jersey, and a goodly number of copies will be sent free of postage, to convince the applicant of its sterling ability and goodness of character."

No. 15—C. D., Macedon, Ohio. This paper starts out with a few items of church news as follows: "We number twenty-one members, and we are getting along very well. We hope to soon organize a church. The members \* \* \* all attend meetings seemingly in earnest. The worldly people say we do not need any uniform, as that is a church fashion and is just as bad as a worldly fashion. We tell them it is not a fashion but a custom." To show the propriety of the "custom" of a uniform, the writer relates a few occurrences; but as neither of them are in the Bible, and as they have no parallel in the Bible, we omit them. Our brethren should establish the necessity of a uniform just as we establish the necessity of baptism or the communion, and thus have a uniform way of convincing the people of the essentiality of these things. When we plead for plainness, and modesty, and economy in dress, we refer to the Christian law; and surely it will be better to give a "thus saith the Lord" for the necessity of a uniform than to relate anecdotes. B.

No. 16—E. J., York New Salem, Pa. The heading of this article is, "Health more than Riches." The writer commences, "To say something on this subject, I feel a little unfit, so I will try and do as good as I can." He then introduces a number of arguments to prove

that a man without health cannot enjoy himself. He may have riches, but if he is not healthy, he is a poor mortal; on the other hand, a poor man, if he is healthy, may be happy, and consequently he is the richer of the two. He, however, is inclined to think that wealth is good and right in its place, and probably he would agree that a little of it might be good even for a sick man, but a healthy man can get along very well without it, if he only has enough to eat and drink and wear. There is much truth in the article, but we think it scarcely of sufficient merit to give it the space that would be required to insert it.

BROTHER GLASS sends us the following announcements at Bristolville, Trumbull county, Ohio, with the names of the ministers who have agreed to fill them: "Lewis Glass, July 16th; George Worst, August 13th; William Johnson, September 10th; P. J. Brown, October 8th; Samuel Garver, November 5th; David Workman, December 3rd; E. L. Yoder, December 31st; John Nichelson, January 29th, 1877." He adds: "If any cannot go, they will please let me know in time. We thank the brethren for their promises, and we think they will fill their time."

BRO. J. S. FLORY, of Greeley, Colorado, June 26th, 1876, says:

"Weather is remarkably warm at this writing—103 degrees in the shade, which is, I think, the warmest weather I ever experienced in this territory. Crops are still doing well. The warm days are melting the snow in the mountains so that the waters are flush. But little irrigation was necessary up to this time; but now it will be necessary. Grasshoppers have about all disappeared. The many reports of persons being killed by the Indians in Colorado were all untrue, except the killing of three cattle herders in the South Platt Valley sometime ago. They were killed by horse-thieves, whether Indians, or white men is not certainly known. A man, lately from Iowa, came to this town with a man of bad character. Together they stole a span of mules and wagon. They were arrested, tried, and sent to the penitentiary for 6 years. Justice overtook them speedily. The young man mentioned had a young wife in Iowa, and a letter of a very affectionate character was found in his pocket. It is a sad case, and another warning to keep out of bad company. Take heed, young men; 'keep good company or none.'"

FRIEND W. J. HOWE, North Star, Darke Co., Ohio, June 21, 1876, writes: "By request I will write you a few lines. The Brethren are beginning to settle in here, and they have no minister to preach for them, only once in a long time. There is a surplus somewhere, and if you could induce some one to come and settle here there could be great good done. I have a good farm of 83 acres, which I would sell to some minister very reasonably.—There is a good bearing orchard, good

water, good house, a barn, and on a good free pike. The society is good. The people are all anxious for the Brethren to preach here. I hope you will try and get a preacher to come and settle here, for I am satisfied there could be much good done. If any one wishes any information in regard to the country, I will give it. Address, Wm. J. Howe, North Star, Darke county, Ohio."

BRO. A. J. INGLERIGHT, of Berrien, Michigan, sends for one of Bro. Miller's books, "The Doctrine of the Brethren Defended," and says: "My impression is that every congregation ought to send for this book, and make a present of one to every minister." We add that it would be well for every member to have one and make a minister of it.

BRO. ELIJAH HORNE, Son, of Ross-ville, Ohio, June 22rd, 1876, says:

"After our love to you and yours, we would say that we wish to help the Danish work along, as God has prospered us. Inclosed find \$1.50 for brother Hope. O brethren and sister, do, for God's sake, and your soul's sake, and for the sake of all that is eternal, lend a helping hand, and encourage brother Hope in the Lord's work. Send your dollars and dimes right along, and lend to the Lord, and you shall reap in due time. Pray for us that we may ever increase in the knowledge of the Lord, and experience the love of God shed abroad in our hearts, that we may spend and be spent in the Lord's work. O Lord, we do pray that thou mayest send out thy light and truth."

BRO. HENRY P. BRINKWORTH has changed his address from Jewell Center, Kan., to Elmore, Richardson county, Neb.

A few weeks ago we solicited our brethren and sisters to send us some good, original essays, and also to keep us supplied with correspondence. We are happy to state that some of our contributors have responded. We, however, need many more good, stirring articles to make our paper interesting and instructive, and we again call on our fellow members and co-workers to come to our assistance. By writing for the columns of the CHRISTIAN you will improve your own hearts, and may render assistance to others. B.

The following was intended for the correspondence department; but as there was no room for it there, and as we wish to get it before those whom it concerns as early as possible, we give it here. We hope it will be duly considered, and that our brethren will respond promptly and liberally.

**Home Mission.**

The Home Mission Board for the Western District of Pennsylvania, was to meet on the 28th of June, at Meyersdale; but only three of the six were present. These however had the permission of going on with business, by a permit from one of the absent members, and did such business as they thought they could consistently do. The members present were

John Wise, James Quinter, and C. G. Lint. We organized the Board for the coming year by appointing James Quinter chairman, and C. G. Lint clerk and treasurer. We give the names of the officers of the Board so that the brethren at large may know who they are to write to on home mission business. The Home Mission of the past year was very much neglected, not perhaps so much from a want of proper willingness on the part of the Board, as for the want of the proper means to carry it on. There are and were calls enough from different parts, and the evangelists would have had willingness to enter upon their field of labor. But we (the board) did not think it charitable in asking them to go on upon their own expense, and this we would have been necessitated to do, as the treasury was empty, and for us as the board to obligate ourselves for their pay, we did not feel free in doing. And unless the district at large enters into the work it will prove a failure. This the district is not willing to submit to. The free expressions and the seeming zeal of the delegates of the last District Meeting, gives us the assurance of this conclusion. Now, then, all the Board wants is a free and ready response (financially) from the different congregations in the district. This will prompt them to ready and free action in the cause. We are, however, happy to say that we have a little money in the treasury to start with the present year, but not enough to pay all the necessary expenses that will have to be met in a thorough and effectual work of this kind. We therefore make this appeal to all the different congregations, to commence the work at home with a proper will, and gather in all you can and as soon as you can, and send it on. There are several congregations that have done very little toward the evangelizing cause. We know not whether it is only a neglect on the part of somebody, or whether these congregations do not wish to do anything. The latter we cannot allow ourselves to believe; for a church, or even an individual member, having the cause of Christ at heart, and enjoying the pleasant Christian fellowship of saints and the hope of a blessed immortality beyond the grave, would certainly wish others to enjoy the same blessed privileges. The former must then, perhaps, be the cause. We then urge upon our beloved housekeepers and others, to work and lay the matter before the members, and we are persuaded the result will be a good one. The Board adjourned to meet at George's Creek congregation on the 31st day of July, 1876, and we would be very thankful to any and all for such advice and suggestions as would help us along in forwarding this noble cause.

Fraternally submitted,  
C. G. LINT, Clerk.

**Acknowledgment.**

I send a list of all the moneys received since last report:

H. B. Brumbaugh,	\$12 00
Sarah Slifer,	50
David Zuck,	1 00
John H. West,	50
P. H. Merz,	1 00
David Snyder,	10 00
M. A. Kuns,	1 00
Lancaster, Pa., (no name)	6 25
COLLIN P. ROWLAND, Treas.	
Lancark, Ill., June 10, 1876.	
(Pilgrim please copy.)	



## Miscellaneous.

**DESTRUCTIVE STORM.**—During a severe storm in Eastern Massachusetts on Sunday afternoon, a large number of pleasure boats in Boston harbor were capsized, and although nothing definite is yet known, it is believed several persons were drowned, as a number of boats with parties on board are missing. At Plymouth two boats with seven persons on board are missing. A large barn in East Medway, owned by Samuel Davis, was struck by lightning and burned. Jas. Goodall, a quarryman at West Quincy, was killed by lightning. A mill at West Gloucester was struck by lightning and destroyed. The schooner B. P. Chase, in the harbor, was also struck and lost her foremast. William Woodbury, one of the crew, was instantly killed.

**DESTRUCTIVE HAILSTORM.**—A despatch from Muskogee, Ill., June 21, says: The most terrific hailstorm ever known in this region passed over the South Canadian River yesterday morning. The course of the storm was from west to east, and it varied in width from a half mile to two miles. Trees were blown down and entirely stripped of leaves, and every species of vegetation in the track of the storm was destroyed. All the glass in dwellings and passing trains was broken. At 7 o'clock in the morning cars could have been loaded with hailstones the size of hens' eggs, and at 3 o'clock, p. m. they still covered the ground. The damage done is immense.

**SWIFT JUSTICE TO CENTENNIAL THIEVES.**—The Philadelphia *Ledger* of Saturday says: "On Thursday afternoon about 5 o'clock, two pickpockets pretending to hail from Frankfort, Ky., stole the watch of Mr. Thomas Cozzen, of New York city, as he was making his way through the Pennsylvania Railroad depot near the Centennial grounds, to take the train home with his family. The thieves were immediately arrested by one of the police officers; they were committed for trial on Friday morning; a bill of indictment was sent into the Grand Jury by the District Attorney, and was returned a "true bill" before noon; they were immediately tried, convicted, and sentenced to three years' imprisonment, and by 4 o'clock—within twenty-four hours from the time they stole the watch—they were on their way to the penitentiary, there to remain until 1879. This is the way justice is being administered to thieves and other rascals who have come here to depredate upon visitors to the Centennial Exhibition."

**SENTENCE OF THE CHICAGO WHISKY RING.**—In the United States Circuit Court, on Saturday, Col. Juessen, on behalf of the defendants in the whisky cases, asked for a stay of sentence. Judge Budgett, however, overruled the motion and pronounced the following sentences: A. C. Hessing to pay a fine of \$5,000 and to be imprisoned in the county jail for term of two years; O. B. Dickinson and Jonathan Able, distillers, each a fine of \$1,000 and three months in the county jail; Simon Powell, a fine of \$3,000 and six months in the county jail; H. B. Miller, ex-county treasurer, a fine of \$3,000 and six months in the county jail; F. L. Reed, a fine of \$1,000 and one day in the county jail; H. G. Phalam and David

Bush each a fine of \$1,000 and three months in the county jail; William Cooper, a fine of \$200 and three months in the county jail; R. P. Hutchins and David Cochrane, a fine of \$1,000 and three months in county jail; Geo. T. Burroughs, a fine of \$3,000 and one year in the county jail. Ex Alderman Hildreth was called but did not appear, and it is supposed he has gone to Canada.

**TERRIBLE ACCIDENT TO A STREET CAR.**—At Cleveland, Ohio, about 11 o'clock on Monday night, June 19th, as a car on the south side street railroad was descending Seneca street hill, the brakes gave way, letting the car down the hill at a fearful rate of speed. When the car struck the bridge the horses became detached and ran away, and the car jumped the track and plunged into the canal, falling a distance of twenty feet. Three of the passengers were carried into the water. Mrs. Gertrude Daizaid, a widow lady aged forty, was drowned. Miss Emma Landsburg and J. W. Kelly were severely but not dangerously injured.

**FIGHT WITH THE INDIANS.**—A despatch from Cheyenne, June 23rd, says: Gen. Crook's command left camp on the morning of the 16th inst., with four days' rations and struck across the Rosebud, a branch of the Yellowstone, in Montana. Following down the creek next morning about five miles, the Snake and Crow scouts brought word from the front that the Sioux were in force at the Hills, and by 8:30 o'clock the command was in position and an extensive fire was inaugurated along the bluffs to the north of the creek. The enemy, who had begun the attack, and showing thereby their confidence in their ability to whip the command, retired. As the soldiers and allies advanced, the Sioux, all well mounted, and well armed, charged in numbers at times, and were prodigal in the use of ammunition. The fight lasted four hours, when the enemy retired out of sight at every point.

Gen. Crook reports nine white men killed and fifteen wounded in the Third Cavalry, two wounded in the Second Cavalry, three wounded in the Fourth Infantry, and Capt. Henry, of the Third Cavalry, severely wounded in the face. The loss of the Indians cannot be estimated, but thirteen dead bodies were left on the field, and many had been removed.

There is no probability that Congress can adjourn by the 10th of July.

Treasurer New has tendered his resignation, to take effect from the 1st of July.

Senator Morrill, of Maine, was on June 21st nominated and confirmed Secretary of the Treasury, vice Bristow resigned.

The real plague exists in Mesopotamia. During the month May 2,099 deaths occurred at Bagdad from the scourge.

In the Senate on the 20th the committee on finance reported favorably the House joint resolution authorizing the Secretary of the Treasury to issue \$10,000,000 in silver coin in exchange for legal tender notes.

Switzerland displays a watch at the Centennial Exhibition with a circumference three-fourths that of a gold dollar, and just equaling that piece in weight.—Its price is \$800, yet it does not contain more than seventy five cents' worth of material.

## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

**A Father to his Son.**

"Gold and silver have I not;  
But what I have I will thee."

MY DEAR JOHN:—The time is slowly approaching when I will go the way whence there is no returning. I cannot take you with me, and must leave you in a world where good advice is needful.—Nobody is wise from the cradle up. Time and experience are teaching here and sweep the threshing-floor.

I have seen the world longer than you have. Not everything is gold that glitters. Many a star I have seen fall from heaven, and many a staff break which seemed to be stout support. Therefore I will give you some advice,—what I have found to be true, and what time has taught me.

Nothing is great that is not also good, and nothing is true which is not lasting. This is not man's permanent home, and it is not mere chance that he wears the coarse coat.

Everything with him and beside him is transient—subject to a strange power; he is his own agent and carries his life in his own hand. And it is not all one whether he goes to the right or to the left. Never be persuaded that he is his own counselor and guide-board!

This world is too little for him, and the Invisible One he cannot penetrate nor comprehend.

Therefore save unnecessary pains; don't trouble yourself, and think what you are doing.

Consider yourself too good to do evil; do not attach yourself to passing things. The truth never shapes itself after us, my son, but we must be guided by it.

What you see, see; and make use of your eyes. But for the invisible, take the word of God for your guide.

Be steadfast in the holy faith and shun those who talk idly about it.

Be severest against yourself. In our own inward conscience is the judge who never deceives, and his voice is more to us than the applause of the world and its wisdom. Be careful, my son, never to act against that voice. From the first he only speaks in a low voice, and stammers like an innocent child; but if you regard his innocence he will loosen his tongue and speak plainer.

Be ready to learn from others, and where the subject is wisdom, humanity, light, liberty, virtue, there be an attentive listener. But be careful; not all the clouds have water, and there are different kinds of teachers, who believe they have the true thing, when they can talk and do talk about it. This is not so, son.—Words are only sounds, and where they come forth so light and easy, there beware. The horses attached to a wagon laden with goods move off with slow paces.

Don't expect anything of driving and of drivers, and where you hear noise in the street, go your way.

If any one wants to teach you wisdom, look up into his face. He may be ever so popular, but still void of the truth; you cannot learn of him. What one has not he cannot impart to others. And he is not free who thinks he can do what he likes to do; but he is free who can do

what he ought to do. And he is not wise who thinks he knows much; but he is wiser who knows enough to know that he knows very little.

But if you are eager to find wisdom, hunt for it above all things; break your self-will and await patiently what follows. Consider often holy things, and be sure it will be a great advantage to you.

It is easy to despise, my son, but to understand is much sifter.

Don't teach others, before you are capable of doing so.

Stand up for the truth where you can, and be willing to be hated for it; but know that your cause is not the cause of truth, and be careful that they don't run together or your reward will be gone.

Do good as you pass along, and do not be troubled. Have only one thing in view and that with all your heart.

Take care of your body; but not as if it were your soul.

Be subject to your government, and let others quarrel about it.

Be strictly honest toward everybody; but be slow in trusting.

Do not meddle into others' affairs, but keep your own mind with care.

Do not flatter and do not receive flatteries.

Honor everybody according to his station in life, and let him be ashamed if he is not worthy of it.

Do not go into debt, but be submissive as if they all were your creditors.

Don't wish to be generous always, but be always just.

Don't cause anybody gray hair. But if you are righteous, you won't need to boister yourself about gray hairs.

Help and give always if you have, and don't consider yourself better for it; and if you have not, be ready with the cup of water, and not think yourself less.

Don't say everything you know, but always know what you say.

Don't attach yourself to a great man.

Not the seemingly pious, but the truly pious honor and follow. A man with true love and fear of God is like the sun, who shines and warms, if he don't talk.

Do what is worthy of reward and do not ask for it.

If you are in trouble, complain to yourself and to nobody else.

Always have a good thought. When I am dead close my eyes and bewail me no'.

Be a support to your mother and honor her as long as she lives, and then bury her at my side.

Study daily of life and death, that it may be success, and be of a joyous heart. Don't leave this world without having publicly demonstrated your love and admiration for the founder of the Christian religion. YOUR FATHER.

Mapleshade, near Parsons, Kan., }  
June 18, 1876. }

WATERLOO, Iowa, June 21, 1876.

Dear Brother James:

Having received No. 25, and learning therefrom that the Annual Meeting passed off pleasantly, I feel to thank God, the giver and dispenser of all good, that such is the case. Not having been with you in person, yet I strove to be with you in spirit. May the Lord add his blessing to your labors and deliberations. I am pleased with Bro. Flory's return to the church. May God grant him grace and strength to hold out faithfully. I am

glad that the reporter question was granted.

On the 3rd and 4th of this month we had our lovefeast. We had a good meeting, large turnout, well represented with ministerial aid. Two brethren chosen to the ministry, S. H. Miller and Charles Asquith. The latter is an Englishman. He came to the church. He had been a minister among the Campbellites, but was a member of our church for eight or nine years. We sometimes gave him privilege to speak. He speaks well; at least the brethren thought it prudent to choose him to the ministry. The other one, Bro. Miller, is quite a promising young brother. We stand in need of ministerial aid. Brother Musser was taken off by death, and three others had moved away. Yours fraternally,

E. K. BUECHLY.

#### Church News.

The brethren of the Maple Grove church, Ashland county, Ohio, held their lovefeast on the 3rd of June, which was well attended, and much zeal was manifested in carrying out the ordinances of the Lord's house. Two (husband and wife) were prompted to submit to the holy ordinance of baptism a few days previous, and another addition by baptism on the day of the lovefeast (this applicant was from the Mohican congregation, Wayne county). From the spirit of zeal manifested on the part of the ministers present, the simplicity of the word, and the practical setting forth of the same, impressions were made upon many that looked on, as their countenances gave evidence, and seemed to say they wished to be among the number that worship God in spirit and truth. On the next day one more declared his intention to follow the Lamb, and the next day (5th) one that had been disowned asked to be restored, and between that and the 15th, four more made known their intention to forsake sin. On the 15th, the Ashland church, Ashland county, Ohio, held their lovefeast, and the five above mentioned were there from the Maple Grove church and united with the church by the ordinance of baptism, which, in accordance with the Scripture caused a rejoicing in the church militant here on earth while the lambs were entering the fold, and no doubt the angels in heaven rejoiced.—Relatives said, "We are glad you have made a start in the better life;" and one of the candidates remarked, that this looked like the days of the Apostles, and after baptism, when returning, he exclaimed, "My yoke is easy and my burden is light." The work of baptizing was easy and uniform, the witnesses many, the attention a marked quietness. No doubt impressions were made that may lead heavenward. May the Spirit lead these good impressions into action.

At the above meeting of the brethren many were gathered together. The ministerial labors were spirited. The sister at whose house the meeting was sat in the congregation listening to the words spoken; tears were noticed in her eyes. No doubt she felt the absence of one that formerly sat in the midst of the ministers, but now is no more. May she put her trust wholly in God. While some of her children are now lambs in the fold of Christ, may the others soon follow, that they may stand as a family of worshippers here below, that when death separates

them their homes will be in heaven never again to separate. As they loved their father here below, may they seek to join him above. As the writer was not present at all the exercises, he learned from others that it was a pleasant meeting throughout.

Now, brethren and sisters, let us live every day as if it were our last, so that when we fall asleep, it may be in the arms of Jesus. WM. SADLER.

Nankin, Ohio.

#### From Denmark.

NORTH DENMARK, May 29, 1876.

Dear Brethren:

On our arrival here we found our sister, Christine Fredericksen, still willing to follow the Lord in all his ways. Bro. Hansen and I went to hunt a place for baptism, but could find nothing but ponds and muddy places. The next day we started on foot to visit a relative of sister's, distant twelve miles. On the way we kept a lookout for "much water," and we found the Lord's promise, "Seek and ye shall find," true in this case, for we found a beautiful stream which seemed to have been especially fitted for baptism.

After reading, prayer, and teaching of Christian duties, we went down into the water and baptized the dear one in the presence of the heavenly host and a few distant spectators. Having come up out of the water we remained there on the shore until our garments were dry, spending the time in reading God's word, and in holy conversation. We went from this place to the sister's relatives, where we were appointed meeting for the next day. A few came to hear us, and gave good attention to what we said. On the day following we returned to the home of our sister, and to-day (May 29th) I came to this place, Oster Hassing, 16 miles, rejoicing in the Lord's goodness, though my walk made me very tired.

Brother Hansen will stay in this part of Denmark awhile, spread tracts and talk to those church members I mentioned in a former letter. We hope to gain more of them yet. To spread the tracts more effectually, and to call the people's attention to them, I write on them, "This is given to the people of this village or city," as the case may be. In this way it will go from house to house; and I hope by the time I return it will have done some good. I mark the places expecting to visit them again, going from house to house. O, if I could only visit all the places! The field is ripe and very great. This presses me on all sides; my wife's ill health is upon me; the cares and anxieties of the converted ones is coming on, and not the least is the fear that my expenses shall seem too great for my brethren. Sometimes when I walk alone I feel tired and broken to pieces with the heavy load. But the Lord's rod soon reminds me to work on, telling me, "Were ever my servants treated so well as you?" Oh no, never! I am met with respect by the people; and taken care of by the church, and prayed for continually day and night by dear, loving hearts; my weary hands are held up, but still they are weak. O brethren, if you could see my tears flowing desiring your prayers still more earnestly and more frequently, yea, always, you would give them at once!

We want a church here,—yea, more; we want every longing heart to rest in



God's love. But how shall we get them? By your prayers and help. If we get them, God's blessing will be upon you for through you he now works: if we fail it is our shame. Can you not, dear brethren and sisters, write to us once in a while? I know we ought to write to you; but our time is already too short, and we are alone to write to many, while you are many to write to a few. I have not forgotten you. No, no, my heart never left America; but time is precious, and dear souls are perishing every minute, and we should try to warn them all, hence must use time for this first.

ASSENS, June 3, 1876.

In Hassing I stayed several days as I got a job putting on some wall paper, and along with that had a chance to speak of the good Lord. It was surprising for them to see a minister work; but it was a good lesson to them. Their idea of us has changed for the better. [At this place Bro. Hope and wife were considered outcasts when first they visited there, but thank God the power of love conquers all.—M. M. B.] We had a very interesting meeting at Hassing, and the people requested me to come again.

On my leaving, they brought us some distance in a carriage, and on arriving in Lundly found a letter from my neighbor calling me home, as Mary was taken down sick. I am now here trying to do the best I can. The Lord's will is good, even if his stroke continues hard. We send you all our love.

Yours in the love of Jesus,  
CHRISTIAN HOPE.  
*Assens, Ladegaardsgade, }  
Denmark, Europe. }*

*Beloved Brethren:*—I cannot refrain from adding a few words to the foregoing cheerful news from over the great deep. My heart swells with gratitude to my heavenly Father for the great good already done through our beloved brother, C. Hope. Pardon me for so frequently referring to him; for his great zeal, his unaffected piety, and humble steadfastness for his Master's cause has made me love him as I love myself, and every other child of God.

Was ever devotedness and zeal for the institution, baptism, more manifest in this age of general slothfulness than that expressed in Bro. Hope's letter? What! walk twelve miles seeking "much water" (by the way, "much water" is Scriptural) in order to bury the "old man"? Yes; poor pilgrims going about on foot, seeking to do their Father's will. How much more heavenly—how much more divinely does this sound than riding up to a finely decorated temple, and in the presence of the kings and princes of this world, have a little water sprinkled or poured on the head. Thank God for his good institutions. All may and can come to them.

O brethren and sisters! you who are continually concerned for the salvation of others, cease not to pray day and night for our brethren, both in Europe and America, that the work of the ministry may be effectual. You who love the Master's cause abroad, please write to Bro. Hope. In Christian bonds,  
M. M. B.

Huntingdon Normal School.

TEACHERS' TERM.

The Institute Session of this school will open Aug. 1st, in the *Pilgrim* building,

Huntingdon, Pa. This session is designed especially for young teachers or those who are

PREPARING TO TEACH,

but other students are also welcome. The term will continue six weeks. Tuition \$5. Good boarding can be had in private families for \$3 per week. Some living near enough to go home on Friday evening, got boarding for \$2 per week last term. Students who desire boarding accommodations for the August term should apply immediately.

There will be classes in all the common branches, as far as desired, and also in algebra, geometry, and Latin (Cæsar). There will also be lessons on the THEORY AND PRACTICE OF TEACHING.

Prof. White, Supt. of Huntingdon schools has consented to give us an occasional talk on school management, methods of instruction, modes of discipline, &c. Mr. Sheeder, Ass't Supt. of public schools has also signified his willingness to be with us and to tell us some things that he has learned during his fifteen years' experience as a teacher. Other practical and successful teachers will be near at hand, and, if needed, will no doubt consent to be used.

Dr. A. B. Brumbaugh, one of the leading physicians of the place, will lecture once a week or oftenier upon

PHYSIOLOGY, HYGIENE,

and kindred subjects, having direct reference to the preservation of health.—Teachers need to know more about ventilation, food, exercise, bathing, the functions of the vital organs, and about the laws of health in general, not only for their own sakes but that they may be enabled to establish in early years habits of correct living in those under their charge. One or more

DEBATING SOCIETIES

will be organized and the members of the school will be encouraged to avail themselves of the advantages afforded by societies of this kind. We have a very pleasant, suitable room for such exercises. Students will be encouraged to use the

REFERENCE LIBRARY,

which contains two complete Cyclopedias, Chambers and Appleton. The thoroughness which we aim at is not so much the ability to memorize every fact and statement as the ability to investigate; not so much to master a single book, as to give the power to master all books; in short to develop mind rather than to give scholarship. Knowledge is an important factor in the educational problem, but it is far from being the most important.

Students who desire to do so, can enter Aug. 1st, and continue during the year, as there are

NO VACATIONS

except a short one at Christmas. This will curtail traveling expenses, especially on the part of those who come from a considerable distance, and the interests of this class must be considered, as we are having inquiries from students in Ohio, Indiana, Illinois, Iowa, Maryland, Virginia, and other distant localities.

FALL TERM.

The Fall Term will open Sept. 12th immediately after the close of the Institute Session and we are anxious to have

a number of young folks from abroad make arrangements to enter at that time and continue through the year, or as long as circumstances will permit. There are scores of young people in the church or whose sympathies are with it, who ought to go to school and who will be all the better satisfied with themselves in after life if they consent to spend a year or two at Huntingdon. In case any of these conclude to come they should look around among their neighbors and friends, and if possible, get one or more agreeable young people to come with them. This would make it more pleasant to them and more profitable to us.

For further particulars apply to  
J. M. ZUCK,  
Box 50, Huntingdon, Pa.

CONGRESS, O., July 3rd, 1876.

Dear Editors and Readers of *Primitive Christian*:

Having seen on page 414 of current volume of your paper an account of the doings of the District Meeting of S. W. Missouri, and for the consideration of our brotherhood in general, and that class whose policy is presented in the resolutions and decisions of said D. M. in particular, I wish to offer a few thoughts.—My apology for so doing is founded upon the fact that in substance the brotherhood at large is asked to accept and adopt the same as a part of our church discipline, to carry out even to making it a test of membership, by virtue of which I claim the right of a party concerned. I will only notice one of the several items alluded to—that of dictating to us what kind of houses, barns, and other buildings we shall be allowed to erect. The decision in this case like all the others, is reached without the least allusion to any gospel on the subject, I suppose for the very good reason that there is none to allude to. I know of but one house that was erected under the immediate supervision of the Lord, and that was probably the most magnificent structure of ancient or modern times; and for a District Meeting, Annual Meeting, or any other meeting, in the absence of any authority from the Lord, to ordain a certain style, cost and finish of houses, barns, and other buildings, and make compliance therewith a test of church fellowship, as those Missouri brethren in substance propose to do, is, in my humble opinion, simply absurd; and it would be well for all to remember that in mere matters of opinion we all have an equal right, and we can never be in union in the brotherhood as long as any part of us seek to enforce our peculiar views by ecclesiastical legislation. The longer we try this the more disunion we create. And just here allow me to say—and I say it without fear of successful contradiction—that upon all subjects that are plainly decided in the gospel there is no division in the brotherhood, unless it be on the missionary question, and if the Missouri brethren would have devoted their time and directed their zeal in favor of sending the gospel abroad in the world by means of a well qualified ministry, and demanded a united effort upon this subject, I would feel like tidding them "God speed." By a well-qualified ministry I mean men that are not ashamed of the gospel, and men of whom the gospel would have no cause to be ashamed, or, in the language of St. Paul, "Workmen that need not be ashamed."

On this subject our Missouri brethren are silent, and why? A very natural consequence. You will see it every place where there is a disposition to find fault with one another in matters upon which there is no law, the "weightier matters of the law are neglected." It was so in the days of our Savior, and his reproof is needed now as much as ever, and as long as we let it go unheeded, it will stand against us. The Missouri brethren, and all like them, may as well be undecieved at once by being told plainly. You can never maintain a union in the brotherhood as long as you continue enacting such statutes as those of which you speak and to which you ask obedience by the general brotherhood—no, never, as long as there are free schools and a free press, and people claim the right to think for themselves. Let us then go to work in the things that the Master has committed to our hands, and leave off all else. We will find enough to do upon which all can unite, and there will be no more divisions among us, and unless we do this the union in our brotherhood stands in jeopardy every hour. I do sincerely hope and pray that these facts will be regarded and well considered by all our dear brethren everywhere, and not only considered, but put in practical operation. I wish to be plainly understood, and give warning, if it is not too late, that if we wish to maintain a united and happy and prosperous brotherhood, we must cease making laws where God ceased, and go to work in better earnest to carry out what he has commanded.—These have been my feelings for over a quarter of a century, and I have withheld them in part, at least, in the hope that a remedy would come without giving publicity to them. But when reading the article alluded to above I could not in justice to my own sense of duty withhold them any longer.

Now, what I have written I have written from a sense of duty, and I humbly ask the forbearance of the Missouri brethren and all others who may not look at the matter as I do.

Yours, in hope of gospel union,  
P. J. BROWN.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near Richmond, Wayne county, Indiana, June 13th, 1876, SARAH GRIMES, aged 62 years 5 months and 1 day. Funeral services at the Fourmile church, by brethren Jacob Rife and Alfred Moore. Text, Phil. iii. 20, 21. The deceased was not a member but a warm friend of the brethren.

BALTZER LYBROOK.

In the Big Grove church, Benton county, Iowa, March 19th, 1876, LYDIA MAY, daughter of Bro. John and Sister Stauffer, aged 8 years 5 months and 22 days.

Also, April 17th, 1876, MARY EVA OGIER, a daughter of George and Emma Ogier, aged 3 months and 19 days. Funeral services for both the above by the writer in one sermon, on the 25th of May, 1876.

JOHN RIDENOUR.

In the Shade Mill branch of the church, June 6th, 1876, Bro. JOHN WILEY, aged 75 years 5 months and eight days. Bro. Wiley departed this life in the full assurance of his acceptance with the Lord. Funeral discourse from Gen. xv. 15, by Rev. H. L. Powers, pastor of the Mt. Pisgah M. E. church, to a large congregation.

ELIZABETH MICHEL.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Wm B Sell 10; E K Buechly 25; Wm Johnson 25; G W Holler 25; David Negley 12 83; D P Bivley 3 25; John Harshey 50; Sol S Miller 6 66; Elijah Magee 35; Philip Detrick 2 50; Adam Pheil 25; A H Fike 50; Cath. Longanecker 25; Peter Nininger 25; John Brindle 1 00; Jacob Miller 75; Emanuel Long 1 50; Alex Myers 25; David Wolf 12 75; Glio Glick 7 00; Noah Longanecker 1 00; Peter Pfoutz 50; Tobias Cober 25; C M Garner 55; Sarah A Millier 2 00; G Ashenbrenner 75; Stephen C Ulrey 25; E W Stoner 5 00; Ella Williams 1 00; Jacob Gisso 50; Jacob S Keim 3 00; G W Shoemaker 25; Isaac Smith 40; John Royer 50; I J Thomas 35; Anne M Shirk 50; Jacob Kintner 85; B E Plaine 3 25; J K Maquis 1 25; Jacob Bare 1 25; Wm Roberts 35; E K Buechly 35; David Gerlach 3 50; George Albricht 3 80; I D Parker 5 00; Samuel Ollinger 75; W B Fricc 1 80; John Brindle 1 00; J M Zuck 1 00; Daniel Zigler 2 30; Thomas G Snyder 1 00; Adam Longanecker 10; David Barklow 25; Mary J Bowman 25; B L Gordon 10; Samuel Geib 3 34; Josiah Reusberger 75; B F Moomaw 30; Elihu Moore 12 00; George Brubaker 2 95; C Forney 2 50; A Adams (per J Fahrney) 7 00; John Zimmerman 55; Daniel Wellbaum 25; Jacob Cromer 25; Daniel Wolf Jr 1 00; E B Bollinger 25; Jacob Wogomoz 1 55; P H Beaver 75; John Zook 25; John Wingert 2 50; David H Oliver 1 00; David Bollinger 1 60; B Guagy 6 35; Cyrus Bucher 1 25; Leonard Hyre 1 25; S Eikenberry 3 25; Josiah G Winey 6 75; C Meyers 25; Noah Flora 3 20; George Myers 5 00; Geo W Bower 2 25; Ella Williams 50; John Shriver 60; Josiah Fahrney 10 26.

**Dr. Sage's Catarrh Remedy**

is NO PATENT MEDICINE HUMBLED, got up to dupe the ignorant and credulous, nor is it represented as being "composed of rare and precious substances brought from the four corners of the earth, carried seven times across the Great Desert of Sahara on the backs of fourteen camels, and brought across the Atlantic Ocean in two ships." It is a simple, mild, soothing remedy, a perfect Specific for CATARRH and "COLD IN THE HEAD"; also for Offensive Breath, Loss or Impairment of the Sense of Smell, Taste, or Hearing, Watery or Weak Eyes, Pain or Pressure in the Head, when caused, as they not unfrequently are, by the violence of Catarrh.

**LIFE, GROWTH, BEAUTY.**

LONDON HAIR COLOR RESTORER.

LONDON HAIR COLOR RESTORER.

Not a Dye; makes harsh hair soft and silky; cleanses the scalp from all impurities, causing the hair to grow where it has fallen off or become thin.

Can be applied by the hand as it does not stain the hand or soil the finest linen. As a Hair Dressing it is the most perfect the world has ever produced. The hair is renovated and strengthened, and natural color restored without the application of mineral substances.

Since the introduction of this truly valuable preparation into this country, it has been the wonder and admiration of all classes, as it has proved to be the only article that will absolutely without deception, restore gray hair to its original color, health, softness, lustre and beauty, and produce hair on bald heads of its original growth and color.

This beautiful and fragrantly perfumed article is complete within itself, no washing or preparation before or after its use, or accompaniment of any kind being required to obtain these desirable results.

HERE IS THE PROOF

OF ITS

**SUPERIOR EXCELLENCE.**

Read this Home Certificate, testified to by Edward B. Garrigue, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great value of the "London Hair Color Restorer," which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigue, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

MRS. MILLER,

No. 730 North Ninth St., Phila.

Dr. Swayne & Son—Respected friends: I have the pleasure to inform you that a lady of my acquaintance, Mrs. Miller, is delighted with the success of your "London Hair Color Restorer." Her hair was falling rapidly and quite gray. The color has been restored, the falling off entirely stopped, and a new growth of hair is the result. E. B. GARRIGUES, Druggist, cor. Tenth and Coates, Phila.

**BOSTON TESTIMONY.**

July 22d, 1871.—Dr. Swayne & Son: Last winter, while in Trenton, N. J., I procured six bottles of London Hair Color Restorer, which I like very much, in fact better than anything I have used in the last nine years. If you please, send me one dozen bottles C. O. D., care of W. S. Fogler & Son, druggists, No. 723 Tremont street, Boston.

Respectfully yours,

ADA BAKER, No. 59 Rutland Square.

"London Hair Color Restorer and Dressing" has completely restored my hair to its original color and youthful beauty, and caused a rapid and luxuriant growth.

MRS. ANNIE MORRIS,

No. 616 North Seventh street, Phila.

Dr. Dalton of Philadelphia, says of it: The London Hair Color Restorer is used very extensively among my patients and friends, as well as by myself. I therefore speak from experience.

75 CENTS PER BOTTLE. SIX BOTTLES \$4.

If not sold by your druggist or storekeeper, we will forward by express, to any address, on receipt of price.

Address orders to Dr. SWAYNE & SON, 330 North Sixth street, Philadelphia, Pa., sole Proprietors.

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I have 162 acres of good land in good cultivation, within one half mile of Osma's station, McLean county, Ill., which I will sell cheap and on good terms. Please call on me for price and terms. Address Osma's Station, McLean Co., Ill. DAVID MCCONNAUGHY.

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Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Carross P. O., Washington Co., Md.

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Never Despair—Something that Never Fails.—FEVER and AGUE. To the sick it is of little consequence how they are cured, whether from a rational view of the disease, or by the rules defined for the guidance of the profession, so long as the cure is certain and expeditious. To a suffering man the question on the relative merits of quinine or calomel is uninteresting. The faculty may wrangle and discuss their various theories, but Dr. Holloway's treatment dispels doubt ere the disciples of Esculapius have finished the first stage. Holloway's pills are the only remedies which effect a speedy and radical cure without danger of a relapse. 185

\*. \* Sold at the Manufactory of Professor Holloway & Co., New York, and by all respectable Druggists and Dealers in Medicine throughout the civilized world, in boxes at 25 cents, 62 cents, and \$1 each.

CAUTION!—None are genuine unless the signature of J. HADDOCK, as agent for the United States, surrounds each box of Pills and Ointment. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

## A GREAT DISCOVERY!

SPECIFIC REMEDIES

For Dyspepsia, Liver complaint, Constipation, Sick Headache, and for the Destruction of Worms.

The remedies for the above named diseases are put up in the form of *Granules, Sugar-coated*—pleasant to take as so much sugar, *perfectly safe in any case.* Sufficient for any recent case will be sent by mail to any part of the United States for 50cts. Chronic cases require more. Address

Dr. U. M. BEAGHLY,  
1:17-2:17 MEYERSDALE,  
Somerset Co., Pa.  
Refer to Editor *Primitive Christian*:

## Clarks' Anti-Bilious Compound.

Never fails to give a good appetite. It purifies the blood, and restores to the Liver its primitive health and vigor. It is the best remedy in existence for the cure of Dyspepsia, Loss of Appetite, Sourness of Stomach, Sick Headache, Chronic Diarrhea, Liver Complaint, Biliousness, Jaundice, Consumption, Scrofula, Catarrh, Rheumatism, Erysipelas, Salt Rheum, Fever and Ague, General Debility, Nervous Headache, and Female Diseases.

A REWARD Was, for three years, offered for any case of the above diseases which could not be cured by Clarks' Anti-Bilious Compound.

It is sold by nearly every druggist in the United States. Price, \$1.00 per bottle.  
R. C. & C. S. CLARK,  
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102 South Water Street, CHICAGO, ILL. Consignments of all kinds of Country Produce respectfully solicited, and prompt and satisfactory returns guaranteed. Good Butter and Fresh Eggs a specialty. If you prefer to send your produce to this market than to dispose of it at country stores or towns. Try it. Send for shipping instructions, tags, &c.

## HUNTINGDON Normal School!

Second Term opens August 1st. The patronage of the Brethren is especially solicited. Expenses Moderate. Send for a circular.  
Address, J. M. ZUCK,  
23-2½ Box 50, Huntingdon, Pa.

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JONATHAN JONES, A. M., Principal.  
Z. C. RUSH, A. M., - Assistant.  
L. STEPHENS, A. M., - "  
Miss E. C. WALTER, - "  
Miss M. L. PLUMMER, - "  
Miss E. HUMBERSTONE, Music Teacher.  
Miss L. S. VOIGHT, Teacher of German.  
Mrs. M. LLOYD, - Matron.

The Third Term of the school year, 1875-76, begins April 6th, 1876.

- Departments of Instruction. The courses of study pursued in the Institute are five, viz:
- I. A College Preparatory Course.
  - II. A Scientific Course for Ladies and Gentlemen.
  - III. A Scientific Course with Latin or Modern Languages.
  - IV. A Normal Course. For those preparing to teach.
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Tuition. In regular course, - - \$12 per term.  
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Board and furnished room \$3.50 per week.  
The School is Christian, but not sectarian.  
Send for a Catalogue. Address Principal.  
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solicits consignments of Butter, Eggs, Poultry, Game, &c. Will sell any kind of produce, and make prompt returns.  
Send for cards and price current.  
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THE "BEERS" WHEEL Is grinding with less water than the overshot. It is just improved and will use one-third less water than any iron wheel in use and is cheaper and better.  
Send for a circular.

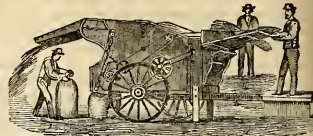
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## THE DOCTRINE OF THE BROTHERN DEFENDED

Lately published, is a defense of the faith and practice of the Brethren on the following points: The Divinity of Christ and the Holy Spirit, Immersion vs. Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity, or Plainness of Dress, and Anti-secrectism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation both among members and the world.  
The work is printed in large plain type, is neatly bound in cloth, and sells at the low price of \$1.60 per copy by mail. When ordered by the dozen, a reduction of 10 per cent. and the express charges will be made.  
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VOL. I.

MEYERSDALE, PA., TUESDAY JULY 18, 1876.

No. 29.

## JESUS OF NAZARETH PASSETH BY.

What means this eager, anxious throng,  
Which moves with busy haste along—  
These wondrous gatherings day by day?  
What means this strange commotion, pray?  
In accents hushed the throng reply:  
"Jesus of Nazareth passeth by."

Who is this Jesus? Why should he  
The city move so mightily?  
A passing stranger, has he skill  
To move the multitude at will?  
Agait the stirring notes reply:  
"Jesus of Nazareth passeth by."

Jesus! 't is he who once below  
Man's pathway trod, 'mid pain and woe;  
And burdened ones, where'er he came,  
Brought on their sick and deaf and lame.  
The blind rejoiced to hear the cry:  
"Jesus of Nazareth passeth by."

Again he comes! From place to place  
His holy footprints we can trace.  
He pauseth at our threshold—day  
He enters—condescends to stay.  
Shall we not gladly raise the cry:  
"Jesus of Nazareth passeth by."

Ho! all ye heavy laden, come!  
Here's comfort, pardon, rest and home.  
Ye wanderers from a Father's face,  
Return, accept his proffered grace.  
Ye tempted ones, there's refuge nigh—  
"Jesus of Nazareth passeth by."

But if you still his call refuse,  
And all his wondrous love abuse,  
Soon will he sadly from you turn,  
Your bitter prayer for pardon spurn,  
"Too late! too late!" will be the cry.  
"Jesus of Nazareth has passed by."

—Selected.

For the PRIMITIVE CHRISTIAN.

### Disciple.

BY C. G. LINT

There are but few subjects brought to our notice of greater importance than that of discipleship of Christ; for upon a correct understanding of what constitutes a disciple hangs our hope of future joy and happiness, while an incorrect knowledge has the opposite tendency. There are different opinions extant among the religious of the present day as to what constitutes a true disciple. There are some of the opinion that all those that are baptized into Christ are true disciples. Others again assume that all that are in the church, whether baptized or not, only so they commune together, sing and

pray together, are true disciples. While still another class holds that nothing short of a full compliance with the whole law constitutes a legitimate discipleship of Christ. That all of the above are correct we cannot admit for a moment, for this would be dividing Christ into sects and theories, thereby bringing the great and sublime truths as taught into a chaotic mass, so much so that wise men could not run and read and understand, let alone fools.

The question comes up before us, Is it true that all the baptized are disciples of Christ? We answer in the negative; and we have different reasons for answering as we have done. One is that if this theory is correct, it virtually destroys the grand principles of the law and doctrine of Christ and the apostles. If in our baptism we gain the title of discipleship, I must confess that I have not yet a correct understanding of that term. I am aware that some hold that, because Christ in the commission, according to Matthew, says, "Disciple all nations," and then follows with the command of baptizing, that Christ wished to say that by baptizing the nations they would disciple them. I am of the opinion that through some weak point of doctrine with some body this theory was brought forward. Such a theory makes a pretty fair show for the baptism of unbelievers and of infants. But I do not think that baptism was ever intended for any such thing, nor do the sacred Scriptures teach any such theory. The Bible teaches me that baptism was instituted for two great purposes. The first is "for the remission of sins." (See Acts 1: 38, 22: 16.) In this act have we the promise of the forgiveness of our sins, but you must remember that only the penitent seeker after truth will realize this great blessing; the impenitent and unbeliever are not included. And the other is that we put on Christ, or, in our baptism we acknowledge him as our great preceptor. Paul understood this matter in this way. (See Gal. 3: 27) We may put on Christ, or acknowledge him as Christ, and yet not give ourselves under his teaching. While baptism is a command of Christ, it should and must be properly entered into. If it is not properly enter-

ed into, we have no evidence whatever that our sins are pardoned or washed away, nor that we have put on Christ. This then stands against those claiming discipleship because they commune and pray together, whether baptized or not. Such have no assurance of the pardoning of sins,

Taking it as a Bible truth, which it is, that in baptism we take upon us Christ, in this act we say, "Now, O Christ, thy will in me be done. I am now ready to hear and obey thee; I am now a scholar in thy school." Thus may the baptized believer feel, and thus may he express himself; and yet time will have to reveal to us around him the truth of his declarations. We notice him coming to the school of Christ, but when Christ gives him his lessons, the studying and the practical recitations of them must determine his fidelity to his preceptor as a disciple.

He gives him a lesson on prayer. The baptized believes says, "I cannot pray."

"Well I will teach you how to pray. In the first place, use not vain repetitions, nor make long prayers, but say, 'Our Father,' &c. &c.

"Well, I do not see much use in prayer, for those that do not pray are about as good as those that do pray; and, besides, I may be like some of my neighbors: I might pray too much, for I think some of them pray too much."

"Let us pass this lesson over, and take up another one. I will introduce the lesson of self-denial and humility; that is, you must study to deny yourself of the pleasures of the flesh and the lust of the eye. you must cease going to places of idle amusement, and every place where sin is predominant. You must abandon the fashions and maxims of this world." Well, I do not see much wrong in that. I use my own money to see and be seen; and besides this, I see other sincere professors indulge in these things, and even some preachers. If they can get through the narrow passage, why cannot I?"

This may be all true; but did you not say that I am to be your teacher? If so, why follow other teachers and not me? You had better leave my school and join their's. You must learn not to be proud; for you be-



long to a separate people from the world. You say that you are not proud, and, at the same time, show off in the most gorgeous apparel; and besides this, in appearance you are just as those are that you and others would call proud."

How a man or woman can be said to be humble with all the fashionable appearances about him is a question that the Bible has not answered.

The disciple of Christ is also known because of his nonresisting principle which holds and practices and which he has learned in the school of Christ. Yet, at the same time, a great many professed followers of Christ hold it right to rise up in arms against their fellow men. This however they have not learned of the great Teacher.

Then also the ordinances of the house of the Lord are some of the evidences of true discipleship, or, in short, in connection with those above referred to, are the true testimonials of legitimate discipleship, and a failure of a close observance of them on our part excludes us from that high and honorable position. I am aware that a declaration like this excludes many honest hearted pretenders of discipleship; but we cannot help telling them the truth of the matter, and advising to become lawful and consistent disciples of Christ. This is the idea, "If we continue in his word, then are we his disciples indeed." John 8 : 31.

*Meyersdale, Pa.*

FOR THE PRIMITIVE CHRISTIAN.  
**The Lost Sheep.**

BY CHARLOTTE T. BOND.

How often do we see persons become members of the church who appear determined and zealous in the cause of Christ, but by degrees seem to lose their first love, and finally appear to lose all interest in the matter. Their brethren and sisters in the church, without offering a word of encouragement, erase their names from the church in contempt. Now, my Christian friends, these things ought not so to be, according to my views of the Scriptures. The strong are commanded to bear with the infirmities of the weak, and also to be kind one to another, tender hearted, forgiving one another. Suppose, instead of erasing their names in contempt, there had been a spirit of kindness shown, and loving words of encouragement given, that soul might have been reclaimed and converted from the error of his way, thereby saving

a soul from death and hiding a multitude of sins.

Our Savior gives a beautiful parable of a man having a hundred sheep. If he lose one of them, he leaves the ninety and nine and goes into the wilderness after that which is lost until he find it; and when he hath found it he calleth together his neighbors and friends to rejoice with him for having found that which was lost. After giving this parable, our Savior says that likewise "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Our Savior says, "I am the good shepherd and know my sheep, and there shall be one fold and one shepherd." Should we not, by Christian forbearance and kindness, endeavor to keep the fold together, and if any be weak in the faith, strengthen such by love and good works? We are also commanded to bear one another's burdens and so fulfill the law of Christ. Let us not become so full of worldly matters as to forget the sorrows and necessities of others, or we might be swallowed up in the service of mammon. Let every one that standeth take heed lest he fall.

Pride is gaining such a hold among professing Christians that it is to be feared that many will call, "Lord, Lord, open unto us," and the answer will come, "I know you not." How common it is in these days, to those that profess to be followers of the meek and lowly Jesus, to be spending their time, means, and talents, in decorating these sinful and carnal bodies that must so soon return to the dust from whence they came. Is this the way we should improve the talents given us; or is it not rather laying them up in a napkin?

The Scriptures teach that we should abound in good works; and there is not a day of our lives that we cannot find something to do, some sorrowing soul to sympathize with,—for we are to weep with those that weep,—some sick to visit and encourage, making them as comfortable as possible, having a loving smile and kind word for all. We should never overlook these small matters, as they add much to the brightness of a truly Christian character, and they are works that all can do.

Christ, as the shepherd of our souls, requires that we should confess our faults one to another and pray for one another, in honor preferring one another. Why should we let one of the fold wander off? And if we do so, without exerting ourselves to bring such back, are we doing our duty as followers of

Christ? Did not our Savior, in every instance, where there was an interest shown or an effort made to enquire after his mission on earth, answer all those enquirers with kindness, and reason with them patiently? Let us imitate his example, and by a godly and holy walk show to those that are unruly, or those that show a disposition to draw back after making a start, that there is something real in our profession; that our religion is pure and undefiled; that we are full of the love of God through Christ Jesus; that we have a love for their souls; that we are praying for them; and that there is a joy a hope and a delight in following Christ the world can never give; that there is a beauty in holiness; that there is an elevation of soul that the wicked cannot reach with all their deceitful lusts; and by an unwavering calmness in every circumstance, give full evidence that our faith and hope are centered upon the Good Shepherd of our souls, and constantly trust that he is guarding and protecting every lamb of his precious fold. He says, "I am the good shepherd, and lay my life down for my sheep." Glorious thought, that he so loved us that he gave his life for us! Can we do enough to prove our gratitude? How careful we should be not to offend one of these little ones that believe on him, but nurture them up in tenderness. If they be weak, strengthen them by loving words and kindly sympathy, rather than condemn without a just cause; for we must all appear before the judgment seat, and with what judgment we judge shall we be judged. The things of this world are speedily passing away with us, and we should work while it is called to-day, for we know not the moment—not the hour—when it will be said unto us "This night will thy soul be required of thee." How very important that every moment be rightly employed in the cause of our blessed Master, that, when he calls us home, the whole flock may hear his voice, and without the loss of one be admitted into his kingdom.

*Great Crossings, Ky.*

**"Machine Revivals."**

Whenever the critic wishes to be especially severe upon revivals, he commonly calls them "got up" but when his purpose is deadly, "machine" or "manufactured" is the invariable epithet. From the frequency of this charge of mechanism, we judge that it must be viewed as something very forcible.

And yet, upon quiet reflection,

this annihilating shot seems very like a blank cartridge. The only mechanism which appears in all judicious revival work consists in earnest warning to sinful men that the wages of sin is death and in earnest appeal to them to accept Christ as their Sovereign and Guide. The mechanism for influencing men religiously is the same as that for influencing them in any other way—by appeal, by warning, by expostulation, by kindling aspirations, etc. Now is it meant that in religion alone we must not avail ourselves of any means of influence; but must sit down and fold our hands, lest we be charged with “manufacturing a revival?”

That seems to be about the meaning of the criticism, if it have any meaning at all. And yet just those critics who urge this charge most frequently are those who are the first to depreciate any assumption of a direct action of the Holy Spirit upon the heart. They seek to include all the mental experiences within the limits of law; but the moment any one seeks to avail himself of the familiar laws of suggestion and association to arouse religious aspirations in men up go the eyebrows, and the sneer goes round that these men are “trying to get up a revival.” It would be just as witty and just as wise to sneer at the sower for “getting up” or “manufacturing” a harvest.

This objection, however, does not come from any skeptic alone. Often enough one hears it from professing Christians. They say that revivals are the gifts of the Holy Spirit, who worketh all things according to the counsel of his own will. True enough, and so is the harvest the gift of God. No one, with all the chemistry at human command, can create a grain of common wheat. And yet both statements are only half true. The harvest does depend on man; and the spread of religion depends on him also. God operates through the ordinary methods and agencies by which men influence one another; and commonly, too, the displays of divine grace are proportional to our diligence and to our fidelity in the use of those methods. It is strange how sensitive we are to this reproach of religious mechanism. We expect nothing in any other department without great labor; but the moment we come to religious work we abandon reason, and falling back upon a morbid sensibility, look askance at every effort to lead men to religious life.

The thought which underlies this feeling on the part of Christians is one which has wrought great mischief. It is that a revival, to be a divine work, must be accomplished

without means, by the immediate working of the Holy Spirit. Any thought or feeling whose cause is assignable is assumed to find its sufficient explanation in the mental mechanism which produces it, and, therefore, it cannot be divine. You may move men by appeal, by sympathy, by example, if you will; but in all this no divine factor appears. And, hence, the resulting religious thought or feeling must be viewed as of human manufacture, rather than as a divine birth. To be divine, an experience must stand prominently out from the common course of our mental life, and thereby witness to its divine origin. And this implicit assumption not only underlies the common religious sensitiveness to the charge of religious mechanism, but it has haunted and distorted many a religious life. “We have watched and prayed,” they say; “but no thought or feeling has come to us which did not come, like all our thoughts, through the ordinary channels of association, etc. There has been nothing in our religious experience which so broke with our daily life that we could be sure that it was divine.” Now this demand for a foreign experience, which shall suddenly manifest itself in consciousness, we regard as unwarranted, whether in revival effort or individual experience.

The divine activity in the soul is manifested not by interjections into the orderly flow of consciousness, but by purifying the sources of action and strengthening its inner springs. All our thought and feeling, like the Nile, takes its rise in an unexplored country; and here in this mysterious realm, where thought and emotion originate, He makes his abode with us. The proof of the Divine Presence is the new life we are aided to lead; but what is his and what ours we can never certainly distinguish. It is impossible to draw a line between the divine activity and our own; nor is there any need of doing so. Goodness is divine, no matter how produced. It is indifferent whether aspiration be called forth through the orderly working of our faculties or by direct influence from his Holy Spirit; in either case it is a dawning of heavenly light. The important point is not to find out the psychological genesis of a pure thought or a holy aspiration, but really to possess it. If the mental mechanism can be used in producing better lives, by all means use it. The attempt to throw contempt upon its results is unwarranted. And for the comfort of many worried hearts, as well as upon philosophical grounds, we ought to repudiate the notion that our religious life must appear as a lawless

and unaccountable apparition in the orderly movement of our mental experiences. In the full conviction that all goodness is of God it is still ours to lead men to pure lives by using every means of influence which God has placed in or power.—*The Independent.*

#### Stand Fast.

In the last days many shall be as “clouds without water, carried about of winds.” And this is one of the special perils of these “perilous times.” The winds are loose, and are now performing their awful work of tossing hither and thither these empty clouds.

Hence the *instability* that prevails. Men are “carried about with every wind of doctrine.” They are not rooted and grounded in love; and having “tasted never that the Lord is gracious,” nor rested their weary souls on him, they go about seeking they know not what. They want something that will *fill* them, but not going to the divine fullness of the incarnate word for it, they wander on in sadness of spirit, vainly trying to soothe their uneasy souls with every new doctrine or device that meets them in the way! All in vain. For what can be a substitute for God and his free love.

Amid all this instability, let us “stand fast in the faith.” Let us be “strong in the grace that is in Christ Jesus.” Let us beware of “novelties” in religion. Let us guard against fickleness of opinion and hastiness of decision. Satan will let loose his blasts and call up his storms; let us only moor our vessel firmer, and keep faster hold of the anchor, which is sure and steadfast, “and which entereth into that which is within the veil.” Thus, in patience shall we possess our souls, for “he that believeth doth not make haste.”—*H. Bonar, D. D.*

OBJECTS IN LIFE.—A person who has no object in life is apt to run a vagrant and useless career. A man who aims at nothing cannot reasonably expect to hit anything. In military operations there is always what is called the objective point. The objective point is the point to be made, the thing to be done. All the forces of the army are concentrated on the making of that point; and when that point is made success follows. In one sense life is a warfare—it is a succession of campaigns. And every one should have his objective point—a clearly-defined purpose—and work up to it with undeviating persistency. This is the only way to succeed.—*Baptist Weekly.*



## TIME.

"Ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appears for a little time, and then vanisheth away."—James iv. 14.

Mis-shapen Time, copesmate of ugly Night,  
Swift subtle post, carrier of grisly care;  
Eater of Youth, false slave to false delight,  
Base wateh of woes, Sin's pack-horse, Virtue's snare;

Thou nursest all, and murderest all that are.  
Why workest thou mischief in thy pilgrimage,  
Unless thou couldst return to make amends?  
One poor retiring minute in an age,  
Would purchase thee a thousand, thousand friends;  
Lending him wit that to bad debtors lend.

—Shakespeare.

Youth is not rich in Time; it may be poor;  
Part with it as with Money, sparing; pay  
No moment, but in purchase of its worth;  
And what it's worth ask Death-beds; they can  
tell.—Young.

There is given

Unto the things of Earth, which Time hath bent,

A spirit's feeling, and where he hath leant  
His hand but broke his Scythe, there is a power  
And magic.—Byron.

Still on it creeps,  
Each little moment at another's heels,  
Till hours, days, years and ages are made up  
Of such small parts as these, and men look  
back,

Worn and bewildered, wond'ring how it is,  
Thou trav'lest like a ship in the wide ocean,  
Which hath no bounding shore to mark its  
progress.—Joanna Baillie.

Time harries on

With a resistless, unremitting stream,  
Yet treads more softly than e'er did midnight  
thief,  
That slides his hand under the miser's pillow,  
And carries off his prize.—Blair.

Time as he passes us has a dove's wing,  
Unsoiled and swift, and of a silken sound.

—Cooper.

Transient is the smile of fate!

A little rule, a little away,  
A sunbeam in a winter's day,  
Is all the proud and mighty have  
Between the cradle and the grave.—Dyer.

FOR THE PRIMITIVE CHRISTIAN.

## On the Tapis.

BY C. H. BALSBAUGH.

A clean-shaven, polybaptistic, deritualizing clergyman proposes four queries, all of which he has already answered to his own satisfaction, in the fixed conviction that they admit of no other solution.

"If sprinkling and shaving were the typical order of consecration, why do the Brethren immerse and wear beards?" Num. 8: 7.

To these two I will confine myself in the present number.

Who will dictate to God? "Who hath known the mind of the Lord? or who hath been his counsellor?"

Rom. 11: 34 Have we the ability or authority to prescribe his modes of consecration in any of his dispensations? If there is progress in the unfolding history of redemption, is it strange that there should be progress in the types of the succeeding dispensations? The bud and flower are prefigurations and prophecies of the matured fruit. All preceding economies "had a shadow of good things to come, and not the very image of the things." Heb. 10: 1.

The Bible is the lexicon of God. It contains the terms of salvation. We can learn the language of Heaven nowhere else. In the beginning *was* the word, (not *made*;) the word was God, and became flesh. Jesus is the Alpha and Omega. Our whole life must be spelled in Him. He is the word in which there is no letter misplaced, and no dot omitted. If we pronounce after Him, we will be sure to graduate in glory. He understands Himself, and whatever meaning He gives his words, that must stand. If God contradicts Himself, where is the ground of our confidence? If we contradict Him, our hope is a delusion, or Heaven a bedlam. The sprinklings of the Old Testament mean sprinkling for the time being. They may refer to the same thing with baptism in the New without being a full representation of it. We must go to Jordan to learn what interpretation Christ has given of the ancient ritual. He is the Author of both Testaments, and the New explains the Old, as the Old foreshadowed the New. If we want to know how to baptize, it is not necessary to travel back over thousands of years and ask Moses and the Prophets. A greater than Moses is here. Christ's baptism is amply sufficient to explain every text and ceremony in the Old Testament having reference to the initiating Christian ordinance. He that is not satisfied with Christ's own construction, "will not be persuaded though one rose from the dead." That Christ *went up out of the water*, no honest man will deny. That He had to *go in* before he could come out, no sane man will question. And this was for a purpose without which there would have been no baptism. Christ's life had no chaff in it. His baptism was integral to His mission as Redeemer. Without it He would have fallen under the ban of righteousness. He went in, came out, and was buried while in, or we have no Christian baptism. Rom. 6: 4. Col. 2: 12. If He was not immersed, Paul recommended and practiced a mode not authorized by the Head of the church. There is no room for doubt here. To twist and cavil is a wisdom that no one should

covet. James 5: 15. He went into the stream, and for a purpose on which hangs the honor of God and the salvation of man. Mark. 16: 16. We cannot be dry-land baptists any more than we can be immersion-sprinklers. We cannot stop on the bank, and be moistened with a few drops or a handful, without missing His footsteps. It takes a stiff neck and an uncircumcised heart that refuses to bow to the Lord of glory in his consecration. Acts 6: 51. All the rites of the Old Testament were typical of something better to come. After the substance is here, why return to the shadow? So far as *quantity* is concerned, the two dispensations were fitly represented by sprinkling and baptism. One was only as a drop to the ocean. The first had a foregleam of Christ: the second had Christ Himself. A personal Christ and a correspondent economy need a full symbol of the facts. A dead Christ needs a complete burial. Let those who are only half dead to sin, or in the full vigor of the carnal nature, choose for themselves a few drops of water. But all who have died with Christ, must also be buried with Him. We need salvation, and this we cannot have without the burial and resurrection of Christ. And this fundamental doctrine is represented by the ordinance in which we publicly express our allegiance. Rom. 6: 4, 5, 6. "He that hath ears to hear, let him hear."

The second query relates to the beard. Shall we let it grow, or take it off? Why do not these interrogators propound the same question in relation to the head and eyebrows? Does not the same principle extend to all these parts? If it be a shame for a woman to shave her head, it is no less so for a man to shave his chin. God hath in both instances placed the pilatory appendage as it hath pleased Him. He who gave woman's hair for her glory, bearded man for the same purpose. To shave off the beard is to quarrel with God. Even to mar it is a transgression of the law of God. It is as repulsive to the Divine mind as "make cuttings in the flesh for the dead." Lev. 19: 27, 28. Dressing the beard was allowed to the Jews. 2 Sam. 19: 24. But to obliterate any part of it was a great scandal. 2 Sam. 10. The beard is a mark of distinction between man and woman whether it be an inch long or a foot. To remove it altogether is womanish. It is a significant Divine symbol, and we have no more right to shave it off than to amputate our nose. It is equally unbecoming for a man to shave his face and look like a woman, as it is for a woman to wear

an artificial beard and look like a man. Both are alike violations of the appointments of God. He sets his sign in the clouds to indicate His Divine faithfulness. Gen. 9: 13, 14. And He has set his sign in the masculine face to show that man is man. Should God take His bow out of the clouds He would undefile Himself. If man would the mark of manhood out of his face, he unmans himself; he indicates his readiness to be classed with the weaker sex. The law of the beard reaches further than the face, just as the law of the Iris reaches further than the clouds. A shaven man has no right to preach, or to hold office in the church, or to any prerogative that belongs distinctively to his sex; for he has removed the badge of manhood, and assumed the badge of effeminacy. In 1 Cor. 6: 6, Paul stamps a black brand on the character and condition represented by the removal of the beard. A shaven face and a petticoat are in logical alliance. Let principles take their God-given course, and culminate in their God-established conclusions. The devotees of the razor must consistently, allow their wives and daughters to don the male attire capapie. Let all who would maintain the rank of men, and be treated as men, "quit themselves like men" by retaining this Divinely-given attribute of manhood. Let shavers demonstrate that in bearding man God acted without reason, or that the law relative to the beard has been repealed. If neither can be done, it is a fair, unquestionable deduction that shaving is a violation of Heaven's order, and that were the principle involved pressed to its legitimate limits, it would result in a subversion of society. Were the law of the beard universally acknowledged and felt, my clerical friend would be as much ashamed to rise beardless in his pulpit, as to present himself in his congregation in his wife's dress. But we lose the fitness of things, make false conjunctions of principles and facts, and then contend for our monstrosities as if they were the marrow of Divine revelation. Let your beard where God has put it, and *be* what it signifies. That is, BE A MAN.

Union Deposit, Pa.

### May Christians Dance?

The question, "May Christians dance?" is often asked; especially by those who have loved this form of amusement before conversion, and desire still to practice it, if it is proper for them to do so. Since this is, to the young, one of the most fascinating forms of amuse-

ment, it is of the greatest importance that we give a correct answer to the question which forms the heading of this article.

It is not our present purpose to give an exhaustive treatise upon the subject of dancing, nor to spend time in discussing the question whether dancing is, *in itself*, a sin. But with society and social amusements as they are, may the Christian practice dancing as he will practice it, if at all? There is no need of argument here to show that if Christians dance, the sexes will not dance separately, as was done in the dances mentioned in the Bible. If Christians never danced except when men danced only with men, and women only with women, this question—"May Christians Dance?"—would never give the churches much trouble.

Neither will Christians do much harm dancing as a mere expression of Christian joy, as David danced when he brought up the ark of the Lord to Jerusalem.

Neither would Christians be very much charmed by the dance, if practiced merely for exercise, as we swing dumb-bells or Indian clubs. It is evident, that so far as professing Christians are charmed by the dance, the fascinations are of the same nature to them as to other people. The practical question for us is not whether or not we can conceive a case in which it would be proper for a Christian to dance, but is dancing, as it is and will be practiced, proper for a professing Christian? This question we will endeavor to answer; not by the monosyllable yes or no, but by laying down some of the principles which should always govern the conduct of a professing Christian, and leave each one to decide for himself whether he can dance consistently with these principles.

1. It is evident from God's word that no Christian should indulge in any practice which grieves or offends his fellow Christian. This principle is clearly laid down by the Apostle Paul, where he says, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." The eating of a piece of meat, even though part of the animal had been used in a heathenish sacrifice, was no sin in itself, but when to eat this meat would grieve the tender conscience of a brother, or when this example encouraged any recent convert from idolatry to return to idolatrous practices, how easy this meat became an offense. So important was this principle to the Apostle that he said, not merely that he would not eat meat which had been offered to an idol, but that

he would eat no flesh at all, if thereby any should be offended.

According to this principle, if your dancing will wound the conscience of a brother, or if your example in this respect will encourage others in improper amusements or indulgence, it is very evident that you should not dance. Before, therefore, we decide the question "May Christians Dance?" in the affirmative, we must decide that their dancing will *give no offense*.

2. It is evident that a Christian should do nothing that will interfere with a spirit of prayer. When the Apostle says "Pray without ceasing;" and again, "Praying always with all prayer," he means that we should always maintain a spirit of prayer; that is, we should do nothing upon which we cannot ask God's blessing. A Christian, then, can dance only when and where it is consistent with a spirit of prayer, and only as he can ask God's blessing upon it.

3. A Christian should do nothing which hinders his usefulness. To the missionary Richard Knill, to be useful was to win souls to Christ. To witness for Christ is a plain Christian duty. He who has the spirit of Christ, will, like Christ, seek to do good to his fellows. Just so far as dancing is in the line of Christian usefulness, we may practice it. If it promotes revivals and conversions it is a proper indulgence. If to dance with a friend is the best way to lead him to Christ, we should dance with him. An eminent pastor, of wide experience, gives the following testimony on this subject: "More than once, during a busy ministry of fifteen years, I have known the believing wife to yield to the solicitations of an unbelieving husband, and accompany him to the theater, or participate in the hilarities of the dance, on the specious plea that by relaxing a little her high toned Christian principles, she would render her religion more genial, and gradually win him over to the cause of Christ. I have never known an instance in which this plan succeeded. On the other hand, the wife always, I believe, loses whatever influence she might have possessed as a child of God, while the husband is confirmed in ungodliness by the compromise which she has made at his entreaty, or perhaps upon his demand. I have seen such women weep bitter tears over their folly and sin, and lament with unavailing regret the terrible mistake they had committed."

It is a fact, known to all observing ones, that dancing parties are very frequently resorted to as a diversion from the influence of a re-



vival. It is also a well-known fact that when an anxious inquirer attends a dance, it is a pretty certain evidence that he has lost his seriousness. Never dance unless you are sure it will not be an obstacle to your Christian usefulness.

4. The Christian is enjoined to do all things for the glory of God. He shall not then dance save as he can thereby glorify God. What is proper for one Christian is proper for another under similar circumstances. Let the young lady who loves to dance remember, that what is proper for her, is proper, under similar circumstances, for all Christians. If it is proper for her to dance, it would be proper for the officers of the church, or for her pastor, to dance with her, because neither she nor her pastor have a right, as Christians, to do anything, not even to eat or drink, only so far as it may be done for the glory of God.

Guided by such principles as these, which all Christians admit, let each one decide for himself this question, "May I, as a Christian, dance?"  
—Selected.

For The PRIMITIVE CHRISTIAN.

### Do What the Father Says?

BY LEVI KITTINGER.

In my leisure hours I am sometimes moved to contribute a few thoughts for the PRIMITIVE CHRISTIAN. As I have been so unfortunate as to lose my hearing almost altogether, I have but little satisfaction in meeting; but as I still retain the blessing of sight, I peruse the columns of our valuable paper with much delight. When the PRIMITIVE CHRISTIAN comes it always receives a hearty welcome. I always find and obtain some spiritual food.

Some forty years ago, near where Vogansville stands now, Lancaster Co., Pa., a certain occurrence took place that made a deep impression upon my mind; so deep that it has not worn off from that day to this. I remember of being sent on an errand to a neighbor's house where there were four boys in the family. The three younger boys and myself were in the yard, when the oldest son of the family came out of the house and said, "Come on boys, we must do such and such work." One of the younger boys wanted to know who said so. He was answered that father said so. Not being altogether satisfied with what his brother said, he inquired further into the matter till he found out to his full satisfaction that the father had commanded the labor to be done. The younger boys well knew

their oldest brother would order work to be done in the name of the father that the father knew nothing of, and did not meet the approval of the father. For this reason they were very particular when their oldest brother ordered work to be done, to ascertain whether the command came from the father. Just as soon as they found out that the father had said so, I didn't hear one single word of objection; they all joined in and commenced the work cheerfully.

I have frequently thought, in later years, if those boys had been minded as the general run of Christian professors in our day, they would have tried to find some non-essentials, and would have commenced reasoning on the matter—"We would like to know what object father has in view that this fence must be torn down and the new rails put in the bottom—why can't these new rails be put on top? This would do just as well and save much labor, and give us much more time to play. And more than this, it is an inside fence; it is not exposed to the cattle that run at large, and for that reason it is not necessary to be so strong; therefore we don't believe the father means what he says." But there was nothing of that kind said, nor, I suppose, thought of. They all well knew if the father commanded any work to be done, that it had to be done according to his orders, and that he commanded nothing that he did not intend they should do. And more than that, if it was not done as the father commanded it, a severe punishment would be sure to follow; and in order to escape the punishment and receive the friendly smiles of a kind and loving father, the work was commenced and performed according to the command of the father.

In later years this small affair proved to be of great value to me. Twenty years ago, when I resolved to tear loose from the devil's kingdom and enlist under the King that holds the reins of the universe, I commenced reading the Bible in order to find out what the Father says. Just at that time the devil sent one of his agents to get me to disbelieve the Father. This agent wanted to know whether I enjoyed religion, I told him I had made no public pretention of serving the Lord. He said I should come out and get religion. I told him that I could not go with him in religious matters for several reasons. Of course he wanted to know my reasons. I gave him several. After commenting on these different "non-essentials," as the world generally terms the most of God's command-

ments, he said, "You know there is more than one way to go to California: some sail round South America; others cross the isthmus; and others cross the planes; and they all get to California." I told him I would consent to that, but as for heaven I have never read of more than one way, and Christ is the way, and anything short of observing and doing what Christ has commanded will not take us to heaven. He said I should come out and get religion and I would look at these things quite differently. I told him I did not want any religion that would teach me anything else than what Christ has commanded. Just at this point the agent left. He made no impression on my mind. I was still left of the opinion with the boys—it is best to do what the Father says.

I would just say to one and all, if any one comes along and wants to teach you the way to heaven, be sure and find out whether the Father says so; and if you find the Father has not said so, I would advise you to stand aloof.

Massillon, Ohio.

For the PRIMITIVE CHRISTIAN.

### The Wanderer.

BY J. S. FLORY.

How many there are in this wide world who are wanderers, going from place to place, seeking something, they hardly know what! Home associations, have, seemingly, no charms to them. The dear ones—or, at least, those once dear to them—are become as strangers. The mother's heart may bleed in remembrance of her child; the brother or sister often sits in silence and sadness, musing upon the happy days when the long absent one was cheerful and happy around the one common family hearth. Oh, could the wanderer be made conscious of the fact that there are hearts that yet love him! for how can a mother cease to love her precious offspring, or brothers and sisters for get him that shall ever have a place in their remembrance? Yes, I repeat it, hearts that yet have in remembrance long, by-gone days love the wanderers; and could they feel it, "could they longer silent be?" Methinks not. But alas! the influences of other surroundings have weakened the wanderers' heart from objects that were first loved; and by reason of long wandering the better qualities of the soul have become callous. Years and years have passed, and yet parental affection or brotherly love continues to burn with the fires of patience and hope.

Cast off the wanderer? Verily no; come when he may there are arms ready to receive him, and the cup of forgiveness is full and ready to run over at his feet. There is one such brother that our memory goes out after. Though many years have gone since we last saw him, or had an epistle from his hand, yet we hope to meet him and see him in this life. But our object now is to call attention to the wanderer from God—to him or her who has left the "Father's house," and, like the prodigal, is a wanderer in a strange land. Sinful surroundings have seared the conscience, closed the better avenues to the human heart, and made a wreck of holy resolves, so that the wanderer is indeed dead in trespasses and sins. As a mother's love cannot forget an absent son, so neither can our Father in heaven forget the wandering prodigal. His mercy is great, his love, boundless, and his willingness to forgive beyond our finite comprehension. Oh, could such wanderers feel the yearnings of sovereign mercy, or hear the groans and prayers of dear ones who yet love them, would they go on in their uncertain wanderings? Were they to come to themselves, and see where they are, how swift would be their feet to return home! *Home*, oh what a sweet name! No wanderer can feel the blessedness of a happy home—a home where there are kindred hearts to love.

In many instances there have been affectionate meetings of long absent ones; and in the return of the homeless and wanderer there have been great joy and seasons of rejoicing. Just so the happy greeting when a lost one returns to God. When God meets the penitent wanderer coming home, the picture is such that we leave it for angels to brighten and heavenly hosts to gaze upon in wrapped enthusiasm. Oh, may the great truths of God's word be heralded afresh, from sea to sea, and to the ends of the earth, that many wanderers may hear the voice of the Son of God and live, and may find a home where love is—where love broods upon the spreading wings of mercy, and where peace is always at home. In all the wide world, where else can such love, such mercy, such pardon, and such boundless grace be found as can be found with Jesus?

Reader, have you a home with God? Doth peace dwell within thy soul? You will let the question pass for the present, will you? Dare you do it? Can you afford to put it off another day, when this hour may be your last? No home here with God in the soul, it will be no peaceful home with God in heaven.

Oh, may you awake to the solemn fact that delay may bring everlasting death!

*Greeley, Col.*

### The Day is at Hand.

My *night* is far spent, my *day* is at hand. The wilderness is nearly traversed: Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing. What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God!

I must press forward; and so much the more as I see the day approaching, I must be consistent and heavenly-minded, so walking worthy of my calling, and settling my affection on things above. For what have I, who have a crown in prospect, a kingdom in reversion, to do with the vanities or pleasures of this poor and passing world? My eye is above; my treasures in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like him, and to follow him more and more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, but joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me, and lay it all at his beloved feet. Mine must be no halt discipleship—no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar.*

FOR THE PRIMITIVE CHRISTIAN.

### Faith.

"Now faith is the substance of things hoped for, the evidence of things not seen." Hebrew 11: 1.

In trying to define our subject, we will quote a few extracts from reputed authors. "Faith," says Webster "is belief in the facts and truth of the Scriptures, with a practical love of them," &c. "Faith is the substance of (confidence in) things hoped for, and that it (faith) is the evidence (conviction) of things not seen." Dr. Lange makes it the anchor to the soul of man; it holds his trust firm in Christ, while all

his saving powers are applied to his sin-stained soul, "grasping Christ with the heart." Faith, says Luther, is "trusting God in the dark." Faith is the hand to the soul; as the natural hand reaches food to the body, so faith reaches spiritual food to the soul. The apostle declares that "without faith it is impossible to please God." (verse 6), so that it is essential to believe and have faith in order to be saved. The faith which is necessary to salvation, combines assent with reliance, belief with trust. Thus Christ is exhibited in the gospel as having made an atonement for sin; and whosoever believeth in him, and is baptized, shall not perish, but have everlasting life. John 3: 16. Exercising this faith, the sinner is received and treated as if he were just and righteous; and hence the process is called justification by faith. Rom. 3: 24, 25. Our present salvation from sin and its consequent guilt is by grace through faith, Eph. 2: 8; and by faith our spiritual life is maintained, "for therein is the righteousness of God revealed from faith to faith; as is written, the just shall live by faith." Rom 1: 17. That there are degrees of faith is evident from Scripture. We read of "great faith," of being "strong in the faith," and "weak in the faith," &c.; relating to which a reputed writer says, "Faith is to be measured from the revelation which he who believeth hath, and from the opposition which he encountereth. A little faith upon little light, and maintained against a great opposition, is a great faith; though little in itself, yet great with respect to the circumstances of him or her that believeth."—*Poole.*

D. N.

THE petitions offered up by the believer who abides in Christ, and has Christ's words abiding in him, will be in harmony with the will of God. "The spirit maketh intercession for the saints according to the will of God." The spirit-taught breathings of desire, therefore, on the part of the believer are the very breathings of God within him; and surely God on the throne in heaven will not be indifferent to the breathings of God in the human heart. Rather, these breathings are themselves a fulfilment of the promise, and a preliminary step on the part of God toward a richer, fuller, grander fulfilment of it.

It is with sincere affection or friendships—as with ghosts and apparitions—a thing that everybody talks of and scarce any hath seen.—*Roche foucauld.*



## For The Young.

### How Fights Begin.

AMELIA, ANN, AND THE ATLAS.

These two sisters lived in Pennsylvania. Amelia was ten, and Ann seven years old. I was asking them questions from an atlas one day, and they answered promptly and correctly. But I observed that each was desirous of being thought the smarter; and when one answered first, the other did not look pleased. I suspected they sometimes quarreled, so I asked:

'Do sisters ever quarrel?'

'Yes,' said Amelia, 'sometimes.'

'What can two little sisters, who eat sleep and play together, find to quarrel about?' I asked.

Said Amelia, 'Ann got my atlas this very morning, and would not let me have it when I wanted it.'

'What did you do to her then?'

'I snatched it away,' answered Amelia.

'Why did you not let her look at it awhile, and then she would have given it up? It was not very kind and sisterly to snatch it away from her.'

'But I wanted it,' said Amelia; 'it was mine, and she had no business to keep it when I wanted it.'

'But if you had felt a loving and sisterly spirit towards Ann, you would have been glad to let her keep it for a while and look it over, even if you did want it. It would have given you more pleasure to let her look at it than to snatch it from her.'

'But she was cross, and struck me,' answered Amelia, 'when I went to take it from her.'

'She did not strike you till you snatched it away, did she?' I asked.

'No,' said she.

'Then what did you do to her?'

'I struck her back again.'

'Then what did Ann do?'

'She struck me again harder.'

'Then you struck her harder still, did you?'

'Yes,' answered Amelia.

'Now why did you strike her at all?'

'Because,' answered Ann quickly, 'I struck her.'

'Why did you strike her, Ann at first?'

'Because she snatched the atlas from me,' said Ann.

'And why did she snatch it from you?'

'Because,' retorted Amelia 'she would not let me have it when I wanted it.'

'So you two sisters, who never ought to have a hard feeling or unkind word between you, were angry at each other, and struck and fought each other, merely about an atlas. I should think, Amelia, that you would rather have let Ann keep your atlas as long as she lived than to have fought with her about

it, and thus have occasioned one moment's interruption of your sisterly affection.'

Quarrels among brothers and sisters generally begin in some such foolish way and about some trifling thing.—*Sel.*

### Courtesy at Home.

No pleasanter sight is there than a family of young folks quick to perform little acts of attention toward their elders. The placing of the big arm-chair in a warm place for mamma, running for a foot stool for aunty, hunting up papa's spectacles, and scores of little deeds, show unexpressed and loving hearts. But if mamma never returns a smiling "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So if when the mother's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept, can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort of the family. The boys, with inward pride of their father's courteous demeanor, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No rude eyes scan your dress. No angry voices are heard up stairs. No sullen children are sent from the room. No peremptory orders are given to cover the delinquencies of housekeeping or servants. A delightful atmosphere pervades the house—unmistakable, yet undescribable.

### The Best Story.

Now Black-eyes, Blue-eyes and Gray-eyes, listen to me, for I am going to tell you a story. You like stories, I know Well, one night Arthur's mamma went away and left him alone fast asleep in his little bed. "But who was Arthur?" do you say.

Sure enough, I forgot that! Well, Arthur was a little boy who lived with his father and mother in the house where I lived. He had no brothers or sisters to play with, but he was not lonely, for his mother was so kind to him. She would tell him stories every day of lions and tigers and seals and whales, and so he knew a great many things about them, and when he would come to

visit my room he would tell me about them.

When Arthur was only two years old, his mother made a little black woolly dog, with such a funny tail curled over his back, I know you would have laughed to have seen it. Arthur loved it better than any plaything he had, and each night took it to bed with him. Its name was Fido.

One night, as I said, his mother went away after he had gone to sleep. I told her if he awoke I would go to him. Soon I heard his little voice calling, "Mamma!" I went to him, and tried to quiet him, told him some stories and sung to him. By and by he stopped crying, and lay very still with his eyes wide open, and his little hand holding mine. "I was so afraid all alone in the dark!" he said. "But you were not alone," I said; "don't you know who was taking care of you in the dark?" "Oh, yes, Fido was taking care of me," he said. "Fido always takes care of me." How sorry I was then that that mother had not told her little boy the sweetest story of all, how Jesus was near him, and could see him in the dark as well as the light, and keep him safe, so that he need not be afraid.

So I told Arthur about Jesus, and he listened to every word. When I stopped, he drew a long breath, and said, "I like that story. I wonder if Mamma knows that Jesus takes care of me when I am alone. She never told me about Jesus." "But you can tell her about Him." "Oh yes, I'll tell her the first thing when she comes home, and she'll be so glad, 'cause sometimes she is afraid too." And so the brown eyes closed, and very soon Arthur was fast asleep again.—*The Little Sower.*

A worthy faith in immortality is a great thing to have. Even if the faith be baseless, the possession of it is an ennobling treasure that enriches and glorifies the mind. To believe such a thing intelligently, thoughtfully, sincerely, with deliberate and cordial assent, is an attestation of the greatness of the soul. They who can habitually entertain it—not as a tradition, not as a doctrine taught in infancy and in churches, not as a dogma of revelation which must be received without question; not as an anticipation to be fulfilled by some miraculous agency, but as an abiding postulate of reason, that has been subjected to the air and light, and resisted decomposition—are people to be envied. To such a hope, immortality is no more than an adequate answer.

Credulity is, perhaps, a weakness almost inseparable from eminently truthful characters.—*Tuckerman.*

## Miscellaneous.

### Debts of the Cities.

Since 1867, or say eight years, the municipal debt of the country has increased frightfully, and the burden of taxes is getting to be about as heavy as can be borne. The debt of Allegheny City has increased in this time 500 per cent., and the tax levy is nearly four times as much. The debt of Albany has increased 250 per cent., and the taxes the same percentage. The debt of Baltimore has increased 60 per cent., and the taxes nearly 100 per cent. The debt of Boston has increased from \$13,000,000 to \$43,000,000, and the taxes from \$7,000,000 to \$10,500,000.—Chicago has multiplied her debt by three and her taxes two. Cleveland has just quadrupled her obligations and trebled her taxation. The debt of Detroit is double what it was in 1867; the taxation is nearly three times as great. Louisville's debt is double, taxes 12 per cent more. Milwaukee has multiplied her debt by two and two-thirds, and her taxation by two and a half. Newark owes \$5,600,000, against \$2,110,000 in 1867, with taxation doubled. New Orleans has increased her debt from \$14,000,000 to \$22,000,000, and her taxation is just one dollar a hundred, or one per cent. greater. The debt of New York is four times greater, the taxation increased 50 per cent. Philadelphia has doubled its debt, but reduced its taxation just half. The debt of Portland is more than three times as large, the taxation has increased about 10 per cent. Providence has multiplied her debt by seven and her taxation by two. Richmond owes more than twice as much, and taxes are greater by 30 per cent. St. Louis has increased her debt from \$5,500,000 to \$16,500,000, and her taxation 60 per cent. Rochester's debt is more than five times as great, and her taxes two and a half times as great. The debt of Pittsburgh has been multiplied by four and a half, and the taxation by four and a quarter. In the aggregate, and allowing \$50,000,000 for convertible and merchantable assets that belong to separate cities, we find that the net indebtedness of these nineteen cities, which, with deductions made, was not quite \$100,000,000 in 1867, has grown to \$230,000,000 in 1875, a net increase of \$130,000,000, or 230 per cent. The average interest paid by these cities on their loans is in excess of 7 per cent., so that the permanent addition to their annual taxation aggregates \$16,000,000, there is some consolation in knowing New York is not alone in her misery, nor is New Orleans the worst governed city on the planet; but these figures, in the rapidity of their tremendous accumulations, make it certain that there will have to be a short and swift limit set to municipal expenses or else our cities must accept the alternative of bankruptcy, with all its attendant shamefulness and ruin.—*N. Y. World.*

### What England Pays for War.

Twenty years before the Crimean war, the military and naval expenditure of the country was £10,000,000. In 1854, the year before that war, it had risen to £16,000,000. Since the termination of that war it has averaged more than £26,000,000 per annum. Thus we have had a permanent increase of £10,000,000

per annum (not including the interest on debts) ever since the Crimean war.—These sums are so enormous that they cannot even be imagined, except by some process of comparison. To aid this comparison let us mark the following facts: According to the officially published annual statistics, the total amount of coal produced in the United Kingdom has averaged for the last seven years, an annual value of £22,000,000 sterling, or £4,000,000 less than the average cost of the army and navy. Hence, all our coal mines united will not suffice to maintain our army and navy. And all the coal, iron, copper, lead, tin, zinc, silver and other metals produced in the United Kingdom have averaged in value (for seven years past) £37,000,000 per annum, or about £18,000,000 less than the year's expenditure for past and present wars. The total capital accumulated in the Postoffice savings bank was (in 1867) £9,748,929.—The total capital in other savings banks in the United Kingdom in 1867, £36,476,408. Total, £46,226,337. Hence, the annual war expenditure (for past and present operations) far exceeds the total deposits of the industrial and economic classes invested in all the savings banks. The total annual receipts of all the railways in the United Kingdom for passengers and goods are about £38,000,000, or £17,000,000 less than the money demanded on account of war. The average value of wheat, barley, oats, maize, and flour imported into the United Kingdom for seven years past is £30,000,000 per annum, or only £4,000,000 more than the annual expenditure for army and navy alone, irrespective of the national debt. No wonder that many are almost starved! The average value of the cotton imported into the United Kingdom for the seven past years is £29,000,000, exactly the cost of the army and navy alone in 1868. No wonder the manufacturing population have to work hard to get a livelihood! All the paupers in the United Kingdom cost in the year 1870 £7,590,787, or one-third of the expense of the army and navy.—*From the Peace Society's Papers, London.*

### Cost of the Franco-Prussian War.

A writer in the *Revue des Deux Mondes* estimates at ten milliards of francs (about \$2,000,000,000) the total cost to France of the war with Germany. The war indemnity alone was five milliards of francs; the war contributions of Paris, two hundred millions of francs; requisitions in other departments, over three hundred millions. And all this besides the hundreds of thousands of lives destroyed, women and children made widows and orphans, and the horrors of the communism of Paris following this almost motiveless war!

War means immediate taxes laid on with a heavy hand. It means restoration of the tax of five cents on coffee and twenty five cents on tea, and the entire list of internal excises; it means a multiplication of the tax gatherers. War is the downfall of public credit, and ours is already strained. Instead of selling bonds for what they will fetch, we will lay a direct tax of \$300,000,000 a year, to be collected through the regular state machinery. The expenditures of such a war will be made by a few eastern cities; the taxes will be drawn from the whole

country. War will destroy confidence and paralyze industry. They are fools as well as knaves who argue that we should go to war to make good times. Traders who are weak and shabby now would be wiped out by a war.—*Cincinnati Gazette.*

Lord Derby has recently said: "Unhappily there is no international tribunal to which cases of dispute can be referred, and there is no international law to meet such cases. If such a tribunal existed it would be a great benefit to the civilized world." This is the great want of the world. Commerce, arts, religion, are spreading, but one war puts back civilizing influences for a whole generation. He who succeeds in leading the great powers to agree upon peaceful arbitration as a system, will deserve a statue of gold.

### Secular Baptism.

Every man to his taste, has a curious illustration now and then in the manners and customs of those enlightened people that attribute the darkness of humanity to the faith of Christ. It is difficult to discern the workings of the minds that produced this scene described by an advanced thinker in the following words: "Mrs. B., who never looked more beautiful and feminine, took the babe tenderly from its mother, and, holding it in her arms, said it was her duty to admit that child to the Secular ranks. It was not with any desire to mock the ceremony of baptism, but simply because the child must be known by a name, and in giving the name publicly it pledged them to keep the child and to welcome it as a fresh member in their ranks. 'We welcome the child,' she added in a solemn voice, 'because when we die he is to take on the work and bear the banner we are holding this day, and the hope of our movement is with the children.—We name him with the full hope that the name will hereafter be honorable in the movement of freedom and thought.' The whole affair evidently impressed the large assembly which witnessed it."

No one would imagine that these persons wished to "mock the ceremony of baptism," but who can tell why they should feel constrained to ape that ceremony? It is a paragraph full of conundrums. Does it require any ceremony in London to admit a person, old or young, to Secular ranks? Is not a child just as effectively named for the public by the will of its parents as by a public ceremonial? Do Secularists imagine that this public recognition of a child, as born of parents that despise religion, will in some way confirm this child in ways of unbelief and Secularism? Rather, is not the whole affair merely a feminine recognition of certain instincts, and does not this very absurdity of Secularism reveal the repressed longings of the heart for something like that which is freely given to those who will accept the unspeakable gift of the Son of God?—*N. Y. Observer.*

The amount of silver issued for the redemption of fractional currency to date amounts to \$6,238,103; issued for payment on currency obligations, \$3,739,487.

The death of Harriet Martineau, the eminent author, at the age of 74 years, is announced.



## The Primitive Christian.

MEYERSDALE, PA., JULY 18, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AUTHORS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### A FEW THOUGHTS SUBMITTED.

There is an idea that has obtained considerable prevalence with a number of our brethren that any measure, practice, or principle, that the professing Christian world around us observes and holds, is of doubtful propriety, or perhaps altogether wrong, and that our brotherhood, making the profession that it does of a close adherence to the self-denying principles of Christ and the apostles, and of the primitive Christians, should not adopt or observe such measures, practices, or principles. The idea is, that because the popular professing Christian world has departed so far from the Christian life inculcated in the unadulterated gospel of Christ, any institution or measure originating in it, or being popular with it, cannot with safety be adopted or practiced by our fraternity, holding the views of Christian life and practice that we hold.

We may mention as examples of the class of things alluded to, Sabbath-schools and the missionary cause. The Sabbath-school has been introduced into many places by the Brethren and the propriety of making greater efforts than have hitherto been made by us for the work of evangelism, or the spreading of the gospel, is receiving increased attention in our brotherhood. But while a considerable number of our brethren take an interest in these things, others hesitate, and some think it not at all advisable to encourage them. And one of the objections offered is, that by taking a part in such things we do as the corrupt and popular Christian world does, and this we should not do.

Now, while we are not blind to the errors of an apostate church, and while we would not countenance any of its errors, we would appreciate what is right and good, and accept of it, let it be found among whatever class of people it may. We would not be prejudiced against a principle or institution if it has truth or merit to recommend it, though it may have been abused, and though it may be found associated with errors or evils. As persons of pure principles and holy character do not necessarily become contaminated by the society of the wicked, neither do right principles or useful institutions lose their virtue by being connected in communities with principles and institutions that are wrong. We think that every principle and every institution should be impartially examined in the light of gospel truth and its own practical tendency, and be dealt with according to its merits. And if it is worthy of our regard, it should have it, though it may have been rejected by some, and abused by others, and be found associated in systems with things that are wrong. "Prove all things; hold fast that which is good." 1 Thess. v. 21. This is an apostolic precept, just and fair in its principle.

"Seize on the truth where'er 't is found,  
On Christian or on heathen ground."

"The children of this world are in their generation wiser than the children of light." Luke xvi. 8. So affirms our Lord. And the meaning usually given to these words is this: The children of this world are wiser in their generation (that is, in their habits and rules of conducting their secular business, in making everything count, and in turning everything to their advantage, and in pushing their business early and late to gain their point, and to further their worldly projects), than are the children of light, or the children of God, to promote the spiritual interests of men, and the great cause of Christian truth. The language seems to be that of gentle rebuke. In viewing the language of our Lord, then, in this light, may we not and should we not as

Christians profit even by the prudence, the shrewdness, the economy, the industry and perseverance that we observe in the business men of the world, and in seeing how these are made to secure success in their business, apply the same principles to promote successfully the work in every branch of Christian labor? We think we might, by a judicious application of hints we may thus receive from the men of the world, profit by such hints. The sluggard is sent to the ant to learn wisdom. "Go to the ant, thou sluggard; consider her ways and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Prov. vi. 6-8. We should ever be willing to learn wisdom, and humble enough to receive it from any source from which it can be obtained.

The character and design of our remarks we hope will be understood. We do not mean to say that for Sabbath-schools and missionary labors, the propriety or necessity of which many of our brethren do not see, we have no authority but the practice of the Christian world around us. We are not attempting in our present article to show that it is the duty of the brethren to engage in the Sabbath-school and missionary fields of Christian labor. Our object is to show that the reason some of our brethren give for not assisting to promote these and other enterprises which are now being discussed among us, when they say it is doing as the world or as a corrupt Christian world does, is not a fair, weighty, or satisfactory reason, and it should not have the degree of importance given to it that is given to it by some.

There is another consideration we would respectfully submit to those brethren who seem to be conscientious in refusing to adopt any measure that errorists practice, simply because they are practiced by those not sound in the faith, thinking that any body of professing Christians that is not orthodox in everything, can be orthodox in nothing. Nazareth was a place that possessed but little reputation at the advent of our Lord; hence Nathaniel's question to Philip, "Can any good thing come out of Nazareth?" John i. 46. But as little reputation as it possessed, it was the dwelling-place of our Lord—there was something good connected with it. And may there not be some good things in the popular Christianity of the day, however much it has fallen from the primitive standard of holiness, and however much of error in doctrine and unfaithfulness in practice may characterize it? What shall we say of its literature—the books which its authors have produced? It no doubt contains much error. But must we not in candor confess that it also contains

much truth, and acknowledge our obligations to it for the advantages we have obtained from it? Its Commentaries, its Ecclesiastical Histories, its Christian Antiquities, its Dictionaries, and many of its works on practical Christianity, we have upon the shelves of our libraries, and we have consulted them with pleasure and profit. And can we with propriety and consistency do this, as many of our brethren have done, and as many are doing, and then when some measure is proposed, that the popular Christian world has adopted, reject said measure, simply because churches not thoroughly orthodox or evangelical have adopted it? We think we cannot consistently do so.

We then should look at the Sabbath-school or any other institution we may be called upon to look at, in all the light we can obtain upon the subject, and decide upon its merits accordingly. And if it commends itself to our approval, we should give it our sanction though the popular Christian world may likewise have it. As we make use of the literature of the Christian world when that literature can be used to subserve the promotion of the cause of Christian truth, may we not with the same propriety use anything else that will answer the same end, though it may be used, or may even have been introduced by such as are not evangelical in their principles or blameless in their lives? The institutions, agents, and instruments which some have used to promote a defective Christianity, or even to oppose Christianity, let us sanctify, and use to the spread of the "faith which was once delivered to the saints."

**THE DELAY OF THE REPORT.**

It has required our reporter a longer time to prepare his report for the press than we expected, and consequently we could not get it out at as early a day as was desirable. We hope our brethren will exercise due patience. We are doing all we can to hasten the work, and we shall send it out to those who have ordered it, as soon as we possibly can. We hope the brethren will still send in their orders.

**ERRATUM.**

In our leading editorial of the last number, and in the second paragraph, and in the fourth line from the latter end of the paragraph, "treasures" should be put in the place of "whatever." The compositor made the mistake, and the proof-reader overlooked it.

**WANTED.**

An honest, moral, active boy or girl, about fourteen or fifteen years of age, to serve as an apprentice to learn the art of printing. Should be good in orthography,

and have some knowledge of English grammar. One preferred who can board at home. Apply at once.

**Gleanings and Gittings.**

**OUR MEETINGS.**—Bro. S. H. Bashor closed his meetings at this place for the present. He preached his last sermon in the Meyersdale meeting-house on the 6th inst. There was a deep interest manifested, and a number of precious souls showed by their actions that they were tired of the service of sin. Sixteen made application to be received into the church by baptism on the following day. At 3 o'clock p. m., on Friday, we assembled at the river to baptize. During the services two more made application who also were received and baptized. We had a joyful time. How pleasant it is to see sinners flocking home to Jesus! Many of those who have lately come out are yet young—a number of them members of our Sabbath-schools.

We were very sorry that Bro. Bashor's arrangements obliged him to leave, as many more were laboring under conviction and almost persuaded to be Christians. He went to Salisbury, six miles south, where he had meetings till the evening of the 10th. He reports interesting meetings, but no additions.

At our regular meeting on the 9th, we had the pleasure of receiving seven more by baptism. This makes an aggregate of 45 within six weeks. We have several more applicants, and many more are near the kingdom. May they come speedily.

Bro. C. Forney, Falls City, Nebraska, writing on the 28th ult., informs us that Bro. Ephraim Cober of Berlin, Pa., was at that time with them on a visit, and that they had some good meetings. He also reports fair prospects for good crops this year.

A BROTHER and Sister, Ashton, Ill., say: "Enclosed find six dollars, which we will lend to the Lord—the best place to lend money. Take two dollars for the Poor Fund, two dollars for the Danish Mission Fund, and two dollars for the Stein Fund, if needed; if not needed, then use it, too, for the Danish Mission Fund."

UNDER the title of "Too many collections," in *Zion's Herald*, "Anti-Tobacco" says:

"A pastor sends me the following statistics of his circuit: I have 267 members in full connection, and 100 probationers on my charge. Sixty-seven of them use tobacco, and on making inquiry of each one, I find they have spent for that article, in a single year, \$845. The entire membership, with the aid of the outsiders, gave to pay the pastor and presiding elder, conference claimants, missions, church extensions, and freedmen, \$841. One member confessed to spending \$145

for tobacco. His contributions for church extension was 60 cents. Another confessed to an expenditure of \$91 for tobacco. His contributions stood thus: Missions, \$1; conference claimants, \$1. It is to be feared that these are far from being unusual cases. There are many professing Christians whose record will stand, 'more for tobacco—a hundred fold—than for the conversion of the world.'"

Bro. H. D. Davy communicates a brief account of a visit of love to the little flock in the vicinities of Frankfort and Georgetown, in Kentucky. He says: "I met our much-beloved brother, George Fitzgerald, in Frankfort. He conveyed me to his house. We had several meetings there and in Scott county, where several of the brethren and sisters live. Pretty good attendance, generally, at the meetings, and one more added to their number at the close of the meetings. We now have set the 23rd of Sept. next to hold a lovefeast with them at the house of Bro. Wm. Bond, in Scott county, near Great Crossing post-office. Any one wishing to attend and wanting information, will address Bro. Wm. Bond, Great Crossing, Scott Co., Ky. We hope then and there to organize a church. The brethren and sisters there seem to be in good spirits, and zealous in the Master's cause. May the blessing of God be with them in their efforts to do good."

**REPORT OF FUNDS.**

DANISH MISSION FUND.	
E. Horn,	\$ 1 00
S. T. Horn,	25
M. C. Horn,	25
Andrew Umble,	50
John J. Bittner,	25
Jacob Grisso,	50
Leonard Stephen,	2 00
Brother and Sister Waynesboro', Pa.,	1 00
A Sister, New Carlisle, Ohio,	50
A Brother and Sister, Ashton, Ill.,	2 00
L. M. Kob,	75
Total,	9 00
Acknowledged in No. 26,	333 67
<b>Grand Total,</b>	<b>\$342 67</b>

STEIN FUND.	
John J. Bittner,	\$ 25
A Brother and Sister, Ashton Ills.,	2 00
Elihu Moore,	45
Total,	\$ 2 73
Acknowledged in No. 26,	123 50
<b>Grand Total,</b>	<b>\$126 23</b>

**POOR FUND.**

Under this head we acknowledge—that is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.

Jesus said, "Ye have the poor with you always, and whenever ye will ye may do them good."—MARK xiv. 7.

**Contributions.**

Andrew Umble, Sen.,	\$ 50
A Brother and Sister, Ashton, Ill.,	2 00
D. A. Boob,	25
Total,	\$ 2 75
Acknowledged in No. 26,	101 28
<b>Grand Total,</b>	<b>\$104 03</b>



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## Epistolary.

Letter to Bro. Jacob Misher, of Mogadore, Ohio:

DEAR BROTHER:—I suppose you are beginning to think that I am rather dilatory about answering your letter of inquiry. I intended to have answered it before now but did not find time, on account of being away from home.

In the first place I feel myself to blame for not mentioning that it was what you term the River Brethren that I united with in church fellowship. However I hope you will pardon me for my error, for whilst reading the PRIMITIVE CHRISTIAN my faith was so much strengthened in many points of doctrine that my heart was drawn out in love to you as a church, and I really felt that I could call you brethren in Christ. However, if you cannot call me brother because I do not belong to your brotherhood, I must try to have love enough to bear with it.

You mentioned something of one Samuel Baker, of Markham. I would inform you that he is one of our ministers. You also mentioned J. B. Shoemaker and M. Weaver, two of your ministering brethren who visited Canada last winter, but had not the pleasure of seeing them, though I heard of them. They traveled through Waterloo county, some fifty miles south east from here.

You referred to your fraternity having an Annual Council, and that the States were divided into districts. You wished to know if our church was divided into districts. I would answer that our churches in Ontario are divided into three districts, namely: Waterloo, Black Creek, and Markham, with their branches. We belong to the Waterloo district. Our Annual Council was held in Markham this year.

You wished to know if the names of our ministers were sent for insertion in the Almanac. I answer, No. Neither have we any right to do so.

You stated that there was a body of Christians in the States known as River Brethren that originated from the Old Brethren. I need not correct that mistake, as Bro. C. H. Balsbaugh has already done that, for we neither originated from the Old Brethren nor from any other church, according as I have been informed.

You also called the River Brethren a sect. Now I consider that you have no more authority to call us a sect than we have to call the Old Brethren a sect. We call ourselves the Brethren, but in order to make a distinction, we are satisfied for you to call us River Brethren.

You stated that we observed the ordinances differently from the Old Brethren; but for my part I do not see much difference. I am perfectly satisfied that we have that faith which was once delivered to the saints. And by the grace of God I mean to contend for that faith.

You said that in my letters I mentioned eight different brethren who had been at our communion and preached for us, not one of whom is named in the ministerial list in the Almanac. How do you suppose we ought to send in our ministerial list when you stated just above that

you were inclined to believe we were River Brethren?

Our lovefeasts have been as follows: First—Markham, six baptized and added to the church; second—Clarence Center, York State; third—Black Creek, thirty-six baptized and added to the church; fourth—Waterloo, two baptized; and tomorrow will be our love-feast. Some are to be baptized, but do not know exactly how many. I believe the Spirit of God is at work amongst us in this part. Oh, that there may be a glorious revival of religion, that sinners may be awakened out of the sleep of sin, that Christ may give them light! Also, one week from to-morrow, lovefeast at Natasawaga; some to be baptized there.

My wife and I were at Black Creek lovefeast. We left home on the 4th of June. Had some pleasant visits. Arrived at Brother Neils' Holm's on the 5th of June, and held meeting in the evening in the union meeting-house. Spoke through much weakness to an attentive congregation. Arrived at my father-in-law's, 18 miles south of the city of Hamilton, and held meeting in the Baptist chapel. Spoke with freedom to an attentive congregation. Took the train next morning from Caledonia to Port Colborne; arrived amongst the brethren and enjoyed one of the best lovefeasts I ever enjoyed in my life. My heart was made to rejoice to see so many starting for the kingdom.

On Monday morning was brought to Port Colborne; arrived at my father-in-law's; held another meeting in the Baptist chapel to good satisfaction. Thence proceeded homeward, held meeting in Waterloo at Bro. Sol'n. Gingrich's. Met with brethren S. Doner and J. Baker with their wives, from Notown. From thence we proceeded to our home, and found all well, for which we have reason to thank and praise God for his tender mercies. Hoping that the time spent may prove effectual to the salvation of sinners and the encouragement of believers is the desire of my heart.

I must now bring these remarks to a close, hoping, dear brother, they may prove satisfactory to you and the readers of the PRIMITIVE CHRISTIAN.

Your weak brother and well-wisher in Christ Jesus. NELSON KITELEY.

*Fordwich, Haron Co., }  
Ont., June 23, 1876. }*

P. S.—One question I forgot to answer, viz.: "How long have the River Brethren existed in Ontario?" They were in Canada before 1812, as far I can learn.

N. K.

## Touching the Duties of an Editor.

Let us talk a little to our brother who complained about the article of Mr. Whitmire on secrecy. We think it was right to publish it, and would like to have him think so, too. If there were none reading your paper except Brethren, who are firmly settled in their minds on that subject, then, probably, it would not be necessary to give the subject on both sides; but since there are many outside of the church, and some who are inclined to favor such secret orders, are reading your paper, the surest way of reaching such with the truth, most likely, is to let Mr. Whitmire give his reasons in their strongest form, that the error may be seen dressed in its alluring beauties, so that all can see how these secret orders

are introduced into the minds and feelings of the people. If, then, we can show them how the truth of God, the plain, practical Christianity of the gospel, rises above and against all their errors and arguments, we believe it is the surest way to establish the truth in the mind of those who are inclined to believe their errors; and the man who is convinced of the truth after he has seen the error presented in all its force, is in less danger of being entrapped by it. We think it not enough that we should merely denounce the error; but answer their strongest points of defense as they themselves have made them, and it carries conviction to the mind that is founded on solid truth, and is the surest defense the truth can have.

And further, we have had brethren who joined such secret orders, and why? Simply because these alluring and deceptive features were presented to them; they not fully understanding nor seeing how the pretense of charity showed a glowing exterior to cover a secret-working ring for the interest of a favored few. If all our brethren were posted on the deceptive arguments they offer as inducements to get others to join them, they would then know beforehand what they have to meet, and be apprised of the wiles of the enemy when he came. "I would not have you ignorant, brethren." Publish the article, and let them all see the "decoy duck"—the sugar coated pretense of good which covers the bitterness of selfish, worldly interest within.

Mr. Whitmire had baited the snare of the Fowler well with the very things which had caught some of our brethren before, and will be used for that purpose again. If our brother who complained knew that some patent right vender were trying to make \$25 or \$30 off each of his neighbors by selling a spurious patent, would he be to blame if he should get their well-prepared circular and show it to all his neighbors and explain to them how the statements in it would deceive them if they believed them, and prove to them that it was of no benefit except to a few speculators? Would our brother be blamable for showing the circular to his neighbors, if possible, before the patent right men could get to deceive them? Most certainly not. Then our editor is not wrong in giving to all the brethren the very circular which is used by the vendors to entice them to accept the error, as he is confident that the very same kind of thing will be offered to our brethren by some of the many secret organizations which flood the country now. Would you try to save the brethren by having them ignorant of the very means used to lead them into error? Certainly not; but give them "that wisdom which is from above," and show them how to use it to condemn the errors from below.

There may be a feeling that it is getting too much controversy into the paper.—We would not encourage controversy between brethren; but it is different in regard to those whom we all hold to be in error. It is right to oppose error in all the forms in which it may be presented. Every opposition to error is controversy with it, and the men of God are too remiss in some cases. Errors have been winked at by many until they have grown into popularity and power, and stand before the world in alluring beauty which need to be unmasked that their deformity may be seen. We want bold, deter-



mined brethren, ready to meet error in every shape in which it may come. The general who has only one way of meeting the enemy will likely be flanked. "Put on the whole armor of God;" then you may meet the enemy in any way he comes. If you are only going to meet him in one way, the shield may be enough.

I fear some would not make a successful warfare against the enemy. They seem only willing to meet him in a certain way. But the enemy may choose to come in another. How if he sends his force into the camp? Will you retreat and give him the field? Not if the "sword of the Lord and Gideon" may still have help. Jesus met the enemy in the mount; he met the Scribes and Pharisees; and he tells us what they said to tempt and entrap him, and he gives us his reply. Peter and John met the enemy at Jerusalem. The Evangelist tells us what the enemy said, and what they answered. Paul met the enemy and fought all the way from Jerusalem to Rome. The evangelist tells us what the enemy said and what Paul's answers were. The Bible is full of telling us what the enemies of truth have said, and how the holy men have answered them. Then may not Bro. Quinter tell us what an enemy of truth has said, and how the truth will answer and condemn him? God's holy men in the Bible are a living history of warfare against error. That warfare is not ended yet. Truth against error, humility against pride, the commandments of God against the customs of the world, the teaching of the gospel against the secret rites of lodges, necromancy and spiritualism; and we think our editor should bring these and all errors, out of their hiding places, and give the brethren all the schemes they use to lead the people after them.

My dear brother, though I cannot endorse your opposition to publishing the article, yet your opposition has something in it to commend you: it shows that you have no love for the error—not even enough to give it a hearing. You are so firmly set against them. You are out of their reach. They could not lead you into the snare; but there are others not out of danger. Some of them need to be reasoned out of the very deception hid behind the fair face of that article. Some need to be enlightened on that subject more than you do to prepare them for the temptation when it is offered.

R. H. MILLER.

June 25th, 1876.

*My Dear Brother:*

I will give you a short sketch of our trip West, which you may publish in your paper.

On the 18th of May myself, Isaac Long and wife, Jacob Thomas, J. P. Zigler and B. Neff started West. Our first point to stop was Dayton, Ohio. We arrived there on the 18th, at 3 o'clock. Next day we visited Dayton and the Soldiers' Home. Myself, Isaac Long and wife, and B. Neff then went to Bro. George Holler's district and remained there till Monday. Brethren Thomas and Zigler were in Bro. Peter Nead's district over Sunday. We then went to Bro. Nead's church, where we had meeting in the evening. The next day we went to D. Bowman's district, where all met again and parted. J. Thomas and J. Zigler went to Bro. Abraham Detrick's and Bro. S. Mohler's dis-

trict. Myself, Isaac Long, and B. Neff went to Samuel Garver's district. We remained there till the 27th and then took the train and went to Allen county, Bro. D. Brower's district. Labored there one week and were present at a lovefeast with the brethren. Bade adieu to all, and went to DeGraff the place of Annual Meeting. Arrived there the 3rd of June, and was with the brethren till the 9th. Then started for Preble county, (Daniel Miller's district). There I left brethren Long and Thomas and went to brother Jacob Rife's district in Indiana. Was there a few days. Returned to Bro. D. Miller's. Had several meetings there. Then went to Samuel Garver's again, where we all met and had meeting.—Thence to Bro. D. Bowman's for evening meeting.

This closed our labors in the west. We were made to rejoice to meet with our brethren and sisters, and were sorry when we had to part, knowing well we would never meet in this way as we then met. We found them generally well and alive in the cause of the Master. May they still go on in the work of the Lord, and remember each other, and pray for each other, and cultivate love and forbearance toward each other, and hold out faithful until death.

On the 14th of June we left Dayton at 7:35 o'clock for the East. Went by way of Pittsburgh, Harrisburg, Baltimore and Washington. Stopped there one day, then home. Were met at station by our son. Found our family all in tolerable health, but three of them had been sick in our absence. We express our thanks to all for their kindness, and thank God for his care over us while on our journey.

Yours in love,

SAMUEL H. MYERS.

On the first Lord's day in June, we met with our brethren, sisters, and friends at our meeting-house in the Salimony district, Huntington county, Indiana.—Preaching at 11 o'clock to a large congregation. On Wednesday morning (7th) a goodly number of members met at the Springtown school house. After the necessary arrangements were made for our annual visit, exhortation, singing, and prayer, we started out by twos to visit the members of said district, which I call my home. On Saturday we met in church council in our meeting house. We never had a better visit reported, for which we bless the Lord. Soon in the afternoon of the 13th the people commenced coming in from every direction till our house was full. Preaching at 3 o'clock by brethren Daniel Shively and Stephen H. Bashor. After prayer we had an intermission. At half past five o'clock we met for examination; then a short intermission, while the tables were served. The members then gathered around the tables and the institutions of the Lord's house were strictly and harmoniously observed, in the best of order. We surely felt that the Lord was with us, and that it was one of our heavenly places.

The next morning we met again, soon after sunrise, for prayer. After prayer, we had social report. After that was over, a choice was held for two ministers and two deacons. The lot fell upon brethren John Ikenberry and Henry Wike for ministers, and Levi Hoover and Jacob Eckman for deacons. After these brethren were installed in their offices, our

meeting closed by exhortation by Brother Bashor and prayer by the brethren.—Three were received by baptism at this meeting, one man about 70 years old. We truly felt loth to leave such a heavenly place. May the good Lord help our dear brethren and sisters to long remember this meeting. We were soon found on our way to another communion, from which you will hear in our next.

As ever your brother,

SAMUEL MURRAY.

Our communion was held on the 24th of June, at the residence of Bro. Jacob Weaver, north of Buchanan, at which place it has been held for four successive years. Bro. W. is one who is ever ready to manifest his Christian benevolence, whenever occasion presents.

Ministering brethren present were Jas. Miller, of Portage, our Elder; J. Stretch, of Pocagon; R. J. Sheves, Laporte; D. Weaver, L. Vorhees, and your humble servant.

I believe I speak the true sentiment of every brother and sister present when I say that it has indeed a feast in the Lord. J. Stretch served. J. Miller did most of the speaking on the ordinances. Sunday morning Elder J. Miller took his text from Heb. ii. 1—3, and preached one of the most powerful sermons I ever had the pleasure of listening to, and others expressed the same opinion—men of talent, too, which is evidence that he has not been slothful, but has cultivated that best gift spoken of, and also that God has verified his promise in showing him that excellent way of expounding the gospel. There is nothing good or excellent that we receive or attain, only from God. Then true culture will enable us to walk in all the ordinances of the Lord blameless before him.

A. J. INGLEIGHT.

Berrien, Mich., June 6, 1875.

LIMESTONE, Washington Co.,  
Tenn., June 25, 1876.

*Dear Brother Quinter:*

Enclosed please find twenty-five cents; please send me the Report of the Annual Meeting. I think we do well if we can get the Proceedings of our Annual Meeting for the small sum of twenty-five cents and stay at home and save our time and the expense of going to attend those meetings, although some raise the cry: "It is only done for the purpose of making money by our brethren printers." Shame—shame on such! Would you rather pay out \$10 to \$25 to the railroad companies, who care nothing about us, only our money, than give the small sum of 25 cents to our editors for the report of the Meeting, giving us a better satisfaction than when we attend them ourselves? What a pity it is that our preachers are so easily spoiled by giving them a nickel once in a while! What poor beings our preachers and editors are! If our preachers are such persons that they are not to be trusted, I would advise to make no more. We have enough penny-grabbers, and I do not think they are all preachers and editors at that.

Bro. Daniel Arnold gave me the 25cts. for the report for myself and him. It will do us both, as I have no money to spare at present, or I would send you another quarter for one for myself; for I do not think it would spoil you, for you have a



hard bargain to give the report for 25 cents. I would rather give 25 cents for the report than print them. Please send me a copy as soon as you get them ready. Yours in the bonds of Christian love.

A. J. CORRELL.

#### From Martinsville, Mo.

We have prospects for a good crop. But little wheat has been sowed, however; yet what there is looks well, and it is ready to harvest. Rye and oats are very promising. Meadows look well and will turn off much hay. Fruit will be plenty. We have a good country here, and I have often wondered that more Brethren do not seek homes here. I suppose it is too far from the railroad, I am a carpenter by occupation, and this being a thinly settled country, I find but little labor, which makes it hard for me to get along. If I were able to farm I think I could do well here. But this is not the case with me.

Some time since I had withdrawn or discontinued several meetings; but calls came for more. So I had meeting every Lord's day in the month. On the last Sunday in June we had meeting in the White Cloud school-house, and there was meeting at four other different points by other denominations. We were told beforehand that it was thought the meetings would be small on that day, on account of so many in the same neighborhood. But when the day arrived we found our house crowded to overflowing, and we had good order and attention. I do wish for ministerial aid. We need help so much. I am all alone, and have none that can even lead in singing, but the entire burden rests on my poor unworthy shoulders. Pray for me, and come and see us if you can. May God's blessing rest upon us all. W. B. SELL.

The Plumcreek communion has passed into history. The occasion was enjoyable. The laborers from abroad were brethren John Wampler, S. Wilt, and Jos. Wilt. They labored for and with us in the spirit of the gospel, and their labors were appreciated by the membership and others. Four young persons were baptized at this meeting. The good Lord aid them to adorn the noble profession by an upright walk and chaste conversation. This meeting commenced June 30th, at 5 p. m., and closed on July 2nd after second service. The weather most of the time was pleasant, but at times there was more heat than we well enjoyed. The order was good. But yet we may not have derived all that it was our privilege to, on said occasion.

LEWIS KIMMEL.

Elderton, Pa.

#### A Visit.

Elder Jacob Wine and the writer paid a visit to the counties of Hardy and Grant, W. Va., from June 18th to 26th inclusive. We visited the brethren at Lost River, Knobly, Greenland, Luney's Creek, and South Fork, with some intermediate points. We filled eleven appointments for preaching and attended one council meeting. The appointment at Lost River, and two in the vicinity of Morefield, we were unable to fill in consequence of high water from the recent rains.

The meetings were interesting, and gen-

erally well attended, especially by the membership. The Lost River arm has a wide field and but few laborers. Its boundary extends to the vicinity of Morefield where there are about thirty members, not of the wealthy class, however. Bro Wine has agreed to visit them the first Saturday and Sunday in August, and, by request, will preach in Morefield.

Our visit to the Greenland arm was pleasant. From this congregation a number of active, zealous brethren have emigrated westward, while those remaining are earnestly laboring to fill up the vacancy.

We spent two days at Luney's Creek. Here are a number of excellent members. True, they have had their troubles, yet they manifest a commendable perseverance, and we trust that the Sun of Righteousness will here arise ere long with healing in his wings.

DANIEL HAYS.

Moore's Store, Va.

#### The Stein Proposition--Money Report.

Previously reported,	\$175 03
Anthony Miller, Elida, Ohio,	50
Benjamin Bowman, Bluntnville, Indiana,	35
Sandy church, Columbiana Co., O., by Samuel Stoffer, Jr.,	2 10
Isaac Henriks, Virden, Ill.,	50
Brother and Sister Swan, Cerro Gordo, Ill.,	1 00
J. H. Ownby, Decatur, Iowa,	50
Jacob Eberly, Swan Creek, Ohio,	67
J. W. Price, for the Pine Creek church, Ogle county, Ill.,	9 65
Several sisters, Silver Creek church, Ogle county, Ill.,	50
S. M. Mumcutt, Menges' Mills, Penn'a,	12
David Zuck, Farmington, Ill.,	1 00
Aaron Snyder, Cerro Gordo, Ill.,	50
Oak Hill, Fayette Co., W. Va.,	2 70
Total,	\$195 17

The above is a full statement of the moneys received at this office since my last report.

J. H. MOORE.

Urbana, Ill., June 23, 1876.

#### MARRIAGES.

By undersigned, at the residence of the bride's sister, on the 2nd of July, 1876, W. S. GLENN and MARTHA E. EISENBERGER, all of Harrison county, Va. W. B. SELL.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Near South Whitley, Ind., on the 19th of June, 1876, brother GEORGE ROYER, aged 99 years, 10 months, and 8 days. Brother Royer was born in Lancaster county, Pa., in the year 1776. In 1834 he moved to Stark Co., Ohio, where he lived a short time. This was during the war of 1812, in which he served as a substitute. From Stark county he moved to Montgomery county, where he was married to Sarah Swank. Here thirteen children were born to them—nine boys and four girls—all of whom are yet living but one of the boys. About twenty-four years ago, he moved to Huntington county, Ind., where his companion in life was by death called from his side. After this he moved to Whitley county, where he lived with his children until his departure. Bro. Royer attached himself to the Brethren in the

Wolf Creek church, in Montgomery county, Ohio, in the year 1840, or thereabouts, and lived in the faith to the last. The funeral occasion was improved from REV. XIV. 12, 13.

DAVID ROYER.

In the Middle Creek branch, Mahaska Co., Iowa, May 14th, 1876, Sister SARAH V. SCHUCHTER, aged 72 years and 2 months. Her disease was consumption. A meeting was held at her request, and one of the institutions of the primitive church—anchoring with oil in the name of the Lord—was attended to, which manifested her faith in Christ. Six weeks afterward she passed from the shores of time with a resigned will, only wishing to remain for her children's good. Thus passed away an earnest member, which, to the church here, is indeed a loss. Our sympathies run with this bereaved family, and we mourn the loss felt in her office as a deaconess, and as one less to fill the number that compose our small congregation. But we have all learned to say, by the exercise of faith in God, that all is well. The funeral services by Bro. Stephen P. Miller, from 2 Tim. iv. 6, 7.

CHARLES S. HILARY.

#### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

E. K. Jacobs 10; Geo. Holsopple 35; Benj. F. Flory 35; Wm. P. Lents 75; Michael Siler 3 25; O. Shoemaker 1 63; Monfort Morgan 25; Peter C. Lehman 1 25; Geo. C. Bowman 1 40; M. Nead 2 00; Margaret Deardoff 1 00; Lomax Miller 50; Oates Fogle 30; Jacob Mishler 1 20; M. T. Baer 75; Lewis Muniz 50; E. Mishler 1 00; Wendell Henry 1 00; J. A. Stedebaker 50; R. F. Mansur 75; C. U. Root 60; P. P. Brumbaugh 1 95; John H. Crist 25.

#### Indisputable Evidence

St. Elmo, Ill., July 8, 1874.

R. V. PIERCE, M. D., Buffalo, N. Y.: I wish to add my testimony to the wonderful curative properties of your Alt. Ext., or Golden Medical Discovery. I have taken great interest in this medicine since I first used it. I was badly afflicted with dyspepsia, liver deranged, and an almost perfect prostration of the nervous system. So rapid and complete did the Discovery effect a perfect cure that it seemed more like magic and a perfect wonder to myself, and since that time we have never been without a bottle of the Discovery and Purgative Pellets in the house. They are a solid, sound family physician in the house and ready at all times to fly to the relief of sickness—without charge. We have never had a doctor in the house since we first began the use of your Pellets and Discovery. I have recommended the use of these medicines in several severe and complicated cases arising from, as I thought, an impure state of the blood, and in no case have they failed to more than accomplish all they are claimed to do. I will here only mention one as remarkable (though I could give you dozens). Henry Koster, furniture dealer, of this place, who was one of the most pitiful objects ever seen, his face swollen out of shape, scales and eruptions without end, extending to his body, which was completely covered with blotches and scales. Nothing that he took seemed to affect a particle. I finally induced him to try a few bottles of the Golden Medical Discovery, with daily use of the Pellets, assuring him it would surely cure him. He commenced its use some six weeks since, taking two Pellets each night for a week, then one each night, and the Discovery as directed. The result is, to day his skin is perfectly smooth, and the scaly eruptions are gone. He has taken some

seven or eight bottles in all, and considers himself cured. This case had baffled the skill of our best physicians. Messrs. Dunsford & Co., Druggists, of this place, are selling largely of your medicines and the demand steadily increases, and they give perfect satisfaction in every case.

Respectfully, W. H. CHAMPLIN,  
Art. Am. Exp. Co.

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“ “ 6 “	12 50
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“ 4 “	-	15 “
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GENTLEMEN: Your *Patent Eye Cups* are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or in any other branch of science and philosophy have much to contend with from the ignorance and prejudice of a too sceptical public; but truth is mighty and will prevail, and it is only a question of time as regards their general acceptance and endorsement by all. I have in my hands certificates of persons testifying in unequivocal terms to their permanent cure, and prominent physicians of my county recommend your *Eye Cups*. I am, respectfully, J. A. L. DOYER.

WILLIAM BEATLEY, M. D., SALYSA, Ky., writes: "Thanks to you for the precious gift of my eyes, my sight is fully restored by the use of your *Patent Eye Cups*, after being almost entirely blind for twenty-six years."

ALEX. R. WYETH, M. D. ATCHISON, Pa., writes: "After total blindness of my left eye for four years, by the paralysis of the optic nerve, to my utter astonishment your *Patent Eye Cups* restored my eyesight permanently in the course of one month."

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HORACE B. DILLON, M. D. says: "I sold, and effected future sales liberally. The *Patent Eye Cups*, they will make money, and make it fast, too; no small catch penny affair, but a superb, number one, six-story business, promise, as far as I can see, to be life-long."

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ADOLPH BIORNBERG, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our *Patent Eye Cups*: "With gratitude to God, and thankfulness to the inventors, Dr. J. BALL & Co., I hereby recommend the trial of the *Eye Cups* (in full faith) to all and every one that has any impaired eyesight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, at my advanced period of life—90 years of age—I believe they will restore my vision to any individual if they are properly applied."

ADOLPH BIORNBERG, M. D. *Commonwealth of Massachusetts, Essex, rs.*  
June 24th, 78, personally signed Adolph Biornberg, made oath to the following certificate, and by him subscribed and sworn before me.

WM. STEVENS, J. P.  
LAWRENCE CITY, Me., Dec. 15th, 1871.  
We, the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unimpeachable. His character is without reproach. M. BONNEY, Ex-Mayor.  
S. B. W. DAVIS, Ex-Mayor.  
GEORGE S. MERRILL, P. M.  
ROBERT W. WOOD, Notary Public.

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VOL. I.

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No. 30.

Selected by ANNIE M. BEEKLY.

## THE MANSIONS ABOVE.

There are mansions of love in the glorified  
clime,  
Unsuited by hate with its purpose of crime,  
Where friendship immortal grows bright in  
soul,  
And breathes in the anthems of rapture that  
roll.

There are mansions of rest in that region of  
light.  
O'er whose glory there come not the shadow  
of night,  
Where the toil-worn and weary of earth shall  
repose,  
Removed from its conflicts, released from its  
woes.

There are mansions of peace in that beauti-  
ful world,  
Where the banners of combat are never un-  
furled;  
The turmoils of earth, the commotions of  
time,  
Disturb not the peace of those mansions sub-  
lime.

There are mansions of joy in the Spirit's  
bright home,  
Through whose portal no vision of sadness  
may come;  
Where the gaze is unshadowed by tears that  
have birth  
In the grief-stricken heart 'mid the sorrows  
of earth.

There are mansions of wisdom within that  
fair land,  
That decay not, like temples of time's fading  
strand;  
They tower 'mid the light of that beautiful  
clime,  
With glory undying and lessons sublime.

There are mansions of life in that realm of  
delight  
Unsung by the angel of death in his flight;  
Oh, seek for those mansions celestial above,  
Whose years are eternal, whose banner is  
love.

For the PRIMITIVE CHRISTIAN.

## "Duty of the Church."

BY LEVI ANDES.

We believe that the church has a duty to perform, and that duty is one of unspeakable importance. It involves the saving of immortal souls. To accomplish this it requires a will, and not a *will* only, but also *means*; and the church is able to furnish both these essentials. Our church claims to be the *true one*—the one that is built upon the gospel grounds, and which has Jesus Christ for its "chief corner stone." This being the case, we are sorely amazed, betimes, to see that the church is so slow and stupid to perform her duty in this respect.

Thousands of human creatures are groveling and yawning in darkness for the want of a better knowl-

edge of the truth, as so many skeletons of human forms, for man without the life of Christ in him is as a skeleton without flesh and life—he is neither comely nor attractive, and yet the church is partly at rest in her soft bed of ease, notwithstanding thousands of skeletons stare her in the face, not regarding the Savior's command, "Go ye, therefore, and teach all nations."

\* \* \* teaching them to observe all things whatsoever I have commanded you." *Matth. 28: 19, 20.* The Savior does not say, "Teach all nations when they come to you into your houses, or when they invite you to come into theirs," but he says, "Go ye into all the world." And what then? Why, "preach the gospel." To whom? "To every creature." What then? The Savior's promise is, "He that believeth and is baptized shall be saved." This is enough to excite us to full obedience, if we are begotten of God. We claim that, if we are born of God, and see the solemn doom awaiting the ungodly, and also the good things which are prepared for those who obey the gospel, we cannot but try to persuade the wicked to forsake his evil ways and to turn in with the overtures of mercy and life.

Not a few of those who claim heirship with Christ say that those who will be saved can find the gospel way, if they are only upright; and that we need not run the world over to convert the people. To such we must say, It may be that a precious few may be able to find the way of salvation without a preacher, but will this meet the Lord's design and clear your skirts from the wrath of God and the everlasting punishment to the disobedient?

We will also ask why do you send your children to a school teacher to have them instructed in language, writing, arithmetic, geography, and the sciences, when you have supplied them with all the required books already? Might they not just as well learn all these branches of study at home, when they have all the books that are necessary there to? Would not the child, that is under the care of an instructor, be much more rapidly advanced in the knowledge of these branches, than the child with the same books without the instructor? Do you see

your inconsistency? or do you think you understand the scriptures better than the apostle Paul? Hear him. He says, "Faith cometh by hearing, and hearing by the word of God." *Rom. 10: 17.* Again he says, (verses 14, 15), "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

Herein lies the whole mystery: man must have a personal instructor and the instructor must have a knowledge of the things he is to teach; and he must be commissioned or employed for the work he is intended to do. Right here we come to the weak point. Most of us believe that there is a world full of people, either to be saved, or lost; but how to go about saving them is the question which many pretend to be unable to solve. To this we will say, let us have a will and then we may also get a way; and then with the will and the way, we may be able to save some at least. Let the church in general be united. Let us have a Home Mission, a General Mission, and a Foreign Mission. Let us employ good sound men in the faith, who are willing to work for the Master, and assign them to preach the gospel, not only in places where they are invited to come, but let them if need be, introduce themselves, and if they are not received, let them go into another city or place. Let us not send one alone, but "two and two." Let us also give them the means which they need temporarily, that they do not become chargeable to strangers. Let every brother and every sister lay by him in store for this work as the Lord has prospered them, and we assure you all, that we will have all the means that are necessary in a very short time. All that is wanting is a willingness, a fair understanding, and a system to carry out the project.

We often feel sad, and are perplexed to know why it is that we cannot support one missionary with a decent living, when other churches give their thousands to the wants of their church. Is it not a shame for us? Yes, we ask, is it not? It makes our soul yearn within us, and our hearts to quiver, when we



meditate the present and the future. What an awful responsibility is resting upon the church; and what an awful judgment is awaiting us, if we do not try to meet the requirements made upon us by God!

O brethren and sisters, one and all, for the sake of poor, benighted mankind, for the sake of the holiness of the church, and for the sake of your own souls, do not be so close fisted; do not press your money so closely to your heart; for, in reality, it is not your own. It is the Lord's; and what a vain thought for you to try to withhold that from the Lord which is his, simply for the sake of gratifying your own carnal desires. Remember, "The earth is the Lord's, and the fullness thereof." We cannot help but say again, For the Lord's sake, and for the sake of the holy-religion which we pretend to hold forth, do let us all try to live a little more consistent with the gospel. Do, please, throw away the quid and the cigar; drive in less stylish carriages; dress in less costly raiment; decorate your houses with less stylish furniture. Leave those fancy instruments of music to the world, and if you must have them, do with plainer ones; and leave those other useless things away that are not for the Christian, and we will assure you that you will soon have a few dollars to spare for the furtherance of the gospel, and have some left yet for the poor. Let those who can, give the dollars, and let those who can only give cents, do so; and those that cannot do that, let them give their prayers and pleadings to the Lord to bless our undertaking. Let us all unite in the good work; let us cheer up our many poor ministers, who must toil day and night, and also our missionaries. Let our theme be "onward and upward" till safe at home.

Lincoln, Pa.

FOR THE PRIMITIVE CHRISTIAN.

Is It So?

BY C. G. LINT.

It is so that the Baptists do really believe that all a person seeking salvation needs do is to have himself put under the water? Yes, this is so, if it be true what our sprinklers, pourites, and Holy Ghost baptizers say; and if they be holy men of God, truly converted to God, and cannot speak the untruth, it must of necessity be so. We are aware that holy men of God ever spake as the Holy Spirit gave them utterance, and so must they yet, when they speak of holy things. Who then can say aught against the de-

laration as above made? I will tell you who; the humble, despised and ignorant Baptist will take it upon himself to say that this is a flagrant misrepresentation on the part of those parties. While we do not believe as above stated, we, however, do believe that unless a person does repent believe and be immersed, he cannot be saved, let this tickle you as much as it pleases Mark 16: 16

Allow me as a Baptist to give you something new to look at, and then tell me if your cheeks burned not for shame. If we had the faith in water baptism which you yourselves have, we would perhaps act just as you do. You have so much confidence in water baptism that you allow none of your children to breathe the pure air very long until they must be baptized, and that, too, in order to their salvation. You look upon us as committing a great wrong in permitting our children to grow up to man and womanhood without baptizing them in infancy, signifying that by our neglect we jeopardize their souls. Now, then, if we had as much confidence in water baptism as you have, we, too, would, without law or command from God, take our infants and dip them so as to secure their salvation. But I am ready to admit that it requires more confidence than a Baptist can carry with him to believe such a jumble. What God had written for our salvation, we try to do; and what he has not given to us, we take no hold on it; and as God has given us to practice believer's baptism, and believer's baptism alone, all your seemingly good arguments based upon reason independent of Bible law, terrify us not. You should remember that as we are for much water, so likewise are we for much Bible, and unless you come with Bible it is to us as idle tales.

Here is another truth that we Baptists hold,—and hold it by the authority of the Bible,—that there were none ever led into baptism only those that made confession of faith. An unbeliever was never immersed in the apostles' time; and, as Paul has it, if they had baptized one that had not faith, they would have committed sin,—that is, one or the other, I mean either the subject or the administrator; "for whatsoever is not of faith is sin." Romans 14: 23.

When the above arguments are not sufficient to keep us out of the water, they will begin with arguments (if we may call them such) like these; "Oh, these mud-pudlers, water-dippers, frogs," &c. That is very pretty language for a child to cast into its parent's face. The Lord Jesus Christ must have been

all of the above, for he just did what we Baptists are doing. The faithful Philip and the Eunuch did the same with all the apostles. Come, children, don't talk quite so ugly about our great and good men. You are not slandering us of the present day; no, but you are slandering faithful Christians from the time that Christ went into the Jordan to be baptized unto the present.

When such stuff as the above will keep us out of the water, they will begin with the pretty stroking and say, "It is certainly much more handy and decent to do it in the house; for when we go to the water there is always more or less talking and laughing going on." As for the handiness of the thing had you not better not baptize at all? This certainly would save you the trouble of running after a pitcher of water, &c; and besides that, you have about as much Scripture for one as for the other; and as for the noise on the banks of the stream, that is always made by the frogs that never get into the water. Do not forget that we go into the water to baptize because the law and example of Christ bring us there. We do want you to remember that our faith is, that unless a man believes repents and is immersed, he has in the law of Christ no promise of salvation.

Meyersdale, Pa.

FOR THE PRIMITIVE CHRISTIAN.

Divisions.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10.

The apostle would here have us to understand that there should be no divisions among the followers of Jesus; and, that we should all speak the same thing. But sad to think, in this day and age of the world, the spirit that mostly reigns in the hearts of men, leads them to disputings and divisions. Surely, such a spirit does not come from Jesus but from the adversary of souls. Paul says: "Now if any man have not the spirit of Christ he is none of his." The spirit of Christ will teach his followers that wisdom that is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." But the spirit of division will cause disputings, sharp contentions, and often strife, which end only in a separation. We have, during the last year, seen so much of this contention and strife among the professed followers of Jesus, that we were

made to feel sad, and sometimes grieved to the very heart. O that we had more love throughout the church. My prayer is, that we might become more and more the salt of the earth, and let our light shine as doth a candle, or as a city set on a hill, that cannot be hid. If we were only willing to obey the commands of Jesus, and keep in the valley of humility, like Mary of old at the feet of Jesus, we would have no cause for divisions. But we have cause to lament over God's spiritual house, as did the prophet Isaiah over God's natural house—"Oh, that thou hadst hearkened to my commandments." If we would hearken more to the commands of the Scriptures, we think that there would be less contention, strife, and division manifested in some of the articles published in our periodicals. Brethren, let us avoid divisions, and be of one mind, live in peace, and the God of love and peace shall be with us.

S. C. H.

*Tippecanoe City, Ohio.*

For the PRIMITIVE CHRISTIAN.

### The Trials and Triumphs of Faith.

I shall briefly notice some of the many examples of faith given in the 11 chapter of Hebrews.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." "Noah was a just man, and perfect (upright) in his generation; and Noah walked with God." Gen. 6 9. His trust was in God—a trust that was not disappointed; for the same waves of desolation that brought destruction to the wicked, only float him nearer to his gracious friend; and though his lot was cast upon evil times, he found a sweet calm, a holy pavilion, under the shadow of the eternal throne. What though the whole world was against him, when he had this testimony from the lips of Jehovah—"these have I seen righteous before me in this generation?"

"Moved with fear." It is taken for granted that a reverential fear of God is here meant. Some people think that if a man has any fear, or fears, it is a sure proof that he has no faith. But this is a mistake: as "fear God and keep his commandments, is the whole duty of man." Eccl. 12: 13. "The fear of the Lord is the beginning of wisdom." Ps. 111: 10. "The Lord taketh pleasure in those that fear him." Thus we are taught that there can be no virtue where this is wanting as the motive of action; hence faith hope, fear, joy, &c., are often synonymous terms, expressing the same thing, and are united in the saints.

The faith of Noah led him to an impartial obedience. He did according to all that the Lord commanded him. Gen. 6: 22. He did not pick and choose among the commands and precepts of the Lord, obey some and reject others, according as they suited his notions, his prejudices, or his interests. This is always a fruit of true faith. It asks, "Lord what wouldst thou have me to do?" and as soon as it knows the Master's will, it is prepared to do it. This is what the faith of Noah led to, and what true faith always leads to.

Faith is the means of our spiritual livelihood and subsistence. All the other graces, like birds in a nest, depend upon what faith brings in to them. It is said of Noah that by his faith and consistent action "he condemned the world." This he did, not only as "a preacher of righteousness," but as a holy, consistent servant of the true God. A great trial to his faith must have been the length of time that elapsed from his receiving the warning till the penalty was inflicted. In great forbearance God waited for 120 years; waited so long that men turned his very patience into an occasion of scorn. The faith of the believer thus confides in God, however dark the surroundings. He says, "Though he slay me, yet will I trust in him."

Faith in the soul is compared to a ship's compass. The ship might be tossed ever so much, the compass still keeps its place, and with trembling eagerness the needle always points to the pole. So is faith in a believing soul. Cares like a wild deluge might come, and his frail vessel be driven by fierce winds: but faith steadily turns to God, who can rebuke the tempest and make a great calm. "Thou wilt keep him in perfect peace whose mind is stayed upon thee." Isa. 26: 3. Oh, how miserable are they who have no trust in God, no principle of holy confidence to comfort them amid the trials of life! Meantime, how safe and secure was Noah under the protection of the Almighty.

"And the Lord shut him in." After the Lord shut the door of the ark, his foes were all left behind him and all was peace within. A divine hand was now upon the helm; an allwise Pilot had now charge of the vessel freighted with the "world's hope." So we have a good Pilot who will guide us in the right way to the harbor of rest. It may seem to us, at times, as if we were being driven upon the rocks of destruction; but that is because of our ignorance and unbelief. When the lights of our households go out one after another, and sadness and desolation gather around our hearthstones; when health fails, and business and friends fail, and all around us seems hopeless; it may, for the moment, seem as if the pilot had deserted us; but it is not so.

Above the hoarse roar of the storm comes the cheery voice, "It is I be not afraid." O believe! faint not, fear not; for the harbor may be just in sight, and will soon cast your anchor within the veil amid peace and eternal rest. So through, "the trials and triumphs of faith," we may eventually be enabled to come off "more than conquerors through him that loved us."

D. N.

### Reading the Bible.

M. De Renty, a French nobleman, used to read daily three chapters of the Bible, with his head uncovered and on his bended knees. Lady Frances Hobart read the Psalms over twelve times a year, the New Testament thrice, and other parts of the Old Testament once. Susanna, countess of Suffolk, for the last seven years of her life, read the whole Bible over twice annually. Jeremiah Whittaker usually read all the epistles in the Greek Testament twice every fortnight. Joshua Barnes is said to have read a small pocket Bible, which he carried about him, a hundred and twenty times over. Mr. Robert Cotton read the whole Bible through twelve times a year. Rev. Mr. Romaine studied nothing but the Bible the last thirty or forty years of his life. A prisoner, being confined in a dark dungeon, had no light except for a few moments when his food was brought to him. He used to take his Bible and read a chapter, saying, he could find his mouth in the dark, when he could not read. Henry Willis, farmer, aged eighty-one, devoted every half-hour that could be spared from his labor during the course of so long a life, to the devout and serious perusal of the holy Scriptures. He has read, with the most minute attention, all the books of the Old and New Testaments eight times over, and had proceeded as far as the book of Job in his ninth reading, when his meditations were terminated by death.

—Selected.

It is a solemn thing to pray, to draw nigh to him who "searcheth the heart," to enter the presence chamber of the Almighty, to stand on the gleaming pavement of heaven, the abode of purity and holiness and love, to have audience with that God before whom angels veil their faces, and at whose footstool they prostrate themselves in holy adoration. O my soul! seek to realize when thou prayest that thou art on holy ground.

The bounds of a man's knowledge are easily concealed if he has but prudence.—*Goldsmith.*



## THE TWO ANGELS.

BY JOHN G. WHITTIER.

God called the nearest angels who dwelt with him above;  
 The tenderest one was Pity, the dearest one was Love.  
 "Arise," he said, "my angels! a wail of woe and sin  
 Steals through the gates of heaven, and saddens all within.  
 "My harps take up the mournful strain that from a lost world swells,  
 The smoke of torment clouds the light, and blights the asphodels.  
 "Fly downward to that under world, and on its souls of pain  
 Let Love drop smiles of sunshine, and Pity tears like rain!"  
 Two faces bowed before the throne, veiled in their golden hair;  
 Four white wings lessened swiftly down the dark abyss of air.  
 The way was strange, the flight was long; at last the angels came  
 Where swung a lost and nether world, red-raptured a rayless flame.  
 There Pity, s'uddering, wept; but Love, with faith too strong for fear,  
 Took heart from God's almightiness and smiled a smile of cheer.  
 And lo! that tear of Pity quenched the flame whereon it fell,  
 And, with the sunshine of that smile, hope entered into hell!  
 Two unveiled faces full of joy looked upward to the throne,  
 Four white wings' folded at the feet of him who sat thereon!  
 And deeper than the sound of seas, more soft than falling flake,  
 Amidst the hush of wing and song the Voice Eternal spake:  
 "Welcome, my angels! ye have brought a hollier joy to heaven;  
 Henceforth its sweetest song shall be the song of sins forgiven!"

—Selected.

FOR THE PRIMITIVE CHRISTIAN.

## On the Tapis.

BY C. H. BALSBAUGH.

We now proceed to the consideration of the third query by my anti-baptism, anti-baptism friend. "How long did the disciple remain disciples?" AS LONG AS THEY LIVED NAY, LONGER; FOR THEY ARE DISCIPLES STILL. The word disciple means a learner. So long as God has any thing for us to learn, we are disciples. So long as we are going to school to Jesus, we are disciples. So long as we do not know everything, we are disciples. In this world we can learn very little, for the time is short and we are dull. Sin has darkened our understanding, weakened our memory,

and impaired our judgment. But with all these disadvantages, we are still disciples. If we cannot learn fast and know much, we may yet advance a little. If we cannot dive into the mysteries of God like Peter and John and Paul, we are glad to matter and stammer about "first principles." The abecedarian is a disciple no less than the third-heaven-rapt Apostle. 2 Cor 12: 2, 4. He that fills his pitcher out of the rill, drinks Divine Wisdom no less than he who takes his draught out of the Ocean. Christ's heart beats in his hem, and they who learn to pronounce the outer will experience the power of the inner. Matth. 9: 20, and 14: 36.

The fatal difficulty often is that we think we know better than the Teacher. When Jesus pronounces his words of wisdom to us, we spell something else. When He enjoins baptism, some mumble sprinkling or pouring. When He says feet-washing, many follow Peter's naughty example and say, "Thou shalt never wash my feet." When the Master corrects with the emphatic assertion, "if I wash thee not, thou hast no part with me," they continue to wrangle with the Lord of Glory, and go unwashed. When He pronounces beard, some spell shave. When He gives the Holy Kiss to the class, some titter, others mock, and the majority turn away their faces in contempt, as though the Teacher were nothing but a Nazarene Carpenter, and a loggerhead at that. And so the dear, blessed, all-wise Son of God is snubbed. But on the great Day of Commencement, when these dandy disciples are to pass examination before an assembled universe, they will be dealt with *Lex Talionis*. He had His own schooling term, and learned His lesson well. "Though he were a Son, yet learned He obedience by the things which He suffered." Heb 5: 8. He was Himself a disciple for a while, that He might in all points be tempted like as we are, yet without sin, and be touched with a feeling of our infirmities." Heb. 4: 15. If we do not pattern after Him and learn obedience, are we disciples notwithstanding? No, verily, but rebellious, incorrigible scilpleasers, "to whom is reserved the blackness of darkness forever." Jude 13. If we reject baptism, feet-washing, the holy kiss, the Lord's supper, and do not "keep ourselves unspotted from the world," nor exemplify Matth. 5: 44, we are not the children of light, no disciples of Jesus, but "a seed of evil doers," "a generation of vipers." The integrity and glory of God are involved in His iota, no less than in His Alpha and Omega.

The eternity of discipleship is a matter of course. Earth is only the preparatory department of the saint's theological seminary. There is more to learn in Heaven than here. The elect angels have seen the wonders and glories of Jehovah for thousands of years, and when we get into their company what marvelousthings will they tell us! They can recount the daring campaign of the Red Dragon and his compeers, and rehearse the dreadful Waterloo that banished the disaffected hierarchs to the fiery Helena of perdition. They can unroll to us the records of the august eras of creation, and acquaint us with the times when God "made the worlds." A blessed and instructive fellowship it will be. And Jesus Himself will be our Propbet, Priest, and King, and lead us by the still waters, and make us repose in green pastures. Ps. 23: 2. Every meal from those meadows, and every drink from those fountains, will make us wiser. There we will "eat the flesh and drink the blood of the Son of man" forever; and to subsist on Jesus is to eat and drink "the wisdom of God." Christ gave Peter a hint of perpetual discipleship in John 13: 7. The beloved disciple revealed it with the clearness of a sunbeam in 1 John 3: 2. The Beatific Vision is an ever-unfolding apocalypse of the hidden wonders of the Godhead. Jesus is the face or expression of the Everlasting Father, the Lord of Angels, the Elder Brother of the saints, the Treasurer of the Eternal Kingdom, and it is the bliss and honor of our immortality that we are to be His disciples forever. The Godman carries at His Golden Girdle the keys of the Divine Arcana, and will unlock the mysteries of the Holy Three so long as sanctified mind can expand, and the Uncreated is exhaustless.

Your closing question is, "Was there a kingdom of God on earth, in the Christian sense, before the Day of Pentecost?" There never was a kingdom of God in any other sense. In sense, everything that God ever done on earth was *Christian*. By Him God "made the worlds." Heb 1: 2. *Without Him was NOT ANYTHING made that was made*" John 1: 3. God spake to Adam, and to Noah, and to Abraham, and all the Prophets: and Christ is the *Word*. Jesus walked in the Garden of Eden no less than in the Garden of Gethsemane. Abraham saw His day and was glad. John 8: 56. Isaiah "beheld His glory" and was thrilled with ecstasy. John 12: 41. He was the *Word* unto Moses in the church in the wilderness. Acts 7: 38. We must again recur to the fact that *Christ*

is the Alpha and Omega. No two letters are alike, but all are bracketed between these two. Dispensations vary, but Christ is the First and Last and Life of them all. Yet the present is in a peculiar sense the *Christian* dispensation. Your question does not rest on honorable reasons. It is intended to invalidate the symbolic character of Christ's life, by giving Him a pre-gospel ministry. Suppose we restrict the establishment to the Pentecost, what then? Will that exclude baptism, feetwashing, and the Lord's Supper, and Holy Kiss from the Gospel Economy? Then is Christ Himself excluded. To date the beginning of the present dispensation at Pentecost, is to turn Christ out of His own kingdom. John's mission was not to preach a prospective Redeemer; but "Behold the Lamb of God." "There standeth one among you, whom ye know not." John 1: 26. This is the faith of Mark 1: 1. The rapture of His message was that *even now*, in a carpenter shop in Nazareth, shoving the plane and saw, and swinging the axe and mallet, "dwelleth all the fullness of the Godhead bodily." There was the kingdom in all its fullness and power. "The government is on His shoulders, the kingdom His property, and its establishment His work Is 9: 6, 7. He is King of saints. Rev. 15: 3. King of Glory. Ps 24: 7—10. King of Judgment. Matth. 25: 34—46. King of kings. 17: 14. The Pentecost was the inauguration of a *new Agent* to dispense the grace procured by the life and death and resurrection of the King. *Potentially* the kingdom was established before the advent of the Spirit. *Operatively* it is in process of establishment ever since. The prayer is still pertinent "Thy kingdom come," for Christ will "come the *second* time without sin unto salvation." A babe a day old is as perfect a human being as when it has reached the full maturity of all its powers. Once generated, and all the coming years will bring only development of its organic properties. So with the kingdom of God. When Christ was born, it was born, and yet is ever coming, and to come. The Holy Ghost had no new revelation to make, but to give newness and efficiency to that already made. Christ said of the Spirit, "He shall testify of Me." "He shall take of Mine, and show it unto you." As regards the objective scheme of redemption, the work of the Spirit is complementary. Subjectively it is both fundamental and complementary. But all His authority is from Christ, and the Pentecost is only a fuller application and wider distribution

of the Christly power. John 16: 13. By His ministry Christ provided a complete outfit for His successor, so that the Holy Ghost has nothing to do but superintend the kingdom already established. Christ planted the mustard-seed, and the Spirit wafted it to the ends of the earth. The handful of leaven in three measures of meal is Christ, and it is the work of the Spirit to diffuse it till all the meal in this great world barrel is leavened. We live in a Pentecostal age, which means an all diffusive Christ. If the Second Person organized no kingdom, the Third has no mission on earth. His office and armament are wholly dependent on the "All-power" of death's Abolisher and Hell's Conqueror. To refer the establishment to the Spirit, strips Christ of the character and position of regnancy, degrades the atonement, and gives His whole ministry an aspect of obsolescence.

Christ expressly announced Himself as a King, and His mission as that of exercising royal prerogatives. John 12: 15. Heb. 1: 8. "He spake as one having authority." "My kingdom is not of this world." Not of the world, but *in* it, and by Me. Pilate asked, "art thou a king then?" To which He replied with an equivalent to *I am*. John 18: 37. *A King AND NO KINGDOM!* Has any one brass enough in his composition to contend for such an anomaly? He further adds this emphatic testimony: "to this end was I born, and for this purpose came I into the world, that I should witness unto the truth. The Holy Ghost is the "Spirit of truth," and "testifies of Him." He is King of Truth, and His kingdom the sway of Truth. If He did not *establish* the truth, His incarnation was a failure, the Holy Ghost has no instrument to work with, and sanctification is impossible. John 17: 17. What wretched work people make when "they wrench the Scriptures" for sectarian ends. The Devil is a liar, and Christ came "to destroy the works of the Devil." Falsehood is the citadel and bulwark and equipment of the kingdom of darkness. Christ says, "I am the Truth." This is all the kingdom He has. The Spirit had no super-veritable ministry. Christ came to say GOD; and the Holy Ghost followed to say AMEN. Christ is King of Zion whether astride of an ass, or seated "on the right hand of the Majesty on high." Matth. 21: 5. Heb. 1: 3. He was here and became "the corner-stone, the sure foundation." Is. 28: 16. At His second coming He will be the "top-stone." Zech. 4: 7. All the material of this temple are from the

quarry of Eternal Truth. Such a *Fane* means Kingship, and Government, and fealty. It is the centre and embodiment of Law. All the powers and edicts and honors and beatitudes of God are in it. It includes baptism, the Lord's supper, the holy kiss, feetwashing, the beard, self-denial, holiness, peace, righteousness, and joy in the Holy Ghost. As is the King and the Kingdom, so is the supervisory Paraclete. John 14: 6. Rom 14: 17. John 16: 13. Christ came to establish *peace*. Luke 2: 14. John 14: 27. To establish *righteousness*. Matth. 3: 15 and 5: 6. He is the *Fountain of Divine Joy*. Luke 1: 44. Matth. 5: 11, 12. John 15: 11. These three elements constitute the kingdom of God. Rom. 14: 17. If these are not blank falsehoods, then the case is clearly made out; that the personal ministry of Jesus Christ was the establishment of the kingdom of God on the earth; and to gain say so plain a truth is to "fight against God." His sovereignty is Divine and Universal. Col. 1: 16. His name is above every name. Phil. 2: 9. His official dignity and execution above every other. Eph 1: 20—23. The Creator of all that is made. The Reservoir and Dispenser of the Spirit; the "brightness of the Divine glory, and the express image of His Person;" the "Judge of the quick and dead." "IN ALL THINGS HE HATH THE PRE-EMINENCE" Col. 1: 18.

*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.  
True Love.

BY B. B. BOLLINGER.

"Love not the world, neither the things that are in the world."—1 John 2: 15.

The true lover has but one spouse. He is no polygamist. He longs only for the presence of "the chiefest among ten thousand and the one altogether lovely." His heart burns while he speaks to us by the way. He abhors the strange women, and flies from her as he would from the most venomous reptile, and clings to him that "sticketh closer than a brother." There are many allurements in the world that call for our love, but we must not even look back lest we become pillars of salt. The mighty dollar is a dangerous foe, if not closely watched; for "the love of money is the root of all evil." I believe that if there was no dollar in the world there would not be half so many preachers, for some are greedy of filthy lucre, while others serve their master mammon. Fashion is the great tyrant which drags his victim from one folly to another until he has robbed him of all that is noble in the world. How many of us are not in some measure in



love with this cruel tiger? Let us look about us whether we have not some things about us, because it is the fashion, that are utterly useless—other ornaments than “the ornament of a meek and quiet spirit, which is in the sight of God of great price.” I venture to assert here, without fear of successful contradiction, that if our beloved brethren and sisters in the Lord would at once suspend all ornamental work, and lend the time and money to the Lord, more could be done for the conversion of sinners and the upbuilding of the church in one year than has been done in the last ten. We would not need half as many council meetings, and our brotherhood would put on its strength and declare to the world their faith by their works with such power and effect that many would tremble, and like Felix of old say, “Almost thou persuadest me to be a Christian.” But through “the lust of the eye” many hardworking brethren and sisters spend their surplus earnings for that which is not bread, bringing reproach upon Christ and grief and sorrow into the hearts of many faithful ones, and poverty into their own homes.

For the PRIMITIVE CHRISTIAN.

#### How a Pedobaptist Minister Baptized by Trine Immersion.

BY JOSEPHUS CEREVISIA.

If the following actually occurred within the limits of Christendom, if it should ever come under the notice of the active parties, they will recognize it as being true; if it did not occur, no person will imagine himself as being misrepresented or abused. It will assist the careful reader in understanding how the weak may confound the mighty, and how things that are hid from the wise and prudent may be revealed unto babes. P. M. represents a Pedo-Baptist minister who was of the belief that John the Baptist and the first disciples of Christ baptized by immersion, but who entertained the opinion that sprinkling or pouring would now answer as well as immersion. B. represents a brother who has but a limited education, and who knows but little of the history of primitive Christianity, except what he finds in the Bible.

P. M. “Good evening, brother B. I am always happy to see you; but I am especially glad that I have met you this evening, as I am a little perplexed and I hope you will be able to give me some relief.”

B. “Well, my friend, if I can do anything for you, I will gladly do it. But what is it that gives you trouble?”

P. M. “Why, sir, as you are aware, six months ago I held a pro-

tracted meeting in this village, and during that effort several persons professed religion, as you, no doubt, know.”

B. “Yes, I understood so; but why should that trouble you?”

P. M. “It does not; but to-morrow is the day appointed for the converts to be baptized and received into full fellowship; and”—— here the speaker paused, as though for once in his life his immense vocabulary of words was unable to serve him.

B. “Well, my friend, why do you stop? I am sure I cannot see why that should perplex you, unless something has come into your way so that you cannot attend to it.”

P. M. “Not exactly so; but this morning, when on my way to this place, I met one of the probationers, a very intelligent young sister, and we had a lengthy conversation concerning the ceremonies of to-morrow. The conversation was of such a nature as to give me some annoyance; but after we separated, and I had time to think a little, my mind became settled, and I thought I saw my way clear. However, soon after stopping in the family of Brother S., I picked up from the parlor table a pamphlet entitled ‘Trine Immersion Traced to the Apostles,’ a work by one of your brethren, and while reading it I became greatly perplexed, and the more I think of it the greater is my embarrassment; and when I saw you the thought occurred that you might give me some information that might relieve me.”

B. “I am always willing to help whenever I can; but I am afraid you found the wrong man. If my brother’s pamphlet gave you trouble, my stammering talk will hardly help you much. But I do not yet understand what it is that troubles you.”

P. M. “Well, I will explain more fully. This morning, the young sister to whom I referred requested me to baptize her exactly as the Lord commanded his disciples to baptize. She said that there were several different modes by which professing Christians pretended to baptize; that she believed trine-immersion to be the true Christian Baptism; but she confessed her liability to err, and finally concluded by saying that she wished to obey her Lord and Master, and she would throw the whole responsibility on me for a faithful observance of the Savior’s command. I always believed that John the Baptist and the immediate disciples of Christ had baptized by immersion; but as I did not consider baptism as being essential to salvation, I felt satisfied with the general view of my brethren,

that either sprinkling or pouring, as well as immersion, was valid baptism. I must confess that the conversation this morning and the reading of that pamphlet have so confused my mind that at present I know not what I shall do.”

B. “Oh, yes, now I see; but how do you think I can help you? If the young lady had come to me for baptism, I could have assumed the responsibility and baptized her as Jesus commanded; but as she has applied to you, I cannot take the responsibility which lies on you.”

P. M. “I see very clearly, and most sensibly feel it, that a weighty responsibility rests upon me; but if you cannot relieve me of that, cannot you give me some advice or information that would assist me in making up my mind?”

B. “Well, I hardly know; but if I understand you, your only trouble is in the action in baptism. You do not know whether to dip only once or three times. If I am right in this, I am willing to make an offer that might help you.”

P. M. “That is the point precisely, and I hope you will proceed with the proposition to which you alluded.”

B. “I will make my offer, but before I do so, we must be sure that we understand each other. If the persons to be baptized are not proper subjects for baptism, they and their teachers must be responsible for that; if the church into which they are to be baptized is not the true church, it must be responsible for that; and if you are not a proper administrator you must be responsible for that. Do we agree on these points?”

P. M. “Yes, my brother, I see no room for disagreement on the points mentioned; but my trouble is not concerning the subjects, nor the church, nor myself as a proper administrator. The perplexing question with me is, How should I perform this ordinance? If you have any proposition in reference to this point I should be pleased to hear it.”

B. “I am glad that we agree so well, and now I am ready to make my proposal, which is this: If you strictly follow my instructions, I will be responsible for any error in the baptism so far as the action is concerned.”

P. M. “I must confess, my brother, that your proposition is honorable and fair; for I see very clearly that you should not be held accountable for any action that is not strictly according to your directions. So far I feel somewhat relieved; but I am now anxious to know what your instructions are.”

B. “Well, my friend, if you accept of my offer, I propose to give

only one thing at a time, and when that is done, I will proceed with another; but if you fail to follow instructions, then the directions cease, and you become responsible for your decision and action."

P. M. "My dear brother, I hardly know why you should be so reticent; and yet I confess that so far I can see no unfairness. But it is now getting late, and I must prepare to meet my appointment this evening. As you propose to give one direction at a time, perhaps you would give the first now, that I may have a little time for reflection."

B. "My dear friend, as the time for baptizing has not arrived, I cannot proceed with any directions in relation to any action in baptism; but as a first direction I will say, at any hour you may now fix on, bring your congregation and the applicants for baptism to the river below the village, and I will meet you there prepared to give farther directions. If you agree, fix the hour when we shall meet."

P. M. "I must confess that I am not able to give you a positive answer now, but if I decide to accept your proposition, we will meet you at the place named to-morrow morning at 11 o'clock. Thanking you for your kindness I must now bid you good night."

B. "Good night, sir."

SCENE AT THE WATER.

P. M. "Good morning, my brother, I am happy to meet you this morning. After services, last night, I considered your proposition; and after giving it much prayerful thought, I decided to accept, and hence I and my congregation are here. I am now ready to hear and follow your directions, leaving the responsibility on you, as you proposed."

B. "I am glad that we have met this morning. Of course you remember that I only engaged to assume the responsibility so far as the action is concerned. You will therefore proceed with your preliminary services, and when you are ready, I will proceed with my directions."

The preliminary services were then attended to with becoming solemnity.

P. M. "We are now ready. I shall first baptize the young sister to whom I referred, and as the rest have submitted their cases in the same way, I shall baptize all according to your instructions, unless I should discover some departure from the teachings of Christ or his apostles."

B. "Allow me yet to say that I understand the word baptize to mean 'to immerse,' and I expect your action to conform to this definition.

If you should attempt to sprinkle or pour water on these subjects my instructions cease and you must be responsible."

P. M. "I had so understood it, but I am still glad that you are so careful to avoid a misunderstanding. As we are ready, will you now proceed?"

B. "I will. When Philip baptized the Eunuch, 'they went down into the water, both Philip and the Eunuch;' therefore take the candidate and both go down into the water."

It was done as directed.

B. "Now you will have the candidate kneel in the water; and when you baptize let the motion be forward."

The candidate kneeled in the water.

B. "Now you repeat the words I use, and let your action be suited to the sense of the word"

P. M. "I am ready."

B. "Upon the profession of thy faith, and the covenant which thou hast made with God in the presence of these witnesses, 'for the remission of sins' I baptize thee 'in the name of the Father.'"

P. M. "Upon the profession of thy faith, and the covenant which thou hast made with God in the presence of these witnesses, 'for the remission of sins' I baptize thee in the name of the Father."

As the minister repeated the words, "I baptize thee in the name of the Father," the expression of his countenance and tone of his voice indicated that the truth was impressed upon his heart that this language required an action; and suiting the action, to the word, he gently immersed the candidate.

B. "And of the Son."

In the minister's countenance you could read the following as coming forth from the throne of sanctified reason: "And of the Son." This means something; and it can only mean to baptize also 'in the name of the Son.'" As soon as the candidate was ready, he proceeded by repeating, reverently, "And of the Son," and performed the required action.

B. "And of the Holy Ghost."

The same reasoning followed.

P. M. "And of the Holy Ghost."

The action was again suited to the word, and when it was performed the minister thanked God, laid his hands on the young sister's head, and devoutly asked God's blessing upon her."

B. "Now, you have baptized as directed; therefore, still following the example of our Savior and Philip and the Eunuch, 'come up out of the water.'"

This direction, of course, was ob-

served; and as the minister saw nothing that conflicted with the teachings of the gospel, he proceeded with the others in the same way, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matth. 28: 19.

When all were baptized, the congregation of spectators, who seemed to be deeply impressed with the services, were orderly dismissed. As they turned and went quietly away from the impressive scene, it is to be wondered at that the language of many a heart was, "How strange! Why, the minister followed the directions of that unlearned man, and his directions were given in the exact words of our Lord, and the result was a threefold action in baptism! Since this humble brother used only the words of Jesus in giving his instructions and a faithful observance of them resulted in trine immersion, must not this be what the Savior meant when he used these words?"

The minister and his instructor walked away together, conversing freely with one another. The writer understands that the minister made a little inquiry relative to the kneeling posture and forward action; but as he himself did not know why a different posture or a backward or sideward motion would be better, he needed but little explanation to satisfy him that all was right.

#### God's Omniscience.

God never forgets anything. All his works, from the creation of the world to the tinging of a leaf, are finished—perfect. Did you ever stand under a full boughed, heavy foliaged tree in summer time, and pluck one of its myriad leaves and examine its delicate tracery, its coloring, the very perfection of its finished beauty, and then think of the countless number of such leaves, of the great forests whose luxurious growth covers so much of the world, and reflect that among all there is not a leaf unfinished—each perfect in its form and color.

And did you ever pick a flower—either from cultured garden or by wayside walk—enjoy its odors and bless its beauty, and stop to think how all the wide earth blossoms with such fragrant beauty, and no flower of them forgotten—the same careful hand filling each glowing heart with perfume and coloring each leaf with care? When we think of this omniscience, of this never failing care, we feel something of the attributes of that power—unseen, yet ever present; untouched, yet ever felt—who gives to the violet its color, to the rose its fragrance, who tints with beauty the tiniest leaf, and yet whose hand controls the planets in their courses, whose fiat rules the countless worlds.—*Scl.*



## For The Young.

For the PRIMITIVE CHRISTIAN.

### Natural History—Ornithology No. 2.

BY HOWARD MILLER.

**HARPORHYNCHUS RUFUS.**—This is the name of a bird very common all over the country, though people generally do not give it the long, hard, scientific name which heads this article. It is about as large as the robin, and there all resemblance ceases. It is brown and white in color, and has a yellow eye with a black center. The bill is somewhat curved downward. It builds a not very good nest out of twigs with a very little lining of hair or feathers, and it never builds its nest high up in trees, like the blue jay or robin sometimes does. So you must look for the nest of the *H. rufus* in a thicket, or better yet, in a brush-heap. All the nests of this bird that I noticed this summer were built in brush and had four good sized eggs in each, which were white and yellow blotched and spotted all over.

The old bird would slip off the nest on my approach and glide through the grass like a snake, making no noise whatever as most birds do, and not appearing lame to lure one away. Going up to the brush and looking down at the nest, the old birds both put in an appearance and lose all fear of danger; and while measuring the dimensions of the eggs, and noting down the peculiarities of the surroundings, I have known them to give me a sharp rap in the face with the beak, and I have often had to get away to save my eyes.

It lives almost entirely on insects, and is therefore insectivorous and ought to be protected. I hope no boy or girl ever destroys a bird's nest if the bird is insectivorous, and in Pennsylvania there is a fine of ten dollars for each and every nest of the kind that ignorant or vicious people destroy; and the law ought to be enforced, and the fine collected, or the party put in jail for every such malicious act.

Well the *H. rufus* can sing like a bird, or, rather, like *birds*, I should say, for it is a mimic, and wild or confined it can imitate many birds.

During the nest building season the male bird will get on a tree near the nest and pour forth a profusion of the richest notes. Now he calls the dog, cries like a cat, or squalls like the jay, and then breaks out in a song of his own. It is the male bird that sings, and you can remember it by the fact that among the fowls it is the rooster does the crowing; though sometimes the hen tries it, with poor success. I have seen the same thing going on in a woman's rights convention; but that is not ornithology, or the science of birds. When *H. rufus* has raised two broods

of young, the whole family go South, when cold weather comes on, and consequently they are migratory in habit.

The bird under consideration is often confined for its sweet song, and commands high prices; though I do not think it right that birds or animals that God made free should be enslaved. The *Harporynchus rufus*, is, then in color, brown and white—brower than white; lays four eggs in a twig nest in a brush-heap; is insectivorous and migratory—What is its common name?

### The Difference of Sunshine.

A little girl named Mary was standing, looking out of a window which overlooked a pleasant enough country, but just then the sky was gray and dull, and the poor girl's heart was heavy. It was not that she had any great trouble just then, but she was feeling vexed, disappointed, and worried. She was weary of play, weary of her lessons, weary of her companions; in fact she was discontented.

Her grandmother was sitting by the fire reading, and Mary turned round to her and said:

"What a dull place this is, grand-mamma. Only look how gray and uninteresting every thing looks outside."

The old lady got up from her seat and looked, and said quietly:

"Very gray."

But while they stood looking, the sun burst out, and lighted up the grass and water, and tipped the distant hills, and cast clear shadows on the lawns, and scattered the clouds. Even little Mary's heart seemed to be warmed, and she turned around to her grandmother and said:

"See what a difference the sunshine makes!"

"Yes, Mary; you would scarcely think it the same world. You can see now a thousand beauties that were hidden from your eyes, and what was dull and gray is now bright and joyous"

Is it not the same when the Sun of Righteousness shines in the heart? All is changed. Flowers spring up on all sides, and the cold heart grows warm and happy.

To have ideas is to gather flowers. To think is to weave them into garlands.

It is not labor that hurts anybody, but rather fretting over the prospect of labor to be gone through with.—*Ec.*

### The Sunday Stone.

In one of our English coal mines there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and

as the water passes off, these become hard, and form limestone.

This stone would always be white, like marble, were it not that men are working in the mine, and that as the black dust rises from the coal it mixes with the soft lime, and in that way a black stone is formed.

Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed, and so on alternately, black and white, through the week until Sunday comes. Then, if the miners keep holy the Sabbath, a much larger layer of white stone than before. There will be the white stone of Saturday night and the whole of Sunday, so that every seventh day the white layers will be about three times as thick as any of the others. But if they work on the Sabbath, they see it *marked against them* in the stone. Hence the miners call it "the Sunday stone."

Perhaps many who now break the Sabbath would try to spend it better if there were a "Sunday stone," where they could see their unkept Sabbaths with their *black marks*.

But God needs no such record on earth to know how all our Sabbaths are spent. His record is kept above. All our Sabbath deeds are written there, and we shall see them at the last.

Be very careful to keep your Sabbath *pure and white*, and not allow the dust of worldliness and sin to tarnish the purity of the blessed day.

"Remember the Sabbath day to keep it holy."—*Christian Treasury.*

**RICH WITHOUT MONEY.**—Many a man is rich without money. Thousands of men with nothing in their pockets are rich. A man born with a good sound constitution, a good stomach, a good heart, good limbs, and a pretty good head—piece is rich. Good bones are better than gold; tough muscles better than silver; and the nerves that flash fire and carry energy to every function are better than houses or land. It is better than a landed estate to have the right kind of father and mother. Good breeds and bad breeds exist among men as really as among herds and horses. Education may do much to check bad tendencies or to develop good ones; but it is a greater thing to inherit the rich proportion of faculties to start with. The man is rich who has a good disposition—who is naturally kind, patient, cheerful and hopeful.

As the fragrant incense cloud went up from the kindled coal in the censer, so true believing prayer, coming from a kindled heart, rises of necessity to God, and the only altar which sanctifies and renders it acceptable is our Lord Jesus Christ himself.—*Goulburn.*



## Miscellaneous.

## Father Wakefield's Experience.

[The following, claiming to be "Father Wakefield's Experience," was sent us for publication by Augustus Krabill, of Hancock county, Ohio. Perhaps some disappointed and discouraged seeker after peace may derive some assistance from its careful perusal.—B.]

Father Wakefield had been attending a meeting for several days. A meeting had been appointed for singing, prayer, and more especially for each one to tell what the Lord had done for him. After many had spoken, the class-leader called on Father Wakefield to tell what the Lord had done for him. He addressed the meeting as follows :

"Friends, in my younger days it was my misfortune to live in a section of country where there was but little said or known about religion. It turned out, however, after a number of years, that a preacher of much devotion and talent came to our section and preached a series of discourses with great effect. He portrayed with great clearness the sinfulness of man, his fallen, helpless and undone condition without divine aid. He also set forth our Savior as all-sufficient. He impressed us with his kind and gracious invitations; the assurance that he is not willing that any should perish, but all should come to repentance; that he who comes to him he will in no wise cast out, and they who 'seek shall find.' This all sounded rational to me, and I resolved at once to go. I rose at once from my seat and went forward and fell trembling upon my knees at the mourners' bench and cried from the bottom of my heart, '*Lord, be merciful to me, a sinner.*' Others—some of them preachers—knelt around me and prayed fervently for me. Thus we continued until we were all exhausted. I was occasionally exhorted to give up my whole heart; exercise living faith, and make an application of the blood of Christ. I reasoned with myself thus : Do I not believe? I believe the Bible. I believe in the Savior. Have I not given up my whole heart? I hate sin; I loathe it from the bottom of my heart and have turned away from it with full purpose of heart. I love the Lord; the people of God. I love the Bible, and the worship of God. I have submitted myself to the Lord, as far as is in my power. What more can I do? Still the Lord did not bless me.—The question, 'Oh, what shall I do to be saved?' almost crushed my soul. The preacher told me to come again the next night—perhaps the Lord would speak peace to my soul. I went away crying for mercy, but finding none. The next night I came again, but all in vain. I thus continued to come night after night for a long time, but no peace was spoken to my soul. I was advised to join the church as a seeker, and assured that the chance was better for finding the Lord in the church than out of it. I consented and joined the church as a seeker. I would frequently inquire of my preacher what I was to do, and why I could not find peace? They would tell me I should not be discouraged, that they had known many persons to be seekers longer than I had been. I saw others in a similar condition with myself, and was led to in-

quire : 'Is the way of salvation so darkened? Is it so difficult to find that an honest man may mourn and seek for years and not find it?' At length I heard a man preach who made the assertion that this thing of honest, penitent mourners continuing to seek for years was unknown to the New Testament. He said the thing was a modern affair entirely—that the Scriptures did not authorize it, and that persons could be converted on the first hearing of the gospel as well as any time in their lives. I did not believe him. I thought I could find an account of mourners seeking religion, and continuing to do so for years, almost any place where I might please to open the Bible. I determined I would prepare myself to meet such men, and would have the Scripture at hand to refute them. For this purpose, with pencil in hand, I resolutely commenced to read the New Testament through, and mark every passage I found that said anything about mourners or seekers, especially when they had been seeking for a long time. I commenced with the first of Matthew, and in a short time found an account of John the Baptist preaching to great crowds. I read eagerly, with pencil in hand, and thinking : Now I shall find his mourners and all about how long they mourned and grieved before they 'got a hope.' But to my utter astonishment I found no mourners. I read on and soon found our Savior preaching the great sermon on the Mount, and found where he said to his disciples, 'Blessed are they that mourn, for they shall be comforted.' I thought that when I came to the close of the sermon I would find scores of mourners, and had my pencil ready to mark the place. But to my astonishment I found none. I determined to read on, and commencing with the Acts of the Apostles I soon came to where I found an account of Peter preaching to an immense assembly. I prepared my pencil again, and said to myself, 'Now I shall find all about mourners.' But to my surprise I found not a word about mourners, and not a seeker, so far as I could learn, went away seeking or mourning. Every seeker was converted, and every one in distress was comforted. I read on, and soon found Peter in Solomon's porch, preaching to a great multitude, and not a mourner to be found. I followed Philip down to Samaria, and found him preaching to great numbers of both men and women, and found nothing about mourners, or a single instance of a seeker continuing to seek without finding. I read on and soon found Philip preaching to the Ethiopian, but in place of continuing a mourner he was converted and went on his way rejoicing the same day. I read on, and found where the Lord appeared to Saul, a great sinner, and said to myself, 'I will now find where this man was kept mourning a long time,' but to my surprise, the preacher (Ananias) did not tell him to 'exercise living faith,' etc., but he was converted on his first interview with the preacher, and forthwith preached Christ. I thus continued on through the New Testament, and found not an account of a mourner, and much less one continuing to mourn and not find peace. I concluded that the order of things must have changed somewhat, and found myself in much trouble and perplexity.

I next thought I would read the commission that Christ gave the apostles, and I would certainly find where he comman-

ded the apostles to call the people forward to pray, and to be prayed for, that they might be converted. Here again I was disappointed, for instead of this he said, 'Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned.' Peter, under this commission, said to the three thousand seekers, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit.' By continuing I found this was the practice in every place, and that God had a uniform law of pardon, and that every one that submitted to it was pardoned, and forthwith received into fellowship of the people of God. I then concluded that *our way* of seeking religion is not the *old way*, and that the *way of the Lord* was better than *our way*; and I have submitted to the way of the Lord, and have since enjoyed the peace of God. The Lord help *all* to find the way of the Lord, and walk in it.

"FATHER WAKEFIELD."

THE growth and development of Colorado since 1866 have been most remarkable. Twenty years ago there was not a score of white inhabitants within its boundaries, and there appeared little prospect of an early settlement of the country. The discovery of extensive gold and silver deposits extending through a belt of fifty miles wide, stretching north and south across the central portion of the territory, brought to it population and capital, and has made Colorado wealthier than was Iowa, Oregon, Minnesota, Nevada, Kansas or Nebraska when admitted into the Union. Its chief towns are substantially built with brick structures on broad and well located streets. Denver, its capital, has a population of over 20,000 souls, Pueblo and Georgetown have each 5,000,—Central City, situated in the gold mining belt, contains 4,000. An excellent school system exists. There are 130 churches in Colorado and seven daily newspapers, over thirty weekly, and five magazines published in the territory. Colorado is in a good financial condition. No territorial tax was levied in 1873, and only one mill and a half the year after. A balance of \$25,000 is reported in the treasury.—*N. Y. Herald.*

One of the chief industries of Oregon is the canning of salmon at the fisheries on the Columbia river. It is probable that more salmon are canned there than at all other fisheries in the world. Last year no less than 40,000,000 pounds were caught on the Columbia river. The *London Times* has estimated that the total catch of Great Britain and Ireland for 1875, was 9,600,000 pounds. Thus according to that calculation, the product of one Oregon river was more than four times the catch of the whole United Kingdom. Of the forty million pounds caught on the Columbia last year no less than sixteen million pounds were cured and canned for exportation.

Lord Chatham or Napoleon were as much actors as Garrick or Talma. Now, an imposing air should always be taken as an evidence of imposition. Dignity is often a veil between us and the real truth of things.—*Whipple.*



## The Primitive Christian.

MEYERSDALE, PA., JULY 25, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "THE GOD OF JACOB."

Has the reader's attention ever been arrested by the phrase, "the God of Jacob," which occurs so frequently in the Scriptures, and especially in the Psalms? And if so, has the practical truth suggested by it, been appreciated, applied, and enjoyed? There is surely much practical and suggestive truth contained in the phrase. As the patriarch Jacob is among the most interesting characters of the Bible, his history is among the most interesting histories contained in this ancient and venerable volume.

By the phrase "The God of Jacob," we are to understand the God whose wonderful providence is seen in the birth, the eventful and varied life, and in the peaceful death of this venerable father in Israel. The events in the life of Jacob did not happen by chance, neither were they controlled and directed by himself. There

was a power that presided over his life, and gave direction and character to it, and that power was God's. That there was a supernatural power which directed his steps and made him what he was, is very plain and certain. If "man's goings are of the Lord," as Solomon affirms they are, Prov. xx. 24, that is, if it is so with mankind in general, it is evidently so with such men as Jacob, whose lives are characterized by so much that is wonderful in them.

The strange circumstances that marked his life, commenced with his birth. Esau was his twin brother, born with him.—Jacob's hand took hold of Esau's heel at the time of their birth, and this, apparently trivial circumstance, suggested his name, *Jacob*, which means *supplanter* or *heeler*. And this name typified or indicated an important event in his life, namely, that of obtaining his brother Esau's birthright. This transaction made him much trouble, but the God whom he worshipped, and whose he was, delivered him out of it all. Moses in writing his history or biography, immediately after mentioning the circumstance at his birth which gave him his name, says, "And Jacob was a plain man, dwelling in tents." This would imply that he was a man of domestic habits, and preferred the pleasures of home, solitude, and retirement, to those of the field, or of a sportsman's life. He frequented the tents of Melchizedek or Heber, as some understand it, to learn from them divine things. Moses seems to have been anxious to give him an honorable and commendable character at an early stage of his biography, lest, perhaps, something prejudicial to his character might be inferred from his name or the circumstance that gave rise to it.

After Jacob obtained Esau's birthright, Esau's anger was kindled against him. "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." Gen. xxvii. 41. The parents of Jacob, learning the purpose of Esau to kill him, sent him away to his mother's brother Laban, in Haran. There seem to have been two objects in view in sending him away, 1. That he might not fall a victim to his brother's rage. 2. That he might take to himself a wife of the daughters of Laban, his mother's brother. When his father Isaac sent him away, he blessed him, and offered for him the following prayer: "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherewith thou art a stranger, which God gave

unto Abraham." Gen. xxviii. 3, 4.—Here we have a manifestation of the piety and faith of Isaac, the father of Jacob. He committed his son to God in prayer. God heard that prayer and became the God of Jacob, as he had been of Abraham, and as he then was of Isaac. And he now begins to manifest himself as the God of Jacob, and begins a course of providential dealings with him that is wonderful as showing his own power, greatness, and goodness, and which is most effectual in accomplishing all for Jacob that his own individual well-being and comfort required, and all that was necessary to prepare him to fulfill the important mission that he as a public character was called to fulfill.

It was on his way to Haran, a journey that he was taking in obedience to his parents' direction, that night overtook him, and he took of the stones of that place at which he had arrived, and put them for his pillows, and lay down in that place to sleep, when God appeared in a vision to him, and made himself known to him as the God of his father Abraham and of his father Isaac, and gave him the promise of the land he was then in as a stranger, with additional and precious promises. The following promise, rich in meaning, was given unto him: "The land wherewith thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Gen. xxvii. 13—15. This general promise contains a number of particular ones. 1. The land of Canaan is promised unto him—the land wherewith thou liest. 2. It is promised him that his posterity should multiply greatly, and be as the dust of the earth. 3. It is implied that the Savior should come from him, as he evidently is the seed in which all the families of the earth are to be blessed, for he is the great blessing of the world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. 4. Then there are personal blessings promised to Jacob. (a) He was in danger from Esau, but God promises to keep him. (b) He had a long journey before him, and apparently no company, and probably a strange road to travel over, but God says, "behold I am with thee." (c) He assures him that nothing shall fail of all that he had promised him, saying, for I will not leave thee, until I

have done that which I have spoken to thee of.

Such were some of the great promises that "the God of Jacob" made to him—promises that were worthy of the character of God. And the wonderful doings of God in fulfilling these promises, were no less remarkable than were the promises themselves. No being but "the God of Jacob" could do such wonders. The series of events which God's wisdom devised and which his power executed, and which resulted in bringing Jacob's posterity out of the land of Egypt, into which they had been taken by the treachery of Jacob's sons with their brother Joseph, into the land of Canaan which had been promised to Jacob and his seed are justly characterized by the Psalmist as "wonders in the land of Ham," Ps. 105 : 27. But the promise of God to Jacob that he and his seed should possess the land of Canaan has been only partially fulfilled. And if the God of Jacob showed himself to be a great and powerful God in bringing his seed out of Egypt, the evidences and manifestations of his greatness will be greatly multiplied in the latter days, when that promise receives its complete fulfillment. The prophet Jeremiah when referring to the complete fulfillment of the promise of God to Jacob says, "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. and I will bring them again into their land that I gave to their fathers." Jer. 16: 14, 15. From this prophecy it appears that great and wonderful as the events were which the God of Jacob wrought in taking the seed of Jacob, or the Jews, out of the land of Egypt, and planting them in the land of Canaan at the time this was done, those events shall be surpassed in greatness and grandeur, by what he shall do when the posterity of the Jewish fathers shall be gathered into their land in the latter days.

When we then look at the varied and eventful life of Jacob; at the circumstances of his birth; at the remarkable vision he had when on his way to Haran; his successful wrestling with the angel at Peniel, where he informs us he saw "God face to face;" the success that crowned his labors while employed by his father-in-law, Laban; his escape from the wrath of Esau, and his reconciliation to him; the long and remarkable train of events which grew out of the foul dealings of his sons with their brother Joseph; the prophetic spirit that was given unto him by which he saw much of the future of his sons; and finally, the closing scene of

his long and useful life as described by Paul, when he says, "By faith Jacob, when he was dying, blessed both the sons of Joseph: and worshipped, leaning upon the top of his staff," Heb. 11 : 21, it is not only very evident that there was a divine power that presided over his life and that controlled his circumstances, but it is also evident that that power so wisely and benevolently directed his life and circumstances, that they were made conducive to his own individual comfort and well being, and for qualifying him to become one of the benefactors of his race.

With his troubles, he had his dark and desponding seasons. On one occasion when contemplating the apparently adverse circumstances which surrounded him, he exclaimed, "All these things are against me." Gen. 42 : 36. But when God had made those apparently adverse circumstances accomplish his own purposes, and Jacob's prosperity and happiness, the pious patriarch exclaimed, with his cup of joy running over, "It is enough." Gen. 45 : 28. Thus we see the dealings of "the God of Jacob" with his people, are always designed for their good, as the following stanza of the poet implies:

"Good when he gives—supremely good—  
Nor less when he denies;  
Afflictions from his sov'reign hand  
Are blessings in disguise."

It is a pleasant thought to indulge in, and one that is suggested by our subject, that "the God of Jacob" may be ours, and though his dealings with us may not be characterized by the same wonders, that characterized his dealings with his servant Jacob, they will be equally efficacious and successful, in accomplishing all for us that is necessary to make life a success with us, and to bring us to our end in peace. Let us then make "the God of Jacob" our God, and then we can say with exulting joy and lively hope, "This God is our God for ever and ever: he will be our guide even unto death." Ps. 48 : 14.

#### OUR VISIT TO HUNTINGDON.

On Saturday, the 15th inst., we left home for Huntingdon, Pa., our companion accompanying us, to have an interview with the brethren of the *Pilgrim* office upon business matters. We preached for them twice, on Sunday morning and on Sunday night, and though the congregations were not large, there was an encouraging little number of attentive hearers, and we felt comforted in our services together. The brethren have fitted up a comfortable room in their office building, in which they have stated meetings for worship. We had a pleasant visit and interview, though the weather was extremely warm.

We are getting the

#### REPORT OF THE A. M.

published in Huntingdon, and they are pushing the work rapidly, and we hope to have it ready to send out soon. We saw some of the sheets from the press, and we were pleased with the appearance of the work, and we think it will give satisfaction. We hope the brethren will continue to send in their orders, as the publishing of the Report will cost us considerable, and we have not yet got the number of orders we counted on when we undertook the work.

#### Gleanings and Gittings.

BROTHER S. H. Bashor has returned to us after having spent a few days in Garrett Co., Md. He, in company with brother S. C. Keim of this congregation, spent a few days in successful labor at the Cherry Grove meeting-house in said county. The first meeting at that point was on Friday evening the 14th inst., and the fifth and last on Monday evening following. During this time fourteen were added to the church by baptism, and one more made application. Many others were made to think seriously and some expressed their determination to unite with the Lord's people soon. We are always happy to hear such blessed news; as we feel assured that all the faithful rejoice, we hope we may be permitted to publish many more such reports. But right here arises a question which often recurs to our mind. It is this: Why is it that sinners are so prone to put off their highest interests and greatest good till some future time? They know that they are in sin, and under condemnation; that they are exposed to death and hell every moment; that salvation is offered now; and they have an ardent desire to realize the reward of the good; yet with all this they procrastinate their reformation and neglect their salvation, from day to day. Who can tell us why it is?

OUR correspondents from all parts of the country, from the Atlantic to the Pacific report unusually warm weather. The papers of the eastern cities report a great many sudden deaths occasioned by the heat.

BROTHER Monfort Morgan, Sedgwick, Harvey Co., Kansas, July 6th sends for a copy of the Full Report of the proceedings of A. M., and says:

"I want to know whether the Brethren have made any preparation to have the gospel preached out here in the West. It is almost five years since I have heard a sermon preached by any of the brethren. I would love to have some of the brethren to come out here and settle among us, for we have a nice country. We have our wheat all cut, and it was good; and our oats is good, and we have a good prospect for corn. I would love to have some brother to make me a present of brother Miller's Discussion."



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Letter from Denmark.

ASSENS, June 4, 1876.

Dearly beloved Bro. and Sister Scheetz.—Grace, mercy, and peace from our dear heavenly Father to you all. With much joy we received your kind, encouraging letter. Seeing that you are still the same in faith and in works, when we think of you (which we do every day), then we feel both glad and sad; but still must praise God that he has faithful children at some places, even if we are far from them for a season. Sure you, too, have your load of trials yet, as well as when we rested with you, and you, with more than fatherly and motherly care, watched over us day and night. What you did God only knows; therefore he only will bring forth your reward.—And when you still minister to any of the Lord's little ones, faint not, for he will in the end graciously remember even a drink of cold water, and your doing shall yield abundantly incorruptible, immortal fruit. The same we can assure our brethren and sisters in the Montgomery county churches, who did so much, and still are doing for us. Indeed, had the love of God not been shed abroad in your hearts, you would not do and have done so much for poor strangers. This is to us like Samson's lion; it was hard for us in the battle, but every time we look back we find the comfort of brotherly love sweeter than honey in it. Oh! that God would abundantly bless you and unite in love—pure, undefiled, heavenly love—stronger than death, that nothing can quench! A few more days and trials, and we shall all meet rejoicing; all carrying our works along, and hear the sweet welcome from our own blessed, lovely Jesus, who will bring us to his Father's house prepared for us. Then shall we first realize the full meaning of the true words: "We have all gone astray like sheep; we turned every one to his own way; but God laid on Him the iniquity of us all. It pleased the Lord to bruise him; he hath put him to grief: when thou hast made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa. liii. So also it prospers here. "He shall see the travail of his soul and be satisfied." "I will divide him a portion with the great." So he has now received a dear brother and a loving sister here. The light is kindled and we try to nourish it, so it can burn as a light-house for passers by in the dark. We would like to put those young lambs on you to pray for, as so much is dependent upon them. I hope you have received the particulars before this, and already pray for them.—It is true, what our dear Bro. Beer said, that we find the difference between work and ideas of it. But we knew that beforehand, and we ought to do our best in it all.

Our dear Bro. Hansen is now spreading tracts in the north of Denmark. He has left everything to attend to this work. Little Annie is growing strong and big. She speaks, sings, and walks nicely; but she is still English. Mary is still weak, but her constitution is getting stronger. She often longs after her mother Scheetz, and often we have a long talk of past times. If you do like last time—send

this letter all around to our dear ones who want to know about us, you can save us much writing. Not only does it cost, but it takes time—the time which is too short to reach all poor, unsaved sinners, while this letter will do the same as many. Will you please send it to Bro. Kulp and ask him to write to us? It would please us much to see a few words from any one who feels like sending them.

I am very glad to see it go well with our dear A——, but would ask him the favor of not calling me "Rev." in his next. Glad also you continue to want a place in the Lord's army, but must still ask you to look for a place while it is time. You know the good book says, when the number is full the end will come, (Rev. vi. 11,) whence you see you could tarry too long, and what would you then give in exchange for your soul? Again, putting it off as long as possible, even if it were not too late, shows the poor, pitiful condition of a poor, lost sinner, that the danger and want of salvation is but little understood, and that Jesus is only looked to as a necessary but hated remedy for sin and hell. Oh, he deserves a better place in your heart! Forgive me, but your answer sounds continually in my ears: "I hope to come to him before it is too late." You know as well as I do that nearly all who have gone yonder, had such a hope all along, but that kind of hope has made many ashamed; and now if we could see them, we would see their hope cut off, root and branch. May God help you soon to say, "I know I came to him before it was too late." Our love to all who see this. God bless you every one.

Yours, CHRISTIAN HOPE.

Assens, Ladegaardsgade, }  
Denmark, Europe. }

P. S.—If you have a chance let Bro. J. Heckler read this letter. Your kind question, "Can it help to send money for postage?" I can answer, Yes; we can get paper money exchanged here; but I do not wish you to do more than send this letter to our friends.

As many of our brethren are interested in the Danish Mission, we have taken a copy of the above letter to Bro. Scheetz, and send it for publication, hoping Bro. Scheetz will have no objections.

JAS. Y. HECKLER.

## Dear Brethren:

We will give you a few items of church news. On the 25th of May I attended a church meeting in Santa Fe district, Miami county, Ind. The brethren gave a good report of their annual visit, so there was but little business except making the necessary arrangements for their communion. After this was done, there was a choice of one brother to the ministry and one to visit, or the deaconship.—The lot fell on T. Jenkins for minister, and George Landgrave for deacon. May the good Lord bless them and qualify them for their office. There were four received by baptism at this meeting. From here we went to the Pipe Creek district, to a church meeting on Saturday, the 27th. The brethren here also gave a good report, and there was but little business except making arrangements for the communion. After this was done, Brother Daniel Shiveley was advanced to the second degree of the ministry. From here I went to the Santa Fe district; preached

in the Brethren's meeting house on Lord's day the 28th. On Monday we stayed with our dear Brother Abraham Miller and family, where we were well cared for. On Tuesday, 30th, we met with the members and others at the Brethren's meeting-house, to have a communion together.—Preaching at 10 o'clock. Then dinner was served for all present. We met at 5:30 for evening services. We surely had a season of good things. The meeting came off very pleasantly; ministers plenty to make a good meeting. All went off quietly and in good order. John E. Shiveley is Elder in this district. His helpers are John Wolf, a Bro. Bowman, and T. Jenkins.

From here we went to the Pipe Creek district again, to attend the communion on the 1st day of June. Preaching at 10 o'clock. After preaching, dinner served for all. Met again at 5:30 o'clock for evening services. We had a heavenly season together. We felt that it was good for us to dwell together, and with a bright anticipation of meeting in heaven, where participation will be no more. Plenty of ministers present. One received by baptism at this meeting. Abraham Shepler and G. Heller are the Elders in this district. Their help in the ministry, Daniel Bowser and Daniel Shiveley. Here is where I commenced my labors in the ministry in Indiana, when there was no church organized. The country then was quite new. I preached here about fifteen years. When I left we had a large congregation of members. Since, it has been ben divided into two districts.

As ever, your brother,  
SAMUEL MURRAY.

## A Word of Invitation.

PAINT CREEK, KANSAS, }  
June 16, 1876. }

## Dear Fellow Sinner:

We are fast hastening to the bar of God; and we have each a soul to be either saved or lost—a soul that is worth ten thousand worlds—a soul that will live throughout eternity. We are now passing down the stream of time, and fast hurrying to the ocean of eternity.

"Life is the time that God has given  
To fly from hell and rise to heaven."

There is no repentance in the grave. As the tree falls, so shall it lie. And now, fellow sinner, I will speak a few words to you, hoping that God will bless them to the good of your precious, immortal soul. God hath said in his word that men by nature are "dead in trespasses and sins," Eph. ii. 1; "Children of disobedience," ver. 2; "Children of wrath," ver. 3; "Without Christ, having no hope, and without God in the world," ver. 12. Again: "There is none righteous, no, none," Rom. iii. 10; "All have sinned, and, come short of the glory of God," ver. 23.

And now, my dear fellow-sinner, man is ruined and lost by nature; he lies under the wrath of God; by sin he is under the curse of God, Gal. iii. 10; he stands "guilty before God," Rom. iii. 19. In this awful condition we are all by nature; and all who continue in it, and will not flee to Jesus as their Savior, "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. i. 9.—They must receive the sentence, "Depart from me, ye cursed, into everlasting fire



prepared the devil and his angels." Thus the doom of the impenitent sinner is sure. He is lost, and he cannot save himself, for, "by the deeds of the law there shall no flesh be justified in his sight, Rom. iii. 20; and "none can by any means redeem his brother nor give to God a ransom for him." Psa. xlix. 7. But God in his mercy and love to a world of perishing sinners, has provided a way of escape. When we had broken God's holy law, and come under its curse, and when there was no eye to pity and none to save, God said, "Deliver from going down into the pit: I have found a ransom." Job xxxiii. 24. God gave his only begotten and well-beloved Son to die for those who deserved the condemnation of hell; for "God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. Fellow sinner, Christ became man for us,—"And the word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John i. 14. Wondrous love! He became a servant, and under the law for us,—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." Gal. iv. 4.—He was obedient unto death; he fulfilled the law, and he bore its curse for his people; he suffered its penalty—the death due to our sins. "He humbled himself and became obedient unto death, even the death of the cross." Phil. ii. 8. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. liii. 11. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation," Heb. ix. 28; "For Christ also hath once suffered for sins, the just for unjust, that he might bring us to God." Peter iii. 18. And now, Christ having "put away sin by the sacrifice of himself," and "brought in everlasting righteousness," God can, on the ground of this, be just, justifying the sinner. God hath set forth Christ "to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God to declare, I say, at this time his righteousness: that he might be just and the justifier of him that believeth in Jesus."—Rom. iii. 25, 26.

Dear fellow-sinner, God has done all that is needful for the salvation of man; Christ has rendered a full satisfaction to the divine majesty for the terrible sin of man; God is satisfied. Nay, more—he is glorified by the work of Christ on our behalf. And now "as ambassadors for Christ, we beseech you, in Christ's stead, be ye reconciled to God." Fellow-sinner, we must all, if ever saved, be converted, or "born again." This great change we cannot work in ourselves.—Nothing short of the power of the Holy Ghost can bring to life a soul that is dead. Let man think as he will about himself. He is, by nature, "dead in trespasses and sins." God says so.

Dear friend, have you been brought to feel that you are a sinner—a great sinner? and have you come to the cross and been enabled by the grace of God, and with an eye of faith, to behold "the Lamb of God that taketh away the sin of the world"? If not, you are far from God, and far from Jesus Christ; and if you die this night

without knowing Christ as your Savior, you will be damned to all eternity. Oh! dear reader!—whoever you are—for the sake of Jesus, and for the sake of your precious and never-dying soul, turn to the Lord Jesus this very day, this very hour. Don't begin to say you havn't been so great a sinner as your neighbor; for sin unpardoned will damn you to all eternity.

You and I are sinners—*lost sinners*.—But what a glorious thing that Christ Jesus "came to seek and to save that which was lost." Luke xix. 10. He says he came "not to call the righteous but sinners to repentance." Matth. ix. 13.—"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." 1 Tim. i. 25. Will you then, dear fellow sinner, come now to Christ? Come just as you are, with nothing to recommend you to him but sin, and he will receive you, for he says, "Him that cometh unto me, I will in no wise cast out." John vi. 37.

And now, in conclusion, permit me to ask, Are you "in Christ," or are you "without Christ?" Are you in the narrow path, or are you on the broad road that leads to hell? In one of the two you must be. Which is it? Are you born again? or are you still unconverted? Put this searching question to your soul. Your eternal misery or your happiness hinges on your answer. You do not leave your worldly affairs so unsettled. You look far forward. You provide against every possible contingency. You insure your life and property. Oh, I beseech you, why not deal in the same way with precious and immortal soul! Turn, O dear readers! "Turn ye, turn ye; why will ye die?" Ezek. xxxiii. 11. Are the wages of sin so sweet and good that you cannot give them up? Is the world so satisfying that you cannot forsake it? Is the service of Satan so pleasant that you and he are never to be parted? Is heaven so poor a thing that it is not worth seeking? Is your soul of so little value that it is not worth a struggle to have it saved? Turn, Oh! turn, before it is too late. God is not willing that you should perish. "As I live," he says, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. xxxiii. 11. And now, dear reader, will you go down to hell with your blood upon your own head? If you do, you will have none to blame but yourself. Your everlasting ruin will lie at your own door. Seeing, then, that there is provision in the covenant of grace for the chief of sinners—for the vilest of the vile—oh! turn and live. God says, "I will be merciful to your unrighteousness, and your sins and your iniquities will I remember no more." Come to Christ and get pardon, and peace, and joy, and life everlasting; and come now. "To day if you will hear his voice harden not your hearts." "Behold now is the accepted time; now is the day of salvation." Christ offers himself freely without price: "Whosoever will, let him come and take of the water of life freely." "He that believeth and is baptized shall be saved;" "but he that believeth not shall be damned." Mark xvi. 16.

May God enable you to come now to that blood that "cleanseth from all sin." And now lest we may weary your patience with a lengthy article, we will conclude by asking an interest in the prayers of all God's children, that we may hold out

faithful, and at last be permitted to enter into the realms of eternal glory. May God add his blessing.

RURUS G. GRISU.

### To my Friends.

The mail brings me abundant evidence that among the readers of the PRIMITIVE CHRISTIAN I have many warm friends who sincerely desire my spiritual and physical welfare. To shape their good wishes more in accordance with physiological law, is the object of this communication.

Health is the complete possession of the body by the vital principle. Death is the separation of the soul from the body. Disease is a tendency to this separation. The healing art consists in the restoration of physiological over pathological action. What can be done in any case will depend on the organic capacity of the patient to generate and maintain the conditions of vitality. All genuinely therapeutic measures must take the sick back to the primary laws of organization, and furnish the requisites of vital action, and invite a more thorough sway of the laws of the human economy.

These propositions are axiomatic. In a true philosophy of life, whether sick or well, nothing can have place which is out of harmony with these fundamental ideas.

Any suggestion, from any one, in a line with these essential principles, will be gratefully welcomed. As for the unguents, liniments, plasters, poultices, lotions, alteratives, and other Golden Medical Discoveries, which my sympathizing friends so liberally and confidently recommend, although beyond the pale of my faith, I nevertheless receive all references and recommendations respecting them with thankfulness, and fully appreciate the sympathy and love in which they have their source. Let not these remarks deter any one from writing to me. If you cannot present an auxiliary to my physical comfort, you can pluck a leaf from the Tree of Life for the healing of my higher nature. I receive many anonymous letters, written by unlettered saints, which are brimful of the "wisdom which cometh from above," and the love that finds its blessedness in sacrifice. To have the life and the name hid with Christ in God, and let the hands work as though they grew out of the body of Christ, and have every motive dominated by "Glory to God in the highest, and on earth peace, goodwill toward men," will bring the rapturous Patmos Apocalypse into glorious personal fulfillment. Rev. xxi. 10—27. The wonders and beatitudes of Revelation must be enjoyed subjectively if they are ever to transpire objectively. In Matth. xxv. 34—40 we find a characterization of those who shall walk the streets of crystal gold and enjoy the eternal festivities of the Divine-human nuptials. O that we might all be there!

C. H. BALSBAUGH.

VINTON, Iowa, July 4, 1876.

Dear Brother James:

Through the mercies of our heavenly Father, we, the brethren and sisters of the Big Grove church, Benton Co., Ia., enjoy good health, not a case of sickness known to me in the entire church, numbering about 140 in all. We also enjoy spiritual blessings. Our "feast of love"



is now passed, and it was truly a feast to the souls of all our brethren and sisters who were present. Those that did not participate in the feast, enjoyed the meeting very much. The laboring brethren present preached the word with boldness and power. Every word seemed to come from the heart, and we know it went to the hearts of some, for four were added to Christ's body by baptism, others being almost ready to forsake sin. The laboring brethren then present preached principally to the members, just what we stood in need of. If all our ministering brethren would "tell Israel her sin," and God's people their transgression, there would be more genuine conversions than now. But that man fearing spirit seems to have entire control of many of our dear laboring brethren; the desire to become and remain popular is so strong in many of us that we preach all around the church—we dare not say, "Brethren and sisters, here is a wrong; let us remove it." No; this might offend some of our brethren or sisters. The man, no matter who he may be, that knows of a wrong in the church (though the majority be in it), that does not raise his voice against it, is not worthy to be called a minister of the gospel of Christ, and is in fact saying to the church, "You have a right to commit this wrong." Through his great desire to become and remain popular with all the members of the church, and his fear of offending some, the devil is making inroads in the church everywhere.—Thousands will be lost because they are deceived. They think they are right simply because the messenger of God silently but effectively says, they are right, by failing to point out the wrong. The charge is, "Preach the word," and if none had ever attempted to preach but such as would be, and have been, bold enough to fulfill the charge in full, preaching the word at all times and places without consulting the wishes of the people to whom they preached, preaching it in season and out of season, before this, we believe, the much looked and longed for reign of Christ would have extended from shore to shore, and infidelity, with all that belongs to it, been buried in forgetfulness. But it is not so. Brethren, who is responsible for it? I wait for an answer. But while we do so, let us pray God to enable us to preach the word with boldness and in power, and that he may prepare the hearts and minds of the people for the reception of his word of truth, so that we with them may be the happy recipients of the glories now in reservation for all the children of God. Amen.

Yours in love,

ELIAS TRONEL.

*Brethren Editors:*

By your permission I will give your many readers an account of a little trip Bro. James A. Sell and I took to California and Indiana counties. The 25th of June was the time appointed for the lovefeast in the Manor church. We, in company with three of our young sisters, started on the morning of the 22nd, by private conveyance. The day, however, was in part rather unpleasant, it being somewhat rainy. We moved gently along, crossing hills and mountains, and drove all day. We arrived at the house of Bro. Levi Brallier about seven o'clock.—The brethren had an appointment in Belzana, a little town near by, that even-

ing for us to fill. Accordingly we repaired to the place where we had a very pleasant waiting before the Lord.

Next morning we resumed our journey. Left Bro. Brallier's for the place of meeting, arriving about noon. The meeting in the evening was very largely attended by spectators. The membership was, however, not very large, and the order was not such as is desirable on such occasions. A great many stayed outside of the house. There was public preaching announced for next day, and also a meeting of members prior to public service. According to arrangements we convened in the morning. The church held a consultation in relation to the election of several deacons, and unanimously agreed to elect two brethren to act in the capacity of deacons. The election was then held, resulting in the choice of brethren Levi Good and Isaac Secrist. The latter was not present, but the former was installed in his office. By this time the time for public worship was at hand, at which time we conducted the meeting to the best of our ability. Bro. James A. Sell spoke from the words of the Savior, "Ye are the salt of the earth." This ended our labors with the brethren at the Manor church.

We then returned to Belzana, where there was an appointment for us again, and where we enjoyed a season of worship together. This was to be our last meeting, but circumstances were of such a nature that we could not well leave.—There was an applicant for admission into the church on the next day, and she being the daughter of our esteemed brother, Daniel Brallier, and he being the only minister present to attend to the solemn duties, we concluded to stay over another day. Met again next day for public worship and to attend to the ordinance of baptism. After services we repaired to the water side, where we had the pleasure of seeing a precious soul buried beneath the yielding wave, to rise to walk in newness of life. This was the most impressive scene of the kind we have ever witnessed. A silence prevailed in the assembly such as made the occasion a solemn one. We met again on Sunday evening for public worship. This was the last meeting we had with the brethren at Belzana, and the occasion was one of solemnity, too.

We were absent from our homes five days and met six times for worship with the brethren and friends, we were encouraged and edified, besides the soul-cheering and reviving seasons at the family altars of those brethren with whom we lodged. The trip to us was a very profitable one and the meetings interesting.—We tender thanks to our brethren and sisters for their kindness extended toward us. Let us prove faithful and ever labor together in the glorious work, for we know that our labor shall not be in vain in the Lord.

From your weak brother in Christ,  
DAVID D. SELL.

CORNELL, ILL. }  
July 6th, 1876. }

*Brother Quinter:*

I will, by your permission, give a few items of news from this arm (Vermillion), which was organized in the fall of 1868. Though we have often been made to rejoice in seeing sinners turn to God

since that time, we have also had some gloomy seasons. At present, however, the church seems to be in a prosperous condition. The members met in council on the 17th of June. All matters which come up for deliberation were disposed of in perfect harmony. The voice of the church on all matters seemed to be as the voice of one man. A unanimous decision was made to hold a lovefeast at some convenient time after harvest. A council meeting was also appointed to be held at Baker Run School house, near Cornell, on the first Saturday in August, to make further arrangements about the communion. We wish our dear brethren Thos. D. Lyon, Jas. R. and Geo. W. Gish, and any others who may wish to be with us, to remember this.

Last Saturday we took the train, went to Chenoa, some 16 miles south of this to attend our regular meeting, on Sabbath at 11 o'clock, good attendance. At 4 P. M. we tried to speak to the people some 6 miles north of said place; after which we went out by a water side where prayer was made. Then we went down into the water and immersed Benjamin Lower and Lewis Lehman. The scene seemed to have a good effect, some who were standing on the ridge, looking down on those young brethren while they made their confession of faith and were buried with their great Redeemer, were almost persuaded to be Christians. One expressed a desire to be immersed, but we were not informed of it until after we had left the water. Arrangements are however made so that any one who wishes may be baptized next Sabbath. May God help those who are seeking the old paths that they may walk in them. Amen.

J. H. SWHART.

CLEFTON MILLS, W. VA. }  
July 6th, 1876. }

*Dear Brother James:*

Will you please acknowledge for me through the PRIMITIVE CHRISTIAN the receipt of six dollars and fifty cents by registered letter, from Bro. Martin Cochran, of Harrisville Ritchie county, W. Va., it being the half of \$15. sent him by John Working, Nettle Creek congregation, Wayne Co., Ind., Bro. Cochran being directed to send it (the six dollars and fifty cents) "to that brother in W. Va., who had his house burnt." I suppose I am the man, as I was burnt out a little before that time. The delay of this acknowledgement was caused by my not getting the letter containing the money until to day. I live within five miles of Brandonville, yet the letter lay in the office there from about the 17th of May up to the present time. Brandonville is not my regular post-office, I don't often call there, hence the delay. I hope all will be right now. The brethren of Nettle Creek church will please accept our thanks for the favor.

JAMES A. RIDENOUR.

**Announcements.**

The Lord willing, a lovefeast will be held by the Somerset congregation Ind., at the meeting-house, Aug. 25th and 27th, 1876. All are invited and especially ministering brethren.

H. R. MINNICK.

The Nettle Creek congregation have appointed a communion meeting at the

brick meeting house, about 1 mile west of Hagerstown, Ind., on the 16th of October, to begin at 10 o'clock.

LEWIS W. FEETER

**MARRIAGES.**

By the undersigned, July the 4th, 1876, Mr. JACOB C. CLARK and Miss FERRIS F. JACKSON, both of Blandville, Preston Co., W. Va. JAMES A. RIDENOUR.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Poplar Ridge congregation, Defiance Co., Ohio, June the 26th, 1876, CAROLINE ELIZA NOFFSINGER, daughter of Bro. William and Sister Nancy Noffsinger, aged 13 years 1 month and 22 days. Funeral occasion improved by Jacob Kintner to a large and attentive congregation. JACOB LEHMAN. [Vindicator please copy.]

In the Ashland church, Ashland county, Ohio, July 1st, 1876, NINA MAY, daughter of John and Margaret Thomas, aged one year one month and twenty-six days. Funeral service by the writer, from 1 Thess. iv. 13, 14. D. N. WORKMAN.

In Grand River church, Henry county, Mo., April 18th, 1875, MANNIE E. FAHNEBROCK, infant daughter of Bro. E. L. and A. Fahnestock. May this sad bereavement prompt the parents to a more diligent walk in Christianity and in humility, so that when death comes, they, too, may be prepared to meet their loved one that is gone before. J. S. MOHLER.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

S G Arnold 1 00; Michael Glotfelty 2 50; A M Homer 35; Nora F Underwood 3 00; D B Booth 35; Samuel Murray 10; Jacob Freidly 35; J B Keller 2 50; Aaron Divil 2 50; J Lech 1 20; John Mohler 2 50; A J Ingelright 1 00; Daniel Moser 25; John B Eller 5; J W Bowman 1 20; Jos. Moonaw 25; Sarah Baker 80; John Longanecker 15; Lewis M. Kob 1 00; Jacob M Waters 2 00; Josiah Fairmay 50; John Overholser 25; Levi Kittinger 70; Catherine Kinney 25; Joseph Miller 25; M T. Baer 8 50; Philip Metzker 1 25; David Garber 50; H H Troup 12 00; Thos D Lyon 7 25; Joseph Hollinger 2 45; J F Shultz 8 85; John Weybright 3 53; Daniel 75; S R Zug 6 00; Samuel A Shaver 1 80; B F Darst 35; G V Siler 25; Jonathan Moser 35; Daniel G Hencrucks 35; W B Woodward 1 00; Samuel Ross 25; David Shively 85; H S Myers 1 00; John Zuck 4 51; Mary Weeks 2 70; Joseph Eitzen 3 50; Jas A Ridenour 2 50; D R Shiley 2 00; Jonathan Witmore 50; Geo V Kollar 1 00; David Henricks 1 25; Benjamin Harsh 25; J Ruble 25; D S T Butterbaugh 7 50; Israel Fry 75; C Newsemer 2 00; Daniel Stover 35; Christian Holdeman 10; Henry Frantz 1 25; John Leedy 25; A G Black 2 50; Augustus Krabill 75; John Longanesker 10.

**The "Housekeeper" of Our Health.**

The liver is the great depurating or blood-cleansing organ of the system. Set the great housekeeper of our health at work, and the foul corruptions which gender in the blood and rot out as it were, the machinery of life, are gradually expelled from the system. For this purpose Dr. Pierce's Golden Medical Discovery, with small daily doses of Dr. Pierce's Pleasant Purgative Pellets are pre-eminently the articles needed. They cure every kind of humor, from the worst scrofula to the common pimple, blotch or

eruption. Great eating ulcers kindly heal under their mighty curative influence. Virulent blood poisons that lurk in the system are by them robbed of their terrors, and by their persevering and somewhat protracted use the most tainted system may be completely renovated and built up anew. Enlarged glands, tumors and swellings dwindle away and disappear under the influence of their great resolvents. Sold by all dealers in medicines.

"Claude, a child about three years old, was greatly afflicted with sores on his legs and feet, so that he could not wear his shoes and stockings. Had a great deal of trouble with him. Had tried many remedies ineffectually. At last we tried the Golden Medical Discovery, and in about three weeks he was entirely cured, his sores were all healed, and health much improved. Respectfully yours, J. W. BOYER.

Vermilion, Edgar Co., Ill., }  
Jan. 29th, 1875 }

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A limited number of unobjectionable advertisements will be admitted at the following rates  
Ten lines or less constitute a square.  
One square 1 week, \$ 1 00  
" " 1 month, 5 00  
" " 2 months, 7 50  
" " 3 " 12 50  
" " 6 " 20 00  
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On 2 squares, - - 5 per cent.  
" 3 " - - 10 " "  
" 4 " - - 15 " "  
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Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address SAMUEL GREENAWALT, Cearfoss P. O., Washington Co., Md.

SEND 25c. to G. P. ROWELL & CO., New York for Pamphlet of 100 pages, containing lists of 3,000 newspapers, and estimates showing cost of advertising.

\$5 to \$20 per day at home. Sample worth \$1 free. STINSON & Co., Portland, Me

**LIFE, GROWTH, BEAUTY.**

LONDON HAIR COLOR RESTORER.

LONDON HAIR COLOR RESTORER.

Not a Dye; makes harsh hair soft and silky; cleanses the scalp from all impurities, causing the hair to grow where it has fallen off or become thin.

Can be applied by the hand as it does not stain the hand or soil the finest linen. As a Hair Dressing it is the most perfect of the world has ever produced. The hair is renovated and strengthened, and natural color restored without the application of mineral substances.

Since the introduction of this truly valuable preparation into this country, it has been the wonder and admiration of all classes, as it has proved to be the only article that will absolutely without deception, restore gray hair to its original color, health, softness, lustre and beauty, and produce hair on bald heads of its original growth and color. This beautiful and fragrantly perfumed arti-

cle is complete within itself, no washing or preparation before or after its use, or acceptance of any kind being required to obtain these desirable results.

HERE IS THE PROOF OF ITS

**SUPERIOR EXCELLENCE.**

Read this Home Certificate, testified to by Edward B. Garrigue, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great value of the "London Hair Color Restorer," which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigue, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

MRS. MILLER.  
No. 730 North Ninth St., Phila.

Dr. Swaney & Son—Respected friends: I have the pleasure to inform you that a lady of my acquaintance, Mrs. Miller, is delighted with the success of your "London Hair Color Restorer." Her hair was falling rapidly and quite gray. The color has been restored, the falling off entirely stopped, and a new growth of hair is the result. E. B. GARRIGUES, Druggist, cor. Tenth and Coates, Phila.

**BOSTON TESTIMONY.**

July 22d, 1871.—Dr. Swaney & Son: Last winter, while in Trenton, N. J., I procured six bottles of London Hair Color Restorer, which I like very much, in fact better than anything I have used in the last nine years. If you please, send me one dozen bottles C. O. D., care of W. S. Fogler & Son, druggists, No. 723 Tremont street, Boston.

Respectfully yours, ADA BAKER, No. 59 Rutland Square.

"London Hair Color Restorer and Dressing" has completely restored my hair to its original color and youthful beauty, and caused a rapid and luxuriant growth.

MRS. ANNIE MORRIS,  
No. 616 North Seventh street, Phila.

Dr. Dalton of Philadelphia, says of it: The London Hair Color Restorer is used very extensively among my patients and friends, as well as by myself. I therefore speak from experience.

75 CENTS PER BOTTLE. SIX BOTTLES \$1.

If not sold by your druggist or storekeeper, we will forward by express, to any address, on receipt of price.

Address orders to Dr. SWAYNE & SON, 230 North Sixth street, Philadelphia, Pa., sole Proprietors.

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I have 162 acres of good land in good cultivation, within one-half mile of Osann's station, McLean county, Ill., which I will sell cheap and on good terms. Please call on me for price and terms. Address Osann's Station, McLean Co., Ill. DAVID McCONAUGHY.

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One copy, Turkey Morocco, postpaid, \$1 00  
Per dozen, " " by express, 10 00  
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Meyersdale, Somerset Co., Pa.



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Never Despair—Something that Never Fails.—FEVER AND AGUE. To the sick it is of little consequence how they are cured, whether from a rational view of the disease, or by the rules defined for the guidance of the profession, so long as the cure is certain and expeditious. To a suffering man the question on the relative merits of quinine or calomel is uninteresting. The faculty may wrangle and discuss their various theories, but Dr. Holloway's treatment dispels doubt ere the disciples of Esculapius have finished the first stage. Holloway's pills are the only remedies which effect a speedy and radical cure without danger of a relapse. 185

\* \* \* Sold at the Manufactory of Professor HOLLOWAY & Co., New York; and by all respectable Druggists and Dealers in Medicine throughout the civilized world, in boxes at 25 cents, 62 cents, and \$1 each.

CAUTION!—None are genuine unless the signature of J. HOLLOWAY, as agent for the United States, surrounds each box of Pills and Ointment. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

## A GREAT DISCOVERY!

### SPECIFIC REMEDIES

For **Dyspepsia, Liver complaint, Constipation, Sick Headache,** and for the **Destruction of Worms.**

The remedies for the above named diseases are put up in the form of *Granules, Sugar-coated*—pleasant to take as so much sugar, *perfectly safe in any case.* Sufficient for any recent case will be sent by mail to any part of the United States for 50cts. Chronic cases require more. Address

Dr. U. M. BEACHLY,  
MEYERSDALE,  
Somerset Co., Pa.  
Refer to Editor *Primitive Christian.*

## Clarks' Anti-Bilious Compound.

Never fails to give a good appetite. It purifies the blood, and restores to the Liver its primitive health and vigor. It is the best remedy in existence for the cure of Dyspepsia, Loss of Appetite, Sourness of Stomach, Sick Headach, Chronic Diarrhea, Liver Complaint, Biliousness, Jaundice, Constipation, Scrofula, Catarrh, Rheumatism, Erysipelas, Salt Rheum, Fever and Ague, General Debility, Nervous Headache, and Female Diseases.

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Was, for three years, offered for any case of the above diseases which could not be cured by Clarks' Anti-Bilious Compound.

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6-26a] Cleveland, Ohio.

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192 South Water Street, CHICAGO, ILL.

Consignments of all kinds of Country Produce respectfully solicited, and prompt and satisfactory returns guaranteed. Our Butter and Fresh Eggs a specialty. It pays better to send your produce to this market than to dispose of it at country stores or towns. Try it. Send for shipping instructions, tags, &c.

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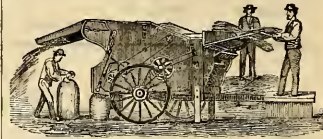
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VOL. I.

MEYERSDALE, PA., TUESDAY AUGUST 1, 1876.

No. 31.

## THE JOY OF INCOMPLETENESS.

If all our lives were one broad glare  
Of sunlight, clear, unclouded ;  
If all our paths were smooth and fair,  
By no soft gloom enshrouded ;  
If all life's flowers were fully blown  
Without the sweet unfolding,  
And happiness were rudely thrown  
On hands too weak for holding—  
Should we not miss the twilight hours,  
The gentle haze and sadness ?  
Should we not long for storms and show-  
ers,  
To break the constant gladness ?  
If none were sick and none were sad,  
What service could we render ?  
I think if we were always glad,  
We scarcely could be tender ;  
Did our beloved never need  
Our patient ministrations,  
Earth would grow cold, and miss indeed  
Its sweetest consolation.  
If sorrow never claimed our heart,  
And every wish be granted,  
Patience would die, and hope depart—  
Life would be disenchanting.  
And yet in heaven is no more night,  
In heaven is no more sorrow—  
Such unimagined new delight  
Fresh grace from pain will borrow—  
As the poor seed that underground  
Seeks its true life above it,  
Not knowing what will there be found  
When sunbeams kiss and love it ;  
So we in darkness upward grow,  
And look and long for heaven,  
But cannot picture here below,  
Till more of light be given.  
—Methodist Recorder.

For the PRIMITIVE CHRISTIAN.

## Elders and Bishops, Deacons and Helpers.

BY C. H. BALSBAUGH.

This is the official catalogue which a dear brother presents for elucidation. "Are the Elders and Bishops distinct officers? Is a Deacon a minister, and in what degree? Who are the Helpers?" These are the queries propounded for consideration.

Words are things of growth, both in form and signification. Starting on the lower planes, they advance to the higher; and what primarily designates the commonest matters in the sphere of materiality, comes finally to express the highest religious truths, even the very essence of the Trinity.

ELDEN has literally reference to

one advanced in life. Such are presumed to have superiority in knowledge and experience, and more likely to be made the referees in the settlement of matters requiring maturity of judgment. For the same reasons such persons would also be selected to fill public offices, and this prepared the way for the term to designate the office as well as the person. I can find nothing in the Bible that carries my conviction in favor of official eldership apart from seniority. A young elder is a contradiction in terms; although if the term be restricted to office, such a conjunction is not inappropriate. The bifold signification has not been preserved. In the present use of the term neither seniority nor superiority are necessary ideas, but only official position. As it originally signified age, and next wisdom, and finally office, it was natural to invest the term with what was highest, or best. The older the wiser, and the wiser the better qualified for the highest official rank. There is a term significant of the noble position and authority. Hence Elder and Bishop are synonyms.

DEACON is a comprehensive word. It includes all holy offices. It means any person who ministers in God's service. It literally signifies a God-server, or God-minister. Paul repeatedly uses the term to designate his own service as an Apostle of Jesus Christ. "In all things approving ourselves as the ministers (deacons) of God." 2 Cor. 6: 4. "Whereof I am made a minister (deacon)." "Whereof I Paul am made a minister (deacon)." Even Christ's office is distinguished by this term: "Now I say that Jesus Christ was a minister (deacon) of the circumcision for the truth of God." Rom. 15: 8.

The word Bishop means an overseer, and in a general sense is applicable to all ecclesiastical officers; but it has a more restricted sense in which it gathers to itself all the dignity and authority of age and wisdom. So the word deacon, in its widest signification, applies to all who minister in an official way for the promotion of the truth; but in its narrower sense designates a subordinate minister of the word. Not necessarily a speaker, but any form of ministry, or sub-agency by which the higher order is aided, and the

general welfare and efficiency encouraged. The original seven were endowed with plenary ministerial power. They both preached and baptized. Acts 6 and 7 and 8. The age was one of miracles and extraordinary circumstances, a somewhat promiscuous instrumentality, and marvelous results. While the word-ministers proper would not descend to the ministry of the table, it was allowable for the regular table-servers to ascend to the function of a higher ministry. As their authority to baptize was direct from God, so, no doubt, was their authority to preach; and both through the miraculous endowment of the Holy Ghost. The endowment and authority being now both withheld, deacons are subject to the authority and direction of the elders. Were a deacon now to claim authority to execute the primeval ministry on the ground of a direct Divine call, the challenge of Pharaoh to Moses would be pertinent: "show a miracle for you." Ex. 7: 9. Being regular God in an inferior capacity, they have the privilege, should circumstances require, to "go up higher" and exercise in the regular word-ministry "of the ability which God giveth." 1 Pet. 4: 11. But ability confers no claim, any more than ability to be governor or president entitles to these offices. Order is not only "Heaven's first law," but of the universe. That which would be infringement on purely personal grounds, becomes duty by providential ordering. To lift the lid of the Holy Coffer without Divine permission, is to incur great guilt. 1 Sam. 6: 19. Let the foot cheerfully do the walking, and the hand the grasping and lifting, and not run on all fours until the wants of the body require such a blending of function.

HELPS never come amiss, in every rank, age, and station. The "helps" mentioned in 1 Cor. 12: 28 occur in a catalogue of miraculous gifts among primitive Christians, which have passed away with the occasion that rendered their existence necessary. To what particular duties it referred it is impossible to determine. The Apostle opens the 12th chapter by saying, "Now concerning spiritual gifts, brethren, I would not have you ignorant." He then proceeds to a specific enumeration and closes the chapter with the exhorta-



tion, "but covet earnestly the BEST gifts." That he does not refer to the permanent graces of Christian character, is evident from the words, "and yet show I unto you A MORE EXCELLENT WAY." In the 13th chapter this "more excellent way" is delineated. The prophecies shall fail, the tongues shall cease, the knowledge shall vanish away; all the endowments and functions mentioned in the preceding chapter, as called forth by the essential requirements incident to the inauguration of the new religion, "shall be done away." But "the more excellent way"—Faith, Hope, Charity,—*abideth.*

But we still need "helps." There is still work for "Aquila and Priscilla as helpers in Christ Jesus." The church still needs Phebes as bearers of sacred messages. Rom. 16: 1, 2, 3. Marys are never out of place to "bestow much labor" on the ambassadors of Christ. verse 6. The Lord has abundant work still for the Tryphenas and Tryphosas verse 12. The church cannot do without "Gaius mine host." We need "Quartus" as well as Quinter verse 23: "The house of Stephanas" is greatly needed to "addict themselves to the ministry of the saints." 1 Cor. 16: 15. There is not a congregation but might well be glad at "the coming of Fortunatus," to supply what is lacking verse 17. *Help, HELP, how pressingly it is needed* ~~Yours truly, A. B. Barnhart~~ *and sucklings, "come up to the help of the Lord against the mighty,"* lest we be "ANATHEMA, MARANATHA" Do something. Bring your spikenard for the feet of Jesus, and your myrrh and aloes and spices for His corpse. With a fresh consecration, let us present body, soul and spirit, a living sacrifice, holy and acceptable to God, which is our reasonable service. If we can do no more, let us draw water and carry wood for the congregation of the Lord.

*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.

**Preach the Word. 2 Timothy 4: 2.**

BY A. B. BARNHART.

In the above we have a charge to Timothy, by the apostle Paul, shortly before he was to be offered up, that he should be ready, in season and out of season, to declare that word which was intrusted to him. It came as from a dying father to his son, giving him good instructions in regard to his duty that he owed toward his God. The charge and instructions are obligatory upon our ministers, in this our day, to be diligent in preaching the word—"be

instant in season, and out of season, reprove, rebuke."

"Preach the word"—"Reprove." We have heard it said when some were sharply reprovved by our ministers, that it was not in season, that they should not have said thus and so. Brethren and friends, be not offended when the minister is faithful to his charge. Our desire should be, above all things, if we are not right to be right, and be willing to be led into all truth; and he that doeth truth will receive the word with meekness, and desire him not to say smooth words, for the apostle futher said, "The time will come when they will not endure sound doctrine, but shall heap to themselves teachers, having itching ears, and they shall turn their ears away from the truth."

But the charge is, "Preach the word." It is to be feared many on hearing the word think more of others than they do of themselves. We should at all times endeavor to bring the subject home to ourselves, and ask, "Have I a part or lot in this matter? Is my heart right? Am I truly a child of God? Am I an heir of this promise? Do I show my faith by my works? "Let every man prove his own work and then shall he have rejoicing in himself alone, and not in another." We should examine *ourselves* more closely, and not others, and take the reproof and admonition, ~~our Savior~~ *ing his destiny* he was concerned about John, and said, "Lord, and what shall this man do?" Our Savior said, "What if I will that he tarry till I come? what is that to thee? Follow thou me." May we all be the followers of our Lord and Master, that we may fear him and work righteousness; for he it is that will be accepted with him in his glorious mansions on high.

*Leafoss, Md.*

For the PRIMITIVE CHRISTIAN.

**The Trials and Triumphs of Faith.**

No. 2.

"By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11: 8.

We come now to consider the life of a man remarkable for his faith; the father of the faithful. He affords a noble example of the triumph of faith, and he is worthy of all imitation. But he had to endure great trials of temptation.

The first striking instance of Abraham's faith that we are called upon to notice is the call to leave his home and kindred and go forth not knowing whither he went. This man of God was now seventy-five years of age, and had, no doubt,

formed many warm attachments in his native land, that it would require great sacrifices to give up; but his confidence in God led him to obey the divine call at once. He did not sit still and ask questions about the land that he was promised; he did not ask if it was a fertile country, with a salubrious climate, &c. It was enough for him that God bade him go, feeling assured that there is no place so safe nor so happy for a man as the place where God would have him to be. God often makes such calls upon his people now, not in an audible voice from the heavens, but by his word and his providences. Whenever duty to God and to truth requires us to leave family and friends, the most lucrative business or profession, all that is pleasant and profitable, we should obey.

Abraham's faith had yet another trial to encounter in connection with his leaving his home. When he got to the land promised, he found that the Canaanites were still there; that it was yet a land of great wickedness and idolatry; and that so little could he call the land his, that he had even to buy a grave in it. Gen. 23rd chapter. Is this the land flowing with milk and honey, that the Lord had spoken of? It looked very unlike it, as yet; but still he clung to the promise. Faith can afford to wait, upon God. Our ~~promises~~ *and our faith* are not always met in the way expected. It is ours to trust; it is God's to answer in the way his sovereign pleasure sees best. The father of the faithful possesses his soul in patience. He does not wish that he had never left the land of the Chaldeans and the loved scenes of his youth. No, even when trouble after trouble came upon him in the strange land, his trust never seems to have wavered or left him. He does not interpret God's word by God's providences, but the reverse of this; and this is a most important point for us all. The providences may be dark and puzzling, and, sometimes, judging from them, we might think that God was going to give us up to the enemy; but faith looks to the promise and knows that the providences are for his good, although he cannot now see it. If Job had looked at the promises in the light of the providences with which he was encompassed, he would have come to the same conclusion as some of his friends, that God had forsaken him and was now his enemy; but he did not do so. He clung to his anchorage on the promises, and soon he saw that the God of the promises and the God of providence is the same. He may send Abraham into the famine, and he may send Job

into the barren Island of Patmos; but he will be there to meet them: "My presence will go with thee, and I will give thee rest."

A living faith always brings forth good works, and by this alone is its divine origin proven. How we admire the kind, tender, judicious temper of this great man, as he says to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13: 8, 9. "A soft answer turneth away wrath;" and it is the spirit of true religion to "be kindly affectioned one to another with brotherly love, in honor preferring one another." Rom. 12: 10.

The spirit of faith is always the spirit of prayer and intercession. Abraham's intercession, in behalf of guilty Sodom, opens with a lovely picture of hospitality. While sitting in the door of his tent, and looking out, three men, strangers to him, as far as he could see, made their appearance. With kind consideration for the wants of strangers, he goes out to meet them, and shows them the utmost courtesy. With the aid of his kind wife, an ample repast is soon provided for them. To some this might seem a very little matter, but God took notice of it, and gives it an honorable record in his Book; and it is referred to by an inspired apostle: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Heb. 13: 2. What must have been the amazement of the Patriarch when he made the discovery that one of these visitors was the Lord of glory; the same who had appeared to him before in comforting assurances and gracious promises! and how must his heart have rejoiced, when, from the same lips, was given him the promise of a Son, in whom all nations of the earth were to be blessed! The visitors now turn their faces toward Sodom, and Abraham accompanies them. The Lord discloses to him that the object of approaching that vile city was one of wrath and vengeance. The cry of their iniquity had come up before the Lord, and now his sword of vengeance is in his hand; but before the stroke descends, the man of faith begins to plead. He takes a humble position in the divine presence. "I have taken upon me to speak unto the Lord, who am but dust and ashes." As a proof of his confidence in the Lord, it is said

that he "drew near." Just as a loving child draws near to his father, when he has an important request to present. He also expresses the utmost confidence in the righteous and merciful government of God; "Shall not the Judge of all the earth do right?" He knew how guilty Sodom had become; but he also knew that the mercy of God was great. He had a loathing and intense hatred for their sins; but a deep love for the sinners. It was this spirit of love that made Abraham so persevering in his prayer. He asks not merely once, but several times. He rises in his requests as the Lord condescends to answer him, till he gains the assurance that the city will be spared, it even ten righteous persons be found in it. But alas; there is not even that little quantity of salt in the midst of the general corruption. The only righteous persons in Sodom are saved by miraculous power, and in answer to Abraham's intercession.

How glorious to think of Christ as our ever living intercessor, appearing in the presence of God for us?

D. N.

#### Read the Bible.

George Muller says: Let me press upon you the deep importance of reading the Word with meditation and prayer (1 Peter ii. 2, 3.) "As new born babes, desire the sincere milk of the word, that ye may grow thereby." As neglected babes never become healthy men and women, so young converts who neglect God's appointed food, "the Word," never become bright Christians.

1. Read the word of God regularly through. Begin with Genesis in the morning and Matthew in the evening, making a mark where you leave off. When you have finished the Old and New Testament begin again. As an earthly will always read through with great care, so God's will ought to be read entirely through with reverence and godly fear. Consider the advantages of this plan:

(a) We are kept from making a system of divinity of our own, and confining ourselves to a few favorite doctrines and truths. We also become lovers of the whole Word.

(b) Variety is pleasing.

(c) When we have finished reading it through we shall be glad to begin again. In forty-six years I have read my Bible through a hundred times; yet it is always fresh and new when I begin it again.

2. Read it in a prayerful spirit.

3. Read with meditation. Ponder over what you are reading.

4. Read with reference to your own heart. So many preachers

read for their hearers; parents read for their children; and school-teachers for their scholars. Ask yourselves—

How does this suit me?

How does this warn me?

How does this rebuke me?

How does this comfort me?

If you do this, God uses the word by you for others.

5. Always seek to mix faith with your reading.

6. Practice what you read. We must carry out what God tells us. He expects us to be obedient children—"If ye know these things happy are ye if ye do them." Come in childlike simplicity to the word of God. Give heed to it with all earnestness, and let it settle all questions.—*Sel.*

FOR THE PRIMITIVE CHRISTIAN.

#### Passing Away.

BY BETTIE ULRICH.

The world around us presents a vast scene of beauty. The flowery meadows, the green fields, the brooks and vales, are all picturesque scenes for the eye to behold; but they must all pass away. When we look around us, we see the beauties of God's creation in almost everything that can be brought before our eyes. The green trees, the flowers and grass are all beautiful indeed. Then there are also the beasts of the field, the fowls of the air, which we can gaze at in amazement and wonder. But these must also pass away. There is, however, something yet of more importance to speak of than any of the things mentioned. And what is it? It is to speak of God's creatures whom he has formed in his own image, and has placed on this earth for a noble purpose, not to do evil, but to do good. But oh, how many, today, are doing evil, and violating the law of God! some by trying to gain all the riches that can be procured on earth, never thinking how soon they must pass away. Let us strive to gain a home in heaven, instead of this world's riches; for Christ says, "What will it profit a man if he shall gain the whole world, and lose his own soul?" He also says, "Heaven and earth shall pass away, but my word shall not pass away." Now let us try to live according to his word, that when we are called from this world, we can pass away in peace with God.

"We are passing away,  
To that great judgment day."

Lancaster, Ind.

Faith never yet overdrew its account in God's bank.



For the PRIMITIVE CHRISTIAN.

## THE DANISH MISSION.

BY D. C. MOOMAW.

A ray of light from the vast seas of glory,  
Which bathe elysian shores in other  
spheres,

On Denmark now is beaming, and the story  
Of glorious salvation, Sweden hears.

Columbia blest with rivers of the waters,  
Which flow from worlds supernal into this,  
Hath now to fair Europa's sons and daughters,  
Cheerfully sent the sparkling eup of bliss.

Oh Northmen hark the pall of darkness dreary,  
Be with its horrors banished from your  
hearts;

Now of your burning, living thirst grow  
weary,  
And drink the draught which endless joy  
imparts.

Oh heed the solemn voice of timely warning,  
Which now re-echoes on your stately shore;  
Oh gladly hail the dawning of your morning,  
Ere you are doomed to hear and see no  
more.

Where bright Aurora's desultory light,  
Is mirrored on the iceberg's lofty dome;  
Where often reigns a wilderness of night,  
There death and terror have their dreary  
home.

But when the blazing sun his cycles speed-  
ing,  
Beams on this gloomy realm his living ray,  
Not winter's dark and icy menace heeding,  
He turns this night of horrors into day.

So when that sacred Sun, which beareth  
healing  
In wings of starry light,—is heavenly  
might

On desert wastes of sin and woe revealing,  
He banishes the darksome folds of night.

Fair fields of fairest verdure soon are bloom-  
ing,

Where once were barren plains, and icy  
bowers;

And brightest flowers eternally unfolding,  
Fill with their fragrance the enraptured  
hours.

For the PRIMITIVE CHRISTIAN.

## The Mind of a Child.

BY J. S. FLORY.

How like the blank white page is  
the mind of a little child just in its  
first development. The expression  
of infantile innocence bespeaks a  
mind as pure and unsullied as the  
garb of holy angels. Oh, were it  
not for the evil influences of this  
world, how easy it would be to have  
them continue their pathway along  
the banks of the river of life! But  
since having cast its blighting in-  
fluence all around it behooves par-  
ents to watch the "lambs of the  
flock." Did you ever think of it,  
parents, how the mind of your  
darling infant is like a blank page  
under your hand, ready to receive

your writing? God who gave it to  
thee has *bid you commence the work*,  
and he will finish it for the courts of  
heaven. It is at first but a little  
thing, but soon, very soon, the mind  
begins to develop like a bud that  
gently expands into a full blown  
rose. Early impressions are like  
the copy on a page, *imitations will  
follow*, and how important the copy  
be a good one. A page once writ-  
ten over is difficult to rewrite so as  
to be legible, and very difficult to  
erase what has once been written,  
so with the mind of a child, early  
impressions are hard to get rid of.  
To unlearn what has been learned  
amiss is difficult, hence the greater  
need of impressing the mind with  
right principles at the first. The  
great evil of the day with parents,  
is the neglect of a thorough and  
proper training of their children.  
Is it any wonder that crime is so  
alarmingly on the increase when  
we consider how the large majority  
of children are brought up—or rath-  
er left to grow up like a weed along  
by the hedge row. The parent—  
especially the mother, has no time  
after attending to a proper arrange-  
ment of her ruffles and feathers, to  
devote to the training of a child's  
mind, other than influencing it to  
love the vain follies and fashions of  
the world. I speak this of the world  
at large. And it is to be feared  
many who profess to be "not of the  
world" are drifting into the same  
channel.

Think of it mothers, the spotless  
page under your hand has been  
given you by God for a purpose—  
"pure, white and clean," that you  
may inscribe by precept and exam-  
ple thereon "Holiness to the Lord,"  
or in other words, that that mind so  
susceptible of impression may be  
cultivated in the "nurture and ad-  
monition of the Lord." With the  
forcible pen of love make deep and  
lasting impressions. Persevering  
work sanctified by earnest prayer  
is what gives an indelible nature to  
early impressions. Carelessness in  
haste, or force-work in anger, is  
like scribbling with a pencil, it is  
easily wiped out by the hand of  
Satan. A young mind properly  
trained at a certain stage of develop-  
ment, is ready to receive the right  
seal of God's pardon or adoption.  
How readily such a mind receives  
the "image of the Son of God," and  
in the glory of the excellency of  
divine wisdom God sanctifies it to  
his work and purpose. The work  
the parent begun and carried on  
through tears and prayers the Lord  
makes perfect through his means of  
grace; and thus the soul quickened  
under the hand of the parent—fostered  
by parental culture, and illu-  
minated by divine glory, is fitted

and prepared for heaven. What a  
glorious consummation—what a  
harvest the seed of early instruction  
brings about. Oh! how blessedly  
the fondest hope of the parent is at  
last realized—what they have "sown  
in tears they reap in joy"—joy "un-  
speakable and full of glory."

But alas! how many train the  
infantile mind for the world's thea-  
tre—that they might attain to the  
stations of vanity—climb the rug-  
ged mount in hopes of reaching the  
pinnacle of fame or shine in the  
dazzling courts of wealth and world-  
ly honor. A child brought up with  
such hopes in view, is a lump of  
clay well and completely fitted for  
the grim visaged potter—Satan.  
How easily it yields to every touch  
of evil influence. The ways of sin  
is its delight—the dark chambers of  
iniquity its home here, and the still  
darker chambers of ruin its abiding  
place in the world to come. And  
why so? because it was trained by  
its parents for the world, and a  
world's reward was the price asked  
and a "worldlings" reward is its  
portion.

Parents ponder well the solemn  
question—ask it yourself—"Am I  
training my child for God—for the  
church—and for heaven,—or am I  
the schoolmaster to bring my child  
to the school of Satan—to the world  
and to hell?"

Bitter tears often are shed by par-  
ents who have "done what they  
could," and yet their children "will  
not." But a thousand times more  
bitter are the tears of remorse—re-  
morse on account of having trained  
a child for the world, and not for  
heaven. Ah yes! too late! too late!  
The work is done—the soul is lost  
*Ambition set the copy*, and that copy  
shall stand as a burning testimony  
to all eternity!

Greeley, Col.

For the PRIMITIVE CHRISTIAN.

## Is the Annual Meeting a Parliament?

BY LANDON WEST.

It will be remembered by those  
who were in attendance at the late  
Annual Meeting, that a paper from  
one of the districts of Illinois was  
presented, asking the approval of  
A. M. upon the Danish Mission, a  
work in which their district is now  
engaged. Brother Eby, of Illinois,  
gave an explanation of the paper,  
with the objects aimed at, and also the  
course pursued by his district in re-  
lation to it. There seemed to be an  
unwillingness among the brethren  
to take the responsibility of the  
Mission upon A. M., but the dis-  
trict was engaged to go on in the  
work and prosecute it to a success.  
In the able speech made by

brother Eby upon the subject of the Mission, and after he had seen that the meeting did not wish to take the work upon itself, he had said that, for his part, he was willing to withdraw the paper or request, or that he would withdraw it. Many brethren were unwilling to send the paper back to its district without an expression from this meeting of its approval of missionary work, and a paper was prepared by the clerk and its reading called for, when a brother objected, saying that it was not *parliamentary* to have the paper read after the motion was withdrawn. After a short quibble upon it, the paper was ruled out and not read.

We felt much mortified at the time; and since we have had time to reflect upon the proceeding, our feelings have not been the most charitable, and we are not willing to let it pass without, at least our censure.

Our people seem to labor almost constantly to secure non-conformity to the world,—and many of the decisions of A. M. have a direct bearing upon that subject,—but the scope of its labor upon this highly necessary work seems to be confined to a few things of minor importance, and not to everything in which conformity may be seen, and which may have more to do with our actual religion than anything which has been forbidden. We consider the Danish Mission a move in the right direction, and one for which Jesus in his model prayer told us to pray, and if our people do not attach that meaning to his words, and at the same time labor for the “kingdom to come,” we greatly fear that their words, (not prayers,) hardly gain the third heaven. We greatly admire brother Hope’s love for the people of his native land, and also his spirit of self-denial in trying to give them an opportunity to obey the whole gospel; and we do hope this happy chance to work as Jesus bids us will not pass unimproved.

But what we regret most is that our people who are so much for non-conformity should follow so closely the rules of parliament and not see that they are conforming, at the same time, to the world. Parliaments are worldly organizations and their rules are of the same fibre, but the brethren adhere to its rules as closely as any other people would; and so closely is it done that they prefer to follow its rules, to the line, rather than to approve of the work of saving souls in Denmark. Our conclusion is that we are not the people we think we are, and the separation from the world talked of so much is more

imaginary than real. We would suggest one of two things to the Annual Meeting in future: First, not to claim that it is not a law-making power, but that its decisions are *advice only*; or, second, when we claim our decisions as only advisory, not to follow so closely the rules of a *parliament*; for parliaments are law-making powers.

#### The Catacombs of Rome.

Who has not heard of the old Roman Catacombs? those interesting vaults of the earth to which the early Christians fled for refuge in times of persecution? These catacombs are underground rooms dug in a soft, volcanic stone called in Italian *tufa*. The word catacomb is derived from the Greek words, *kata*, down, and *kumbus*, a hollow, as if descriptive of an underground excavation. It is supposed by many modern writers that these sepulchers date back to the very time of the apostles.

There are forty-two of the catacombs, and they are situated mostly near the great roads leading out from Rome. The rocky ground in every direction is completely honey-combed by these vast cemeteries. Here, for three centuries, the Christians were buried. During times of persecution they held meetings in the tombs, and even lived in them.

The catacombs consist mainly of two parts—corridors and chambers. The corridors are long, narrow passages, forming a complete network of underground paths. The main corridors are from three to five feet wide, and average eight feet in height; but the side passages are often narrow, affording room for only one person to pass. The chambers are little rooms, often not more than eight or ten feet square. Here the Christians assembled in small groups, partook of the Lord’s supper, and comforted each other in their trials.

The sides of all the passages, galleries, and chambers, are lined with stone graves, cut in the walls. Here they are, as closely as they can be arranged, one tomb above another. It is difficult to compute the number of graves in these great cemeteries. Some seventy thousand have been counted, but they are only a small part of the entire number. Father Merchi estimates the average to be ten graves for every seven feet of gallery. Upon this basis he reckoned the entire number buried in the catacombs to be *seven million*! The estimate of De Rossi makes about four millions of tombs. This last seems almost incredible, but we are to remember that for three hundred years the entire Christian population of Rome was buried there.

These graves were at first all made air-

tight by slabs of marble, or *tera cotta* tiles and plaster and cement.

The name of the slender was generally scratched in the soft stone, or plaster. These inscriptions are exceedingly interesting, as they show the faith of the sleeping Christian. The symbols and inscriptions are those of peace and joy, and are found on many of the graves. The well known symbols of the Dove, Lamb, Olive Branch, Anchor, Bread and wine, Fish, Lamp, Good Shepherd, and numerous others, point to the hope of the silent sleeper. While such inscriptions as “Resting in Peace,” “Laid to sleep,” “In Christ,” “Waiting for the Resurrection,” etc., etc., show how the early Christians looked for the sounding of the last trump as the completion of all their joys.

In the silent chambers of the catacombs are the remains of what was once man in his strength, woman in her beauty, or a child in its innocence and gloe. If the graves are opened, the lifeless forms, although frequently perfect at first, on being exposed to the air, or touched, dissolve into a white flaky powder.

The length of all the galleries, corridors, and passages, put together has been computed at from six to nine hundred miles! But it is difficult to give the precise extent of this vast necropolis on account of the tangled intricacy of its passages. Some of the catacombs are almost wholly inaccessible on account of the water.

The entrances to these sepulchers is sometimes like a foxes’ burrow, almost concealed by the long grass, or the melancholy cypress or ilix. Often an arch is formed at the catacomb’s mouth, or a little chamber. But in all cases there is a stairway leading down to the silent crypt beneath. In the gloomy halls below reposes the precious dust of the martyrs, who may have heard the words of life even from the very lips of the apostles.

The walls are sometimes plastered, and when they have given way, are supported by masonry. At the corners of the passages are little niches in which lamps were placed, without which these halls would have been an impenetrable labyrinth. Cardinal Wiseman gives a touching legend of a poor blind girl who served as guide to the catacombs. She was as familiar with its dark tunnels as those who enjoy the blessings of sight are with the streets of the city.

The chambers of the catacombs generally have vaulted roofs, and are sometimes plastered, or cased with marble, and paved, occasionally with mosaic. The walls and ceiling are often covered with fresco work, frequently of elegant design.

To secure immunity from dampness, which would hasten decomposition and corrupt the atmosphere, the catacombs



were always excavated in high ground, in the undulating hills about the city, but never in the valleys. They were made several stories deep. The awful silence and almost impalpable darkness of the lowest depths is absolutely frightful. It is the realm of eternal gloom—a place destitute of all light. Not so much as a lizard or bat has penetrated its obscure recesses. Nothing but skeletons, and dust, and ashes, on every side!

The catacombs were ventilated by numerous openings to the world above, called *spiragli*, or breathing-holes. There were also openings to admit some light to the various chambers called *luminari*, or light holes. Sometimes several chambers are partially lighted and ventilated by the same shaft. This is true of the upper stories, but not even the faintest ray ever reaches the lower passages.

The catacombs are now somewhat mutilated by earthquakes and floods. Sometimes the stairways are broken, the corridors blocked up, and the roofs fallen. The rains of a thousand Italian winters have washed tons of earth down the light-holes; and the smoke of the lamps of early worshippers, and the torches of recent visitors, have impaired the beauty of many of the paintings. The hand of the spoiler, too, has rifled the graves and broken the tablets. Many fortunes have been expended by interested investigators in removing the collection of earth and debris so that the catacombs could be explored.

During the darkness of the middle ages, the catacombs almost passed out of the knowledge of the human mind. But in the year 1578, they were rediscovered by some workmen who were digging building material in a vineyard on the Salarian Way. Since then, they have ever been invested with a new interest to both Papist and Protestant.

The exploration of the catacombs is always attended with danger. M. Bosnio was several times well nigh lost in those mysterious depths. And Mons. Roberts, a French savant, nearly lost his life the same way. As he waded through gallery and chamber, absorbed in interest, the thread imperceptibly slipped from his hand! In his excited attempt to find the clew, the torch went out, leaving him in total darkness, a prisoner among the dead. He shouted, but the hollow echoes only mocked his voice. Wearied, and in despair, he threw himself on the ground, when, could he believe it, his hand touched the cord by which he was enabled to retrace his way back to the mouth of the catacomb.

In 1798 some French officers of Berthier's army, infidel in principle, visited the catacombs. Here they sang their wicked songs, rifled the graves, and said death was "an eternal sleep." One of their number, more daring than the others, resolved to explore some remote

galleries. He was speedily lost, and abandoned by his companions. Groping through the dark, he touched nothing but cold walls and moldering bones. His soul was filled with awe as he thought of his sins, of death, and the judgment. His physical powers soon gave way, and he sank in exhaustion. When rescued the next day, he was ill, but a converted man, and one who honored the Savior's cause till the day of his death, some years after.

Even as late as 1837 a professor, with his class, numbering nearly thirty persons, were lost in these underground labyrinths, and never discovered, though repeated and diligent search was made for their recovery.

Francisco Urgos, an Italian, now in Battle Creek, Mich., in his younger days, frequently visited the catacombs. Once he, too, got lost, and remained a living prisoner for a whole day, until rescued by his friends. And he says language is altogether too weak to portray the horror which one feels who realizes that his actually lost amid the dark recesses of the catacombs.—*G. W. Andon, in Youth's Instructor.*

#### Hints on Family Government.

##### TO MOTHERS HAVING THE CARE OF LITTLE CHILDREN.

1. *Don't talk too much.* To be always lecturing children is not the way to secure prompt obedience. Some children would doubtless much rather be whipped than perpetually talked to; especially in a fault-finding way. Little indiscretions and improprieties it is often best to pass by. If we take note of everything, and administer a lecture upon it, our lectures will soon become an intolerable bore, and not only will do no good, but, while they chafe our own spirit, they will harden and discourage the child.

2. *Talk low and gentle.* If you talk loud, it will be the harder to be calm. Keep the voice down and you can the easier keep your temper down. If you talk loud, your children will also, and the difficulty will be increased. Do you know that one of the chief difficulties of family government is in the parent? You may not suspect it, while it may be even so in your case. Quiet, gentle, yet firm mothers govern best.

3. *Don't threaten much.* To be every now and then saying: "If you do that again I'll box your ears," or "I'll whip you," or "I'll send you to bed," only hardens; and if you fail to execute what you threatened—as great threateners are sure frequently to do—your children will either consider you very forgetful or false; and in either

case will learn to distrust you, and many a time will laugh at your threats. Take notice of some great threateners—and you may not have to go far to find a specimen or two—and observe if they do not often sternly threaten, and, in a few minutes, being more good natured, or forgetful suffer the children, *unrebuked*, to do the very thing against which punishment was threatened.

4. If you would govern well, *have but few general rules, but steadily adhere to these.* Have a fixed rule as to prompt obedience, speaking the truth, and indeed, all moral duties; and never pass easily by an act of willful disobedience, or a lie, or a theft. No matter if you are in ever so great a hurry; stop and attend to this. It is infinitely more important than our ordinary affairs. Make a great matter of it, for *God does*; and it one day may prove a great matter to you and your children.

5. *Punish rarely, but when you do be thorough.* Never punish in a passion nor when you are peevish or impatient, or nervously excited. Wait till you are cool; look well and cheerfully at the reasons of the case and only punish when the evidence of guilt is clear. Then proceed in a calm and Christian spirit. Show your child, *from the word of God*, your obligation to punish. Read to him God's words as your authority, and let him see that you and he are both accountable to God. Let no one, grandparent or other venerated friend, interfere with your family discipline.—*Congregationalist.*

FOR THE PRIMITIVE CHRISTIAN.

#### Sinning, or Being Tempted to Sin.

BY C. G. LINT.

It is a well known fact that there are persons professing Christianity that say they cannot *sin*, nor even be tempted to *sin* any more. Being aware of this fact, as well as being frequently interrogated on the subject, caused me to give it some thought, and the following I submit for the consideration of all who believe as above stated.

First. It is not possible for men nor women to attain a standard in Christian life and experience, that will be strong enough to ward off Satan with his temptations of sin, as long as we live in this tenement of clay, and are surrounded with sinful influences. But again, if Christians could bring themselves to such a standard in holy things, what use was there in Christ Jesus to preach and give such like injunctions. To all his followers, without distinction, he says, "When ye pray,

say, our Father," &c. This is what is called the Lord's prayer; and in this prayer one of the petitions is that we might escape the danger of being led into temptation. *Christ* knew that his followers might be tempted.

Again, the language of the Savior to the disciples is, "Watch and pray, that ye enter not into temptation." Matth. 26: 41. If men in this world could live without any temptations, then all the language of our Savior as above would be out of place. Bither *Christ* or these assuming, holy men must be right. Both cannot be, for they assume different positions. As to which of them is right, judge ye. I am only astonished that men and women blush not for shame, when they say that they are so holy that they cannot sin, nor even be tempted to sin. But every theory has its accompanying Scriptures; so has this, and here it is: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6: 4-6. This passage of Scripture, without a doubt, proves the proposition to be a correct one. But look at it carefully and prayerfully, and you cannot help but see that it does not give even an intimation of that kind, but, on the contrary, it does give us to understand that men and women, after having enjoyed the above Christian graces, may fall; and if they do fall, it is because of *sin*; and if they *sin*, they were first tempted to sin. So the whole matter is brought into a nutshell in the Scripture quoted. What does Paul say is impossible—to fall away? This cannot be what Paul has in view as being impossible, for he says, "If they shall fall away," signifying that there is a possibility of their falling away. But mark, if they do fall, "it is impossible to renew them again unto repentance;" and then gives his reasons, which are these, "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." This Scripture is certainly against such a theory as the above.

But again, when such declare that their life is too pure and faultless that they cannot sin, they must of necessity be dispossessed of sin and all sinful inclinations. If they take such a position, as they necessarily must, they make the inspired penman to say what is not true, or else do not speak the truth themselves.

Here is what John, an inspired writer, says on the subject, in his first epistle, first chapter and eighth verse: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." You perceive that John does not say ye, but "If we Christians say that we have no sin, we deceive ourselves, and the truth is not in us." As a warning to all let me close my article with the language of the apostle Paul to the Corinthian brethren, 1 Cor. 10: 12, "Wherefore let him that thinketh he standeth, take heed lest he fall."

*Meysersdale, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

### Can a Brother Serve as Juror in the Trial of a Criminal for Murder?

BY J. W. POPE.

I here give my opinion of the matter. I think we ought to have nothing to do with the law, and, especially, in a case of that kind. Our great King when here upon earth said, "Judge not that ye be not judged." Matth. 7: 1

Now the law truly says: "He that sheddeth man's blood, by name shall his blood be shed;" but shall we live by the law, or by faith? I think the answer would be, we must live by faith, if we expect to wear that starry crown. Paul, in his epistle to the Galatians, 3: 1 says: "For as many as are of the works of the law, are under the curse; For it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." "But that no man is justified by the law in the sight of God, it is evident; for The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us." (Verses 11-13)

Moreover brethren, look at the oath a juror must take before he is accepted. I will here quote some of the oath. "Have you any conscientious scruples which will prevent you from convicting a man punishable with death?" How could a true Christian say he had not? The law is not for the Christian, but for the ungodly, and disobedient. "Wherefore then serveth the law? It was added because of transgressions." "The law was our schoolmaster to bring us into Christ, that we may be justified by faith." But we know that the law is good, if it be lawfully used. Will some kind brother answer this, and give all the scriptural testimony convenient? I remain your brother in the ties of the gospel.

### The Kindness of Jesus.

We may observe the kindness of Jesus in little things. He who could heal the sick and raise the dead by his word, yet always shows himself mindful of the least attentions, courtesies, and charities of every-day life. While nothing that is both great and merciful is beyond his power, nothing that is both little and kind is too small for his love. The washing of the disciple's feet was not necessary, but it was a loving act on his part, and contributed to their comfort. Over and above what is required and expected of a child, there are a thousand kindnesses that he can render to parents, brothers, sisters, schoolmates, neighbors. Let the child be taught to be on the watch for opportunities of service, especially to the aged, the poor, the neglected and those younger than himself; and if there are things to be done for others that might seem irksome, disagreeable, or humiliating, let him remember him, the Lord of men and of angels, who never thought anything beneath him which could be of any human being.—*Dr. Peabody.*

It is easy to keep that armor bright which is daily used, but hanging by the wall till it be rusty, it will take some time and pains to furbish it over again. If an instrument be daily played upon, it is easily kept in tune; but let it be a while neglected and the strings and frets break, the bridge flies off, and no small labor is required to bring it into order again. And thus also it is in things spiritual in performance of holy duties; if we continue them with a settled constancy they will be easy, familiar and delightful to us; but, if once intermitted, it is a new work to begin again, and the former estate will not be attained but with much endeavor and great difficulty.—*Christian at Work.*

HUMAN philosophy in regard to "laying up a good foundation against the time to come" is—hoarding. God's philosophy is, distributing. Distributed treasure, investments in works of benevolence, are never lost; treasure hoarded frequently makes to itself wings and flies away. Benevolent investments are not subject to trade-fluctuations or money-panics. They are under divine guardianship, sure to bring interest, dividends, and the ultimatum—eternal life.

OLD Simeon in the temple had a song on his lips, Christ in his arms, and heaven in his soul.



## For The Young.

### Robbie's Reward.

"Pins and pocket-combs! Pins and pocket combs!"

Robbie's voice was very low; for he was tired, and almost faint for want of food. The crowd in the waiting-room was indifferent, and seemed to have little need of such wares as his: so his sales were very small.

"Here little boy," said a voice behind him; "you have just what I want. This ugly rent must be pinned up till I can get home. I'll take this paper. Harvey, will you pay this little fellow for a paper of pins?"

The beautiful woman turned to the young man beside her; and he looked as though it would be a pleasure to do anything for her.

He was just counting a handful of change which he had taken from his pocket, when he was interrupted.

"No, no, ma'am!" said Robbie, eagerly. "Don't take that paper; it isn't a whole one. I cut off a row of pins from it this morning, for poor little Hannah to dress her doll with."

"Never mind, little man," said the young lady, gayly. "A tenth part of these I have will be more than I want; so I shall only have the less to throw away when I'm done with them."

"Then don't pay so much," persisted Robbie; and he handed back two cents to the gentleman, who had given him ten.

"Well, little man," said Harvey, "aren't your ideas of morals most too big for such a little head as yours? How do you ever expect to get a living, if you don't cheat a little now and then?"

Robbie's brown eyes were open very wide as he heard this query.

"But I'd rather not live at all than to live dishonestly."

"Who taught you all these things about right and wrong?" the gentleman asked.

"My mother," replied Robbie. "And I think she would rather I should die, and come to her in heaven, an honest, upright boy, than to live ever so well on stolen money."

"Yes, yes!" said Harvey, "I dare say you are right; and you are a noble boy to remember such a mother's teachings."

Little Robbie went wearily on with his work, carrying, nevertheless, a quiet conscience with him, for all he was so tired; he had overcome one little temptation.

The lady and gentleman stepped upon the train, and were gone.

Harvey Holeman was very thoughtful; and his gay companion had to reprove him for his silence.

"You've been gazing at the trestle-work of Hampden Bridge ever since we

came in sight. One would think you were planning to build a bridge of your own, by the way you study that."

"So I am, Belle," he replied; "or, rather, I've built it, and crossed it already, and find myself on the safe side of a great chasm of temptation; for, see here! you don't know how strongly I've been tempted, lately, to withhold those bonds that I know, in honor, ought to go to redeem my father's pledge. They would help me so much by increasing my capital just now, as I am starting in business. But that little pin-peddler, back there, has taught me a lesson. I believe, like him, I'll starve on honesty, rather than fatten on theft."

But a few weeks later, after Harvey Holeman's business was well established, the station agent of Beacon City received a letter inquiring after the little peddler of pins and pocket-combs, and relating his little act of honesty.

Later still, honest Robbie was received in Mr. Holeman's home and business interests, to serve, first as errand boy, and then as clerk.

Which was the better reward for Robbie,—the fine position which his honesty had gained for him, or the consciousness of having influenced for good a fellow-man? He thought the latter. — *Well Spring.*

### A Blind Boy's Patience.

The other day I went to see a little blind boy. Scarlet fever had settled in his eyes, and for many months he has not seen at all. He used to be a sprightly little fellow, upon the run everywhere.

"Well, my dear boy," I said, "this is hard for you, is it not?"

He did not answer for a moment; then he said, "I don't know that I ought to say *hard*; God knows best;" but his lip quivered, and a little tear stole down his cheek.

"Yes, my child; you have a kind heavenly Father, who loves you and feels for you more than your mother does."

"I know it, sir," said the little boy, "and it comforts me."

"I wish Jesus were here to cure Frank," said his little sister.

"Well," said I, "he will open little Frank's eyes to see what a good Savior he is. He will show him that a blind heart is worse than blind eyes; and he will cure it, and make him see and enjoy beautiful heavenly things, so that he may sit here and be a thousand times happier than many children who are running about."

"I can't help wishing he could see," said Lizzie.

"I dare say; but I hope you don't try to make Frank discontented."

"Frank isn't discontented," said Lizzie earnestly; "he loves God, and love

sets everything right and makes its own sunshine; does it not Frank?"

"I don't feel cross, now," said the little blind boy meekly. "When I'm alone I pray and sing my Sabbath-school hymn, and sing and sing; and God is in the room, and it feels light, and—and—I forget I'm blind at all;" and a sweet light stole over his pale features as he spoke—it was heavenly light, I was sure.— *Young Reaper.*

### His Own Way.

Johnny wanted very much to "help" his mother bake pies one morning. So she gave him a piece of dough, the cover of a starch box for a pastry board, and a clothes-pin for a rolling pin.

When he had rolled so hard that his face was very red, he puts his little pie on the stove hearth to bake; and then he saw the pretty soft steam puffing out of the kettle. He tried to catch it in his hand, but it flew away. Then he put his fingers under the nose of the kettle. His mother saw him, and cried: "O, Johnny, take care or you'll burn your fingers, my dear."

"Steam can't burn!" cried wise Johnny; "only fire burns."

"You must not try it. Believe me, it will burn you. Do stop Johnny."

"O, dear," cried Johnny, "why can't I have my own way sometimes. I do like my own way. When I am a big man I mean to stand and poke my finger in the tea kettle all day, thometime, and have my own way, and—"

Poor Johnny did not wait till he was a big man to do this; a scream of pain told that he had had his own way already.

The dear little white fingers were sadly burned, and for hours Johnny cried and jumped about so that his mother could hardly hold him on her lap.

"O! O! O! what shall I do! what shall I do! O, dear mamma, I'll never have my own way again at all though I live! When I am a great man, I'll never put my fingers in the tea kettle. O, dear, dear!"

Take care, little folks, how you take your own way; there are worse fogs in the world than Johnny's steam. Your parents are wiser than you; and they love you too well to deny you any harmless pleasure.— *Watchman.*

GOODNESS does not only communicate favors and kindness—it even in some measure communicates itself. Just as those who have been long among the most fragrant objects not only are delighted with the odor that breathes from them; some of the very fragrant cleaves to and remains with them. They become fragrant themselves, by staying long among objects that are so.— *Seed.*

That man lacks something who has not known trouble.

## The Primitive Christian.

MEYERSDALE, PA., AUGUST 1, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE DIGNITY OF MAN.

"Honor all men."—1 PETER ii. 17.

These words plainly show that though Christians are to come out from the world and to be a separate people—"a holy nation"—they are not to disregard, much less despise their fellow-men. They are to render "honor to whom honor is due," Rom. xiii. 17; they are to honor the king, 1 Peter ii. 17; and children are to honor their parents, Eph. vi. 2; husbands are to honor their wives, 1 Peter iii. 7; widows are to be honored, 1 Tim. v. 3; masters are to be honored, 1 Tim. vi. 1; elders are to be counted worthy of double honor, 1 Tim. v. 17; God is to be honored, Rev. iv. 11. But while honor is to be given unto all these, and that as they are respectively deserving of honor, there is a degree or measure of honor to be given to all men. Honor here means dignity, civility, respect. And every man,

however poor, degraded, or wretched he may be, is worthy of some honor.

The spirit of the precept which requires us to "honor all men," forbids us to despise, or hate, or injure any man, however worthless and wicked he may be. For while the Psalmist makes the contemning of a vile person a mark of the pious, he does not mean that we are to contemn the person of the vile, but their vile conduct. Ps. xv. 3. It also requires that we feel a respect in our hearts for every man, and that our treatment of him should correspond to that respect.—It is not the honor we show to moral excellency, or to high moral worth, that we are, in the precept under consideration, to show to all men. For many men are destitute, apparently, of all moral excellency. When the apostle in describing a class of men, describes them thus: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes," Rom. iii. 13-18, there is surely no moral excellency in them to honor, and yet we must honor even such, for we are to honor "all men."

The ground, then, upon which we are to honor all men, is not their moral character, for of this some seem destitute. And so far from their having anything of the character of moral goodness upon which to demand our honor, the absence of such moral goodness, and the presence of much that is evil in their characters, makes their characters deserving of our disapprobation and contempt, rather than of our approbation and honor. The ground upon which men as men are to be honored is found in the intelligent, responsible, and moral nature which they possess. Every human being that is really a man, has the capacity of understanding the truth, of discerning what is true from what is false, and what is right from what is wrong; every man is endowed with the faculty, which may be so improved and cultivated as to enable him to know, to love, to serve, to worship, and to enjoy God; every man possesses within him the germ of an eternal existence.—An eternity of expanding intellect, of ever-growing conformity in moral excellency to the holy character of God, and of ever-increasing happiness, or of degradation, pain and sorrow, is before every human being. And the faculties, intellectual and moral, which men possess, and which are susceptible of being so much improved as to constitute them fit companions for the holy angels and for God himself, impart a degree of dignity and nobility to them, and afford the

ground upon which honor for them is claimed by the divine authority requiring us to "honor all men."

That man, as he was originally made, being made "upright," Eccl. vii. 29, and in the "image" and after the "likeness" of God, Gen. i. 26, was deserving of honor from his fellow-men, is very apparent and needs no proof. But changed and fallen as he now is, and having lost so much of his original dignity and greatness, there may seem to be but little if anything in him deserving of honor. But the grounds upon which he is to be honored, and which were presented in the preceding paragraph, are the remains of the noble and dignified nature which he once possessed. A great change has indeed taken place in man, especially in his moral character. And we may say in the language of the prophet, "How is the gold become dim! how is the most fine gold changed!" Lam. iv. 1. "The lamps are extinct, the altar overturned, the light and love are now vanished, which did, the oneshine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfume, is exchanged for a poisonous, hellish vapor, and here is, 'instead of a sweet savor, a stench.' The comely order of this house is turned all into confusion; the 'beauties of holiness' into noisome impurities; the house of prayer into a den of thieves; for every lust is a thief, and every theft sacrilege. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, 'Behold the desolation;' all things rude and waste. So that should there be any pretence to the divine presence, it might be said, If God be here, why is it thus? The faded glory, the darkness, the disorder, the impurity, the decayed state, in all respects, of this temple, too plainly show the great inhabitant is gone."

It is true "the glory has departed," and a great change has taken place in man, but there yet remain traces of his original greatness. "His soul, which once, as an unbroken mirror, reflected back the image of his God in which he was created, even now, though broken and shattered by the fall, catches, in its scattered but brilliant fragments, some portions of that image, and reflects them in unsullied beauty. We have an innate love of justice, truth, and goodness, although we are so corrupted by our lapse from original rectitude, that we seldom pursue them with unwavering and unvarying steps. The eyes even of the wicked and debased will fill with tears at a narrative of the sufferings of self devotion and dis-



interested love. We admire truth when we do not practice it. We value justice in the abstract when our own dealings are unjust. We set up a standard of virtue, and profess to regard it almost with worship, while we dally with vice and wantonness, and offer them the first fruits of our gains and toil." The presence of such powers in man though not always exercised as they might be, and as they should be, entitle him to respect and honor, and hence the the divine precept requiring Christians to "honor all men."

And why should not Christians "honor all men," since God himself has done so, and set the example? He gave the most precious gift that his boundless possessions could furnish—that of his "only begotten Son," as a ransom for them. He has put an infinite value upon men by paying an infinite value for their redemption.—He follows men in their guilty wanderings with his calls, pleadings, and entreaties, saying, "How shall I give thee up?" And what honor has our Redeemer done to man! As men, the objects of his love, compassion, and sympathy, were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life subject to bondage." Heb. ii. 14, 15. He weeps tears of agony for human woe, and bathes the sin-stained earth, man's dwelling-place, with his mingled tears and blood. He united his own purity with the corruptions of men, and laid down his own life in death, all to save precious humanity on which divinity had stamped its image, and imparted to its race of rational intelligences an everlasting being.

Our subject is suggestive of practical truth. If all men are to be honored by Christians, and if they are honored by heaven, they should feel that there is a value and dignity attached to them which show they were not designed to be slaves of sin; and they should not desecrate their noble powers, dishonor their Maker, and neglect the redemption that has been purchased for them at so costly a sacrifice as the life of the Son of God. And while all men should appreciate their own worth, and the powers with which God has endowed them, making them susceptible of great enjoyment or great suffering, according to the moral character attached to their lives, Christians should understand the practical use of the precept requiring them to "honor all men," and carry it out in all their intercourse and dealings with men.

The want of a proper observance of this precept, has led tyrants to disregard the rights of men in their power, and to

oppress nations; has fastened the yoke of slavery on the feeble and led men to make property of their brethren; has led kings, princes, and rulers to sport with human life, and to shed the blood of millions; has led the rich to oppress the poor and to shut the bowels of compassion to their complaints; has been the cause of much of the suffering among men which a willingness to afford relief would have prevented. Whereas, the proper observance of this divine precept requiring us to "honor all men," on the ground that every human being, from the constitution of his nature, and from the destiny which awaits him, is entitled to honor, will awaken an interest in the welfare of every human being, and prompt a feeling of sympathy, benevolence, and charity toward him. And with such a feeling, help will be rendered when it is in our power to do so. And no human being possessing a vestige of manhood, however he may be sunk in vice, will be excluded from our respect and sympathy. The criminal in his cell, and the drunkard wallowing in the mire, will not be passed by with the indifference the priest showed to the man who fell among thieves, but they will receive the sympathy from the Christian that the sufferer received from the Samaritan.

The feeling of respect for man, as man, which the divine precept under consideration inculcates, should show itself in all our conduct toward our fellow-men, even to those who are inferior to us in education, or talent, or in moral character, or wealth, or standing in society. And as they are susceptible of improvement and elevation, we should use our best endeavors to improve and elevate them.—We should seek to lessen the sorrow and suffering, and to increase the happiness of all men, since we are to "honor all men," and this is the way we can honor them. But that great nature with which man was originally endowed by his Maker, and the remains of which entitle him to the honor we are required to show him, affords a powerful plea for Christians to labor for the promotion of his spiritual and highest interests—his salvation. Because man with all his capacity for enjoyment and suffering may be lost to himself, to his race, and to his God, but may, by the proper efforts of Christians, be saved, to enjoy the blessing of heaven himself, and to be a blessing to his race, and an honor to his God and Savior, great responsibility rests on Christians, and no sacrifice should be withheld, and no labor spared that can be made available in rescuing souls from sin and ruin, and in preparing them for heaven. And in honoring men from proper motives, and in the proper way, we shall promote our own honor, and be honored by the Lord.

#### A TRIBUTE OF RESPECT.

The *Church Advocate*, the church organ of the *Church of God*, or the body of Christians best known by some as *Wine-brennarians*, makes the following honorable allusion to our brotherhood: "The Brethren" are now reported as numbering from 100,000 to 150,000 members and adherents in this country. This, we suppose, is an outside estimate, as it is well known that they are opposed to keeping accurate statistics. Whether they are thus numerous or not, one thing is generally admitted, that they have a *great deal of practical godliness among them.*" This is an honorable acknowledgment. If the character of our brotherhood hitherto has been such as to deserve this tribute of respect, may it in the future be still more deserving of it. Practical godliness is a suggestive phrase. "My Father worketh hitherto, and I work," said our Redeemer. And if they worked, they worked after a godly manner, and practical godliness characterized all their operations in the kingdom of nature and in that of grace. If then the Father, whose children we profess to be, works, and if the Son, whose example we profess to follow, also works, surely "practical godliness" should characterize all Christian believers making the profession they do. And can there be any godliness, recognized as such by the Bible, that is not practical? We presume there cannot.

#### CANDID.—BACKWARD OR FORWARD?

Mr. Isaac Errett of Cincinnati, one of the most able and influential ministers and writers among the Disciples, and editor of the *Christian Standard*, a leading paper in that church, in replying to a correspondent's query involving the manner of putting a person into the water when he is baptized, gives the following candid answer upon that subject: "As to the mode of the immersion, whether forward or backward, we have no certain knowledge. But we incline to the opinion that the backward motion in immersing is modern and western—that in the East the candidates knelt in the water and were immersed face foremost." The italicizing is ours.

#### NOTICE.

As harvest is now generally over, and as it appears from the reports in our papers from the different states that the Lord has blessed us with a very fair, and in some places with a bountiful crop, we would say to those who are owing us, that we are needing funds, and that it will be a great accommodation to us to receive from our friends what is due us. We have waited, and with some we have waited a considerable while, being re-

luctant to allude to the subject. But needing what is due us, we are necessitated to call upon our friends who are in arrears with us, and hope that they will appreciate our situation as well as their own, and endeavor to comply with our request.

The amount due us from a number of our subscribers is not large, but we hope they will not be indifferent to the subject from that consideration, since the amount from each may be small, but in the aggregate from that class it will be considerable, and hence of importance to us. Our agents and all others to whom this notice applies, will please do their utmost to respond favorably to our request, and as soon as possible.

**MINUTES OF THE DISTRICT MEETING OF WESTERN PA.**

These Minutes are now ready, and any brethren in the District wanting them will please send us their orders. Should any brethren who gave us their orders, not receive their Minutes, they will please inform us. Terms: Single copy, 5 cents; per dozen, 50 cents.

**THE GERMAN MINUTES.**

We can now supply our brethren with German Minutes, and we solicit orders from our German brethren. There are comparatively few who want the German, and we hope that brethren who can use them to advantage, will send for them.—Price, 10 cents single copy, and 75 cents per dozen.

**ALMANAC FOR 1877.**

How swiftly time glides along! More than a year has passed since we made a call for matter for our Almanac for 1876. That call met with a sufficient response to enable us to publish an Almanac that gives pretty general satisfaction; still it is not altogether what we wished it to be, and we hope that future efforts may show an improvement. We want an Almanac for 1877, and not only an Almanac, but a good one. To publish such an Almanac will require considerable labor and care. These we are willing to give it; but we shall still be obliged to come with our usual call for help. Much will depend upon the manner in which this call shall be responded to. It is now nearly a month later than it was when we made our call for help last year; and we remember that even then some contributions, and many corrections in the names and addresses of ministers, came in *too late*. Now we do not think there is any necessity for this tardiness; and if there is not, we do hope that our readers will come right forward to our assistance without any delay. We want to have

1. A number of short articles, such as our readers and patrons would like to see in our Almanac for 1877, brief histories of different branches of the church, and biographies or biographical sketches of some of our faithful brethren or sisters who have gone to their rest; short and striking incidents or episodes in the lives of members either living or deceased.

2. Announcements of the different District Meetings for the spring of 1877, and, *if possible*, the place where the next Annual Meeting shall be held.

3. A thorough revision of the names and addresses of ministers. A comparison of the list as published in former years shows that many changes of address occur; and then, too, many new names are being added to the number while many others are to be dropped, for different causes, the most common of which is death.

4. Brief reports of Sunday-schools, of churches, and Districts, according to the samples given in this year's Almanac. In order to divide the work, and to introduce some system, we will suggest that Secretaries of Sunday-schools, and the Corresponding Secretaries of Districts, are the proper persons to forward Sunday-school and District reports. The reports of churches should be made by the elders or overseers; but where churches have a secretary, as every church ought to have, secretary should attend to it, if the elder fails. All our ministers, and, in fact, all our members should interest themselves in correcting the ministerial list. This would be a mere trifle, if all would go to work; but we cannot possibly do it unless our members help us. Shall we have this help?

Now this matter is before you. What response shall we have? You all want a good Almanac. Will you help us now, right now, so that we can publish such an Almanac? We need your help; we ask for it; and it is now for you to say whether we shall have it. Remember, NO UNNECESSARY DELAY. B.

**Cleanings and Settings.**

**Mount Pleasant Institute.**

The closing exercises of the school began on Saturday, June 24th, and ended on Thursday, June 29th. They included a Sermon to Students by Rev. L. Stephens; Examination of Classes; Anniversary of the Everett Literary Society—Orator, H. G. Weston, D. D.; Baccalaureate Address by the same; Exercises of the Graduating Class; Commencement Dinner, and Meeting of the Board of Trustees. We publish herewith the programme of the Class exercises. A full account of the Commencement can be had by applying to Principal J. Jones, Mt. Pleasant.

CLASS OF '76—PROGRAMME.  
Music—prayer—music  
Salutatory—The Middle Ground of our Educational System—Anna Martha McClure.

Dusting and Putting to Rights—Alice Cary Overholt.

Education, 1776-1876—John Franklin Henderson.

Oliver Cromwell—Margret Maul Shal-lenberger. (Music.)

Hit or Miss—Cath. Elizabeth Jordan. Is This All—Anna Martha McClure.

Valedictory—John Franklin Henderson. (Music.)

Address to Class—Rev. A. K. Bell, D.D. Conferring of Diplomas and Medals. Benediction.

BROTHER John A. Studebaker of Greenfield, Kan., July 2nd, says:

"We are still trying to serve the Lord as best we can. There are still a few entering into the fold. Yesterday was the day for our regular quarterly council, but rain prevented us from having it. We had a prayer-meeting at my house last night. The members are all in union as far as I know."

Bro. S. R. Holsinger of Carleton, Thayer Co., Nebr., July 9th, says:

"We had a good rain which will make our corn crop. We are cutting our barley which is a pretty good crop. We think Nebraska has redeemed her reputation as crops are good. People are cheerful, and we try to be thankful to our Father in heaven."

BROTHER David Rothrock of Illinois, says:

"As I see so many calls for preaching in the West I will also extend an invitation. We do not live so far in, only 40 miles west of Terre Haute, Ind. We would like to have some speaker come and see us and our country. We have no regular preaching here. Our Station is Casey on the St. Louis Vandalia Terre Haute and Indianapolis railroad. If there is any one who would wish to correspond with me he will address me at Hazel Dell, Cumberland Co., Ill."

**Report of Funds.**

DANISH FUND.	
Wendell Henry,	\$ 65
Margaret Deardorff,	1 00
I. B. and A. M. Beekly,	50
Eliza Kollar,	1 00
David Rothrock,	25
R. A. and S., Ashland, Ohio,	3 00
Sarah Gilbert,	2 00
S. R. Holsinger,	1 45
Ephraim W. Stoner,	1 00
Sophia Lichter,	2 00
Hettie Engel,	2 50
Mary A. Engel,	2 50
C. R. Supplee,	25
Total,	18 10
Acknowledged in No. 29,	342 67
Grand total,	\$360 77

STEIN FUND.	
C. R. Supplee,	\$ 25
Northern District of Ill.,	7 00
Total,	7 25
Acknowledged in No. 31,	126 20
Grand total,	\$133 45



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

MILAN, Sullivan Co., Mo.,  
July 6, 1876.

Dear fellow-traveler to the bar of God—I have for sometime felt that I would like to talk to you through the PRIMITIVE CHRISTIAN, as I am here where there are no members near and only five or six in the county that I know of, and I don't have the pleasure of being with them very often on account of the distance we live apart. But although I am deprived of being with my brethren and sisters, I know I have an Elder Brother who is ever with me, and who has raised me up from a bed of affliction to which I was confined for nearly two years, and has given me the natural use of my limbs once more, for which I am very thankful, and shall endeavor in my feeble way to serve him the rest of my days, and as my bodily strength increases—if it should be the Lord's will that it should increase—I trust and pray that my spiritual strength may increase. For why was this fleeting breath renewed but to renew his praise? For some time before I was taken down I was not satisfied about my eternal welfare, although I had been a member of the Christian Church for several years, and as a general thing I tried to do the best I knew; but I was too apt to give way to temptations, and sometimes I sinned more than any one ought to do, especially those that are professing to live a Christian life. At the same time I wanted to do right. But it seemed as though my faith was not strong enough to resist temptations. It so happened by God's will that a relative of mine had some of the *Christum Family Companions* that he had received from a kind Brother, and I got some of them to read, and when I read how the Brethren practiced the commands of our blessed Savior I felt convinced that they were nearer right than any church I had yet heard of, and I wished to unite with them and to live a Christian life in deed and truth, which I knew I had not done. So I wrote to Elder Daniel Zook, whose address I had learned from my relative, to come down, telling him my desire to unite with the Brethren by baptism. But when the kind brother arrived I was confined to my bed very sick, and all they could do for me was to sing and pray with me and encourage me to trust in God, and bid me farewell with but little hopes of ever seeing me in this world again. But the Lord knoweth best, and all things are possible with him. So after I had lain on a bed of affliction helpless for 15 or 16 months, the kind brother again visited us, and I then fully resigned myself to the will of the Lord, and in a helpless condition was taken to the water and immersed, and on the following day I was anointed with oil in the name of the Lord, and he was merciful unto me and in his kindness raised me up. From that time I began to amend, and today I enjoy the blessed privilege of being able to help do my house-work and of walking out in the open air, and enjoy moderate health, for all which I fear I am not thankful enough. I know I am too unmindful of the kindness the Lord has shown to me, and too often give way to temptations. Brethren and sisters, all you that may chance to read this, re-

member me in your prayers; and O, sinners! if any such should happen to glance at these lines, turn before you are laid on a bed of affliction—turn while in good health, and then when sickness falls upon you and you know not what hour you are to be called away, you will not have that horrible doubt as to your destiny after death. We know that we all must pass away sooner or later, and how many even while enjoying good health are cut down by some accident. Surely, if we thought more about these things we would ever be on our guard and not partake of the follies of the world so often. How happy we feel if we know we have done right! But if our conscience tells us we have done wrong, how miserable and guilty we feel! That peaceful, contented mind that every true follower of Christ has, will not be ours unless we obey him in all things whatsoever he has commanded us. So, dear brethren and friends, let us be watchful and prayerful, that by our walk we may encourage others to do the will of our heavenly Father; for remember, he that converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins. Let us walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace; and let us not be weary in well-doing, for in due season we shall reap if we faint not. "Now unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Written in love by your humble sister in the Lord,  
MARY E. DAVIS.

## The Covering of the Head.

*Much Esteemed Friend:*

In answer to your note of inquiry concerning the eleventh chapter of Paul's First Letter to the church at Corinth, from the first to the seventeenth, which refers to the covering of the head, you wish to know how I make out the case.

Paul settles the matter of the covering for the Corinthians and us by saying, "We have no such custom as for brethren to pray or prophesy with their heads covered, neither the churches of God." (ver. 16). And as to churches that are not God's we may expect to see some queer things.

I take the position that the instruction given by Paul was to every believing man and woman, married or unmarried. For the terms man and woman are used in this chapter in the plural number, meaning all prophesying men and women. So that Paul is arguing what is proper and right for all believing men and women in ever capacity of Christian worship.

In the 4th verse you see that a man praying or prophesying with his head covered dishonoreth his head. (5th v.) But every woman praying or prophesying with her head uncovered dishonoreth her head, so that it is evident to me at least, that the apostle is only showing what the proper order is in a pious family, or in a body of persons uniting themselves by the authority of God's law into a church organization for holy services.

In reading the 4th and 5th verses many

persons' minds are apt to become confused with the 14th and 15th verses, where the apostle is speaking of nature, that if a woman have long hair it is a glory to her; for her hair is given her as a covering.—Now if the apostle did mean in the 4th and 5th verses that the hair was the covering that the believing man should have off, and the believing woman should have on her head, let us read the 4th and 5th verses with that definition and see how it will do:

"Every man praying or prophesying having his hair on his head, dishonoreth his head. But every woman praying or prophesying with her hair off of her head, dishonoreth her head: for that is even all one as if she was shaven or shorn."

What! Is Paul going to have a woman shaven or shorn, that has no hair on her head? Hence, you see that kind of reasoning would be too simple for good nonsense, let alone good sense. Then we see that the apostle is speaking of a special covering, or at least it seems plain to me. Paul does not say that because a bonnet is good to keep the head warm on a cold day, or that a bonnet or kerchief is good to keep the sun's glittering rays from dazzling the eyes, or the heat off the head, therefore the woman ought to have power on her head; not a word of it. These the apostle has no objections to, to be worn for the above mentioned advantages. But the covering he alludes to is to be a special covering, made and worn because of the angels, not for the other class of reasons, nor because it is merely to fill the order of the Brethren church, but to secure the favor of God, and the help communicated through the instrumentality of angels, who are ministering spirits, ministering unto those who are heirs of salvation.

Next, as to when she shall wear it.—Why, the Apostle is plain, for he does not say that "a woman praying and prophesying," but "a woman praying or prophesying," showing that it is not only in prophesying or more public exercises that she shall be covered; but also in prayer, showing plainly that upon every proper occasion or fixed time for prayer, whether in the church or at home, morning or evening or meal time, or every occasion that gives place consistent for bodily position, or order to be observed in prayer.

Not as some say, she should wear it all the time, while over the wash-tub on a hot summer day, or around her red hot cooking-stove, or in pulling weeds in the garden, for if so, then women ought to be bareheaded all the time.

Then we learn it to be a covering worn on her head, one if she wears it gives her power then to fellowship and privileges in the church, and to prophesy or pray, and be God's acceptable worshiper, and also perfect her Christian character. But if she will not wear it on all proper occasions of worship she incurs the displeasure of God and of angels, and has no encouragement to pray, or say amen to the giving of thanks offered up by the church or in the family with a view of making such prayer her own.

I have now given you my views on the subject, as best I could, and hope may be satisfactory to you. Take the Scriptures and compare my views with them, and then you will be able to know whether they are reasonable or not.

JACOB RIFE.

Boston, Ind.

## The Full Beard.

Dear Brethren Editors :

This subject has been agitated through the columns of your paper, until, no doubt, it has to some extent become disagreeable; but I beg the privilege of making a few remarks. I was not aware, until recently, that the Brethren in some parts were taking such a decided stand against the wearing of the beard as God has made it to grow. What right brethren have to take "offense" at what God has caused to grow on almost every man's face, I would be glad to know. They tell us it is "fashionable." Suppose it is; if God has made it a fashion, why need brethren object? What "God hath joined together let not man put asunder." Surely God has joined this "appendage to the upper lip," and as long as it is kept free from filth, as it always should be, it ought not to be any more offensive than the lips. We have no command in the New Testament that I know anything about either to let the beard grow or to cut it off, but I believe the same argument Paul used to show that "if a woman have long hair it is a glory to her, for her hair is given her for a covering," would prove that brethren may with consistency wear a full beard. Brethren, "doth not even nature itself teach you" that if a man have a full beard it is a glory to him? Is it not given him for a covering? And I believe if it had been so necessary for the people of God to shave, the apostle would have mentioned it when he took so much pains to speak about the hair. Observe when men shave what an effort nature puts forth until the skin is covered. If the beard always grew as rapidly as the first week or two after it is shaved off, men's beards would soon reach their waists. But not so.—When the skin is covered it does not grow as fast. I wear a full beard, and am in favor of the Brethren wearing full beards. But have I any right to be offended because some of my brethren shave? For my part I cannot see where there would be any "charity" in such actions. If any brother would get so strenuous that he would not salute another because he wore a full beard, I am afraid if Jesus were here he would serve him like Peter did when he wanted to wash his feet. Surely this must be "straining at a goat." I know many "orderly, faithful members" of both classes; and if some of the members wish to shave off some of their beard and do not do it for fashion, changing from one style to another, I do not feel like compelling them to wear a full beard, and would ask the same privilege for myself and brethren who do wear a full beard.

Brethren, are there not other things more necessary than the style of wearing the beard? Here the "Stein Fund" has been open for the support of the Brethren for a considerable length of time, and has only reached the small sum of one hundred and twenty-three dollars! The "Mission Fund" has done some better, but has not received the support it should have had. The "Poor Fund" is doing quite well, and I am glad to see it so prosperous. These certainly are "good works"; and is it not better that we drop the beard question for a while, and support these more than we have. The article written by Bro. Beer in No. 22, page 346, of PRIMITIVE CHRISTIAN, and headed, "What are We Doing?" deserved

something more than a hasty perusal. I would to God that the facts therein contained could be impressed upon our minds so that we *couldn't* forget them.

A few weeks ago I was made to sympathize with Bro. W. B. Soll of Martinsville, Mo., whose letter was published some time ago. He says, "I have now been trying to labor for the good of the Master's cause for over 8 years and have never yet had a way of traveling of my own, but a foot, and I am now compelled to give it up as my limbs pain me for days after making a trip of 15 or 20 miles." The brother seems to be zealous. He only asks for ministerial aid. But I feel that something more is required of us.—Here we see our "brother have need," and how dare we shut up our "bowels of compassion?" I feel like sending one dollar to the editors to start a fund to get this brother a horse, so that he may still continue to fill his appointments and labor for the salvation of souls. I do not even know this brother or how he wears his beard; it is enough to know that in his straitened circumstances he has labored eight years for the cause of Christ.—Who else will help? Although I am in poor circumstances myself, I feel like "casting my bread upon the waters."—Let us not let the cause suffer for the want of money. "Many hands make light work," and if we all put in a mite they may all be supplied. "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." Brethren, what better encouragement do we want?

Yours in love,

W. B. WOODARD.

Vinton, Iowa, July 1, 1876.

July 15, 1876.

This morning finds me writing at Gideon Landis's. His wife is a sister in the church. He was drowned in the time of the war. Some hopes of him coming back in the church. This is the second time that we visited him and family. They truly are very kind. We came here yesterday, and will stay till tomorrow, when we expect to preach at Markle.

Now something that is in the past.—On the 27th of June we went from North Manchester to Warsaw, by railroad, then on the Pittsburgh and Chicago railroad near to where the meeting was on the 28th of June, in the Yellow River District in Marshall county, Ind. Went to the place of meeting on the morning of the 28th. Met very few ministering brethren from other districts. It being a rainy morning, people were slow in coming in. Meeting opened at 11 o'clock. After preaching dinner was served for all. Met again at 6 o'clock to attend to the ordinances of the house of the Lord, which were strictly attended to in the best of order. While we were breaking the bread to the sisters, we talked some to the spectators who were looking on. While we were talking to them we saw many weeping and some crying aloud. We could not help but weep with and for them. Oh, may the good Lord help them to come into the fold of Christ, is my prayer.

Early next morning we met for prayer, after prayer, breakfast; then preaching again. After a few short discourses meeting closed in good order. The best of feeling prevailed throughout the entire

congregation. One received by baptism at this meeting. We have learned that some more have been added since that meeting. Jacob Shively, Daniel Shively, and Nathaniel Drake are the Elders in this district. Some other help in the ministry. From what we learned this church is in a healthy condition.

From this meeting we were conveyed to Plymouth by Bro. David Wolf, and from Plymouth by a young man to Bro. John Knisley's, a cousin of ours. We stayed with them till the next day after dinner, then went with them to their meeting house. Meeting commenced at 4 o'clock in the evening of June 30th.—Their commodious house was soon pretty well filled. Meeting opened with exhortation, singing, and prayer, and then reading of part of the 11th chapter of 1 Corinthians. Some very appropriate remarks on self-examination were made by the brethren. Meeting closed by prayer. After a short intermission, met again at 6 o'clock to attend to the institutions of the Lord's house, which were strictly attended to according to the example of the Savior, in the best of order, except a little too much noise in the house, which we trust, was confined to the spectators. Had some preaching next morning, which created quite a feeling among the people. Sinners were made to weep and mourn, and saints made to rejoice to see sinners come on the side of the Lord. Four came out for baptism. Surely this was a heavenly place for us. Here we met Bro. Wrightsman, from South Bend, for the first time, and glad see him contend so earnestly for the faith once delivered to the saints. I was very sorry I had to leave my brethren and sisters and friends at this place so abruptly to meet my appointments in the evening and next day in Wells county, Indiana.

Remember me in your prayers.

SAMUEL MURRAY.

Majenica, Ind.

## Church News and a Proposition.

Dear Primitive Christian:

You make your weekly visit to us in our far western home filled with news from all parts of the brotherhood, which is very interesting to us; also the many wholesome instructions from the pens of our dear brethren and sisters. We do not see how we could do without our paper. It is like the visiting of a long absent friend. We read and then give it to our neighbors, which we think is the best use we can make of it.

Perhaps some of your readers remember our promise in a former No., that after our division we would give you our proceedings. According to arrangements we, the members of the Platte Valley church, met on the 15th of June, at the house of Bro. Oliver Shirk, Bro. C. Long being with us, a choice for one speaker and one deacon was held. The lot for speaker fell on Bro. John Holler, a good and exemplary member. We hope he will fill his call and be instrumental in doing much good, as there is much need of preaching here and so many calls. The constant cry is, "Come and preach for us." The lot for deacon fell on Bro. John Keller. Hope he will also discharge his duties fully.—Brethren and sisters pray for our young officials that they may be workmen that need not be ashamed, and that our little church may prosper and grow, and many souls come to Christ. All that have a



desire to come west, come and settle here and swell our number, as I think we have as fine a country as can be found in Nebraska. All kinds of grain and vegetables in abundance. Some homesteads can be taken yet, well watered, &c. I have 480 acres of prairie land (some breaking on it) that I will lease in lots of 40 or 80 acres for five years for all that can be raised on it to brethren that will move in our arm and also help them to fix for living all I can. For further particulars address me. The harvest truly is great, and the laborers few. We were at a new school-house two weeks ago and held meeting there. Cannot go back any more at present, owing to other arrangements, but as the call was so great they said, "Let us name our school house Mac edonia, as that is our feeling." Now, brethren, come and help us. We have at least fifty miles of territory to labor over, and as much more if we could.—Come brethren speakers and members, get yourselves good and comfortable homes, and help us to carry on the work of the Lord. I feel a deep interest in the cause of Christ and the children of men, and have now been on the frontier trying to preach for nearly 7 years. We number in our new arm about 20 members, two speakers and two deacons.—Times are favorable to the Brethren here, as many other so-called faiths are wavering. Let us hear from you, brethren, by letter. Will give any any information desired.

Yours in hopes of eternal life,

JACOB P. MOOMAW.

Milland, Colfax Co., Neb.,  
July 10, 1876.

#### To the Donald Creek Church Ohio.

Dear Brethren and Sisters:

In my feebleness I will communicate a few thoughts to you through the worthy pages of the PRIMITIVE CHRISTIAN. But, as I am young and not much experienced in writing, you will please excuse errors.

I visited your beautiful State about one year ago, to see an only brother, who, since then, has settled there. Being convinced of my duty, and feeling a desire to flee the wrath to come, I determined by the grace of God to change my life. On the 18th day of July, 1875, I was baptized and received into the church (I trust at the same time my name was recorded in the Lamb's book of life). Oh! what tender memories hang around that dear old spot. How I wish I could visit you again. But fate has destined our separation; we can only look forward to a happy meeting when the struggles of life are over.

Since my return home, I have learned that my dear brother has enlisted under the banner of Christ. Glorious news! I cannot express the joy of my soul. My dear brother, you have engaged in a glorious war. Equip yourself to fight against the world, the flesh, and the devil. And when you have fought your last battle, and gained the victory over death, you will receive a crown of life, which will shine with un fading lustre through an endless eternity. Take the word of God for your guide, make it the man of your counsel—a lamp unto your feet and a light unto your path. Carry it with you into all the concerns of life, and ever walk by this rule, that the beauty of the Lord may ever be upon you. It will light you

through the dark valley and shadow of death, and land you safe on the shores of eternal deliverance.

Now, brethren and sisters, let us all strive to please God, and if we meet no more on earth, we will strike glad hands on the banks of eternal deliverance, and hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours in Christ,

CALLIE C. SKINNELL.

Liberty, Va., July 13, 1876.

#### Danish Mission Fund.

Brother Quinter:

I send a list of moneys received since the last report:

A Sister,	\$1 00
Henry Schisler,	1 00
Daniel D. Sell,	5 70
A Brother,	2 00
A Brother,	1 00

Total, \$10 70

COLLIN P. ROWLAND, Treas.

(Pilgrim please copy.)

#### STEIN FUND.

Milledgeville church,	\$7 50
Sarah Slifer,	50

Total, \$8 00

COLLIN P. ROWLAND, Treas.

Lanark, Ill., July 16, 1876.

#### Announcements.

There will be a lovefeast held in the Eagle Creek church, Hancock county, Ohio, on Wednesday, October 4th, 1876, services commencing at 10 o'clock, a. m. S. T. BOSSERMAN.

The brethren in the Somerset church, Wabash county, Ind., have appointed a communion meeting on the 26th of August, at their meeting-house near a small village called Mount Vernon. A general invitation is given. By order of the church. H. HUDSON.

(Pilgrim please copy.)

We, the brethren of the Sandy Creek church, expect to hold our lovefeast on the 27th day of August, 1876, commencing at 4 o'clock, p. m., and closing the same evening. S. BUCKLEW.

Preston Co., W. Va.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Died, very suddenly, in the Willamette Valley church, Marion county, Oregon, July 7th, 1876, SAMUEL K. HERRINGTON, aged about 80 years. Disease supposed to have been derangement of the heart. He emigrated to Athens county, Ohio, in his youth; thence to Iowa in 1847. While residing there he united with the Brethren in Jefferson Co. In 1862 he emigrated to Oregon. Funeral occasion improved on the day of interment, from Rev. xiv. 13, by the writer.

DAVID BROWER.

(Pilgrim please copy.)

In Manor church, Md., on the 14th of July, 1876, after a brief illness, Sister LYDIA JOHNSON, wife of Bro. Henry Johnson, aged 26 years 6 months and 28 days. She was buried on Sunday, 16th, in the Manor church graveyard, followed there by a large concourse of relatives and friends. She left a kind husband and two small children to

mourn their loss. Funeral services by Eld. D. Lodd of Manor church, and Elders L. Emmett and D. F. Stonifer of Beaver Creek church, from John xi. 25, 26.

JACOB REICHARD.

In Waynesboro, Franklin county, Pa., July 16th, 1876, JACOB PRICE, Sr. Our beloved brother was a man of more than ordinary natural kindness. In his death the family have lost an affectionate husband and father, the community a worthy citizen, and the church a zealous deacon, which office he filled with ability for many years. His benevolence to the poor was proverbial. By them the loss will be deeply felt, as he was ever ready to lend a helping hand to their wants. In 1866 the Annual Meeting was held at his place, which was, the last meeting under the old system. His name will be remembered and cherished by many throughout the brotherhood who have removed out of the old Antietam church to distant States, and while we sorely feel the loss of a strong pillar being removed from the church, let us how in submission to the will of him who doeth all things well, and rejoice in the thought that his end was peace. He expressed a desire to depart and be at rest. May all follow his bright example and meet him in a fairer clime than this, where the farewell tear is never shed and parting is unknown. His remains were followed to their last resting place by a large concourse of people and sorrowing friends. The occasion was improved by appropriate discourses by the Brethren, from the words, "Let me die the death of the righteous and my last end be like his." H.

#### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

James Harden 75; Creed T. Hockman 50; R. W. O-born 75; Simon Miskell 1 00; David Rothrock 70; Jacob Arnold 25; Ephraim Brumbaugh 75; S. T. Bosserman 60; R. A. and S. 0 00; Levi L. Landis 25; Israel Gilbert 5 00; J. Zimmerman 1 30; Isaac Miller 2 00; J. S. McFadden 1 25; Peter Helffer 20; Hendricks Clark 3 00; John Humbarger 11 00; M. C. Hay 1 5; Daniel Wolf 25; B. A. Meyers 25; S. H. Spragle 1 25; Jacob C. Urey 25; John Lush 1 00; Samuel Clink 60; Christian Bucher 2 00; Josiah Kenstuber 3 00; Abner Vidler 2 00; Wm. H. Lety 4 00; Solomon Gilbert 25; Henry Schisler 35; Miss Samuel Fugh 10; Jacob Reichard 50; David Bower 1 00; Samuel D. Taylor 75; Henry Huss 25; Jonas Heltzel 25; Geo. S. Grim 2 00; David D. Sell 75; W. D. Lichty 1 50; John A. Miller 3 25; Joseph Garber 1 50; Kate McNamara 25; Marcus D. Wingert 95; Washington Wyland 2 20; S. R. Holsinger 2 20; James W. Jones 25; G. O. Long 2 00; M. M. Eshelman 1 00; J. B. Chapman 1 60; American S. Union 88.

#### Answers to Correspondents.

In answer to "Alphabetical," in your last issue, for a remedy for consumption in its first stages, I can recommend Dr. Pierce's Golden Medical Discovery, if taken according to directions, for it has been thoroughly tried in my family, and the results were glorious. "Alphabetical" must not expect one bottle to do the work—my wife took three bottles before she could discover any change, but after the third bottle every dose seemed to strengthen the lungs, and now she is well and hearty. If "Alphabetical" will write to me I will get witnesses to the above.

HENRY H. M. PATTON.

Lawrence, Marion Co., Ind.  
—Cincinnati Times Feb. 4, 1875.

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This distressing and dangerous complaint and its premonitory symptoms, neglected cough, night sweats, hoarseness, wasting flesh fever—permanently cured by DR. SWAYNE'S COMPOUND SYRUP OF WILD CHERRY.

BRONCHITIS—a premonitor of Pulmonary Consumption, is characterized by catarrh, or inflammation of the mucous membrane of the air passages, with cough and expectoration, short breath, hoarseness, pains in the chest. For all bronchial affections, sore throat, loss of voice, coughs,

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Hemorrhage or Spitting of Blood, may proceed from the larynx, trachea, bronchia or lungs, and arises from various causes, as undue physical exertion, plethora or fullness of the vessels, weak lungs, overstraining of the voice, suppressed evacuation, obstruction of the spleen or liver, &c.

**Dr. Swayne's Compound Syrup of Wild Cherry**

strikes at the root of disease by purifying the blood, restoring the liver and kidneys to a healthy action, invigorating the nervous system.

The only standard remedy for hemorrhage, bronchial and all pulmonary complaints. Consumptives and those predisposed to weak lungs should not fail to use this great vegetable remedy.

Its marvelous power, not only over consumption, but over every chronic disease where a gradual alternative action is needed. Under its use the cough is loosened, the night sweats diminished, the pain subsides, the pulse returns to its natural standard, the stomach is improved in its power to digest and assimilate food, and every organ has a purer and better quality of blood supplied to it out of which new recreative and plastic material is made. Price one dollar. Six bottles \$5. If your druggist or storekeeper has not got it, we will forward half dozen to any address on receipt of price, freight pre paid.

Should the bowels be costive, or head-ache accompany your disease, the patient should procure a box of

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Take first a few doses of pills and follow with Swayne's Compound Syrup of Wild Cherry. The Pills will evacuate the bowels, which is of the first importance, relieve the congested liver, purify the blood, strengthen the nerves, improve the appetite and remove all biliousness.

They are purely vegetable and act specifically on the liver as Blue Mass or Calomel, without any bad results from taking. Price 25 cents. 5 boxes \$1. Sent by mail on receipt of price.

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DR. SWAYNE & SON,  
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SOLD BY ALL PROMINENT DRUGGISTS.

**ITCHING PILES!  
PILES, PILES, ITCHING PILES!**  
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**SWAYNE'S OINTMENT.**

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I was sorely afflicted with one of the most distressing of all diseases, *Pruritus* or *Prurigo*, or more commonly known as *Itching Piles*. The itching at times was almost intolerable, increased by scratching, and not unfrequently becoming quite sore. I bought a box of *Swayne's Ointment*; its use gave quick relief, and in a short time made a perfect cure. I can now sleep undisturbed, and I would advise all who are suffering with this distressing complaint to procure *Swayne's Ointment* at once. I had tried prescriptions almost innumerable, without finding any permanent relief.

JOSEPH W. CHRIST.

(Firm of Roedel & Christ.)

Root and Shoe House, 344 North Second St., Philadelphia.

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Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Itchings, all Sores, Crusty, Cutaneous Eruptions. Perfectly safe and harmless, even on the most tender infant. Price 50 cents. 3 boxes \$1.25. Sent by mail to any address on receipt of price.

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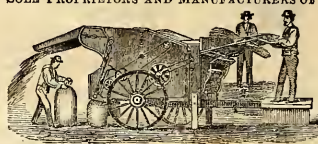
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VOL. I.

MEYERSDALE, PA., TUESDAY AUGUST 8, 1876.

No. 32.

## REPENTANT.

Mother, I kneel on the door-stone,

Penitent, weary, and worn;

Many a mile have I wandered,

And fasted since yesterday morn;

Darkness is gathering 'round me,

Never again shall I roam;

Open the door to me, mother,

Welcome your prodigal home!

Father was angry—so angry—

And stern, when he knew my disgrace;

He thrust me away from his presence,

And then sbnt the door in my face!

But, mother, your love did not leave me;

I saw the tear ready to start,

And I knew that though guilty and banished,

I still had a place in your heart.

They say you grow feebler and feebler,

By reason of sorrow and shame;

That your hair is as white as a snow-wreath,

And 't is seldom you mention my name.

But oh, I will never believe them,

When slanders like this they repeat;

For the voice of my mother has called me,

And brought me again to my feet.

She talked to the Savior about me,

And prayed—as a mother can pray!

And back to the fold he has brought me,

The lamb who went wand'ring astray.

I soon became weary of exile;

I soon became weary of sin;

And longed for a life that was purer;

But who would have taken me in?

O mother, dear, say you forgive me,

And take me again to your breast!

Not yours—but another's!—good bye!

Nor let me die here on the door-stone,

Alone, unforgiven, unblest!

Come quickly!—a footstep approaches!

Not yours—but another's!—good bye!

Tell father—that God—has not—left me—

Outside of his threshold to die!

—Selected.

For the PRIMITIVE CHRISTIAN.

Secret Societies.

BY SILAS THOMAS.

In No. 2, current volume, of the PRIMITIVE CHRISTIAN, an article with the above heading was published. In No. 23 appear A. C. Whitmire's comments on the same, under the caption, "Our Secrecy." He seems to think my communication an attack upon Odd Fellowship; but this was not, by any means intended.

Having a deplorable case in view, in which the peace and unity of a branch of the church had been greatly disturbed, if not entirely broken, by members uniting with the secret orders, contrary to discipline, my

object was to warn the Brethren against the baneful-influence of the occult appliances *generally* of secretism.

It may be as well to remark here, that I would not, by any means, *knowingly*, wrong Odd Fellowship. It may be better adapted to promote the *temporal* interests of its members than kindred orders. Its vows or obligations may not be heaven-imprecating or bloody oaths. Its festive odes and songs may not be "blasphemous ribaldry."

Odd Fellowship, however, as a society, is entirely incompatible with, if not utterly antagonistic against, the spirit of *true* Christianity.

My friend Whitmire quotes three or four sentences of the commencement of the article in No. 2, wherein the noises of what were said to be initiations are described, and then asserts, "In this I do not hesitate to say, that I really think you have exaggerated to some extent." "Contemplate of this, and see if you do not feel as though you could recall a portion of it."

In thinking of this not very flattering intimation of my friend, I have tried to bring to memory more of the effects of the hub-bub in that lodge room. One which is distinctly recollected is this: The speaker who addressed the meeting in the hall, which is of considerable size, had to suspend his remarks at intervals, while the noises were at their height, in order to be understood by that part of his audience farthest from him.

Perhaps my friend can call to mind initiations in which cowardly men or "gawky novices," "rode the goat," and were "put through by some extras being thrown in, causing a slight noise."

I had, some years previous to the event related in the beginning of the article in No. 2, been in a lodge room of a *different* secret order in Doylestown, Pennsylvania. This room had, a day or two previous to my visit, been sacked by an exasperated crowd, who had broken chests open, and thrown the implements of initiation &c. over the apartment. There were the "cable-tow;" the altar, the human skull &c. Song books full of blasphemous ribaldry, used at bacchanalian revels, were also strewn about.

The walls and door of this room

were covered with sentences, more expressive than elegant, addressed to the supposed abductors and murderers of Morgan.

The above relation is a recollection from sight; that in No. 2, from hearing. They are equally vivid, and, I must say to my friend Whitmire, not at all "exaggerated."

I will now give three reasons, to the Brethren, why members of "the brotherhood" cannot connect themselves with Odd Fellowship, without making "shipwreck" of their Christian faith.

First. If we rightly consider the baptismal covenant—its world renouncing and life dedicating vows—we must conclude that those entering into it, cannot, subsequently, without its violation, take upon themselves the obligations or oaths of worldly organizations. Especially is this an act of flagrant unfaithfulness to solemn vows to Christ, when those obligations are taken, or oaths sworn, to keep secrets which will not be revealed to candidates for membership until after their initiation.

The apostle says, "I have espoused you to one husband that I may present you as a chaste virgin to Christ." (2 Cor. 11: 2.) What therefore, as far as faithfulness is concerned, marriage vows are to husband and wife, the baptismal covenant is to Christ and his people. In the duration, however, of the two covenants, there is absolutely no comparison. The former lasts "as long as ye both do live;" the latter, throughout eternity; provided the creature remains true to the heavenly bridegroom in the probation.

Second. The apostle says, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. (1 Peter 4: 3).

The Brethren have always classed balls with the "revellings" mentioned by the apostle. Let us examine what is the practice of Odd Fellowship in this matter. Read the following from the *Public Ledger* of Philadelphia, Feb. 22nd, 1854.

"The Odd Fellows of Spring Garden have, during the year, erected an addition to their new hall, Broad and Spring Garden streets, affording not only good lodge and en-



campment rooms; but the largest and best ball-room in the northern districts, being forty feet by one hundred feet, without column or obstruction. The members of the order open with a Grand Dedication Ball to-night, (Washington's birth-night,) on which occasion the room will be handsomely ornamented with over two hundred flags and other decorations. The preparations and management are in good hands, and a delightful entertainment may be anticipated."

Here we have incontestable proof, not merely that Odd Fellows attend balls, but that the society, in its corporate capacity, has made provision for them, and consequently, thrown the whole weight of its authority upon their side. It may be said that Brethren, connecting themselves with the order, need not attend their balls or convivial gatherings; but will it be asserted that they do not give them their moral support, or contribute in the shape of "dues" to the erection of ball rooms?

Third. The religion, which Odd Fellowship has incorporated into its system, is not Christianity, but deism. It is denominated in the Odd Fellow's Manual a "living temple." Let us look at the kind of deity at whose shrine the worshippers in this temple present their offerings. Is it the Deity of the Bible—of the Christian? We say it is not. The God of the Bible and of the Christian is a God in Christ. To Odd Fellowship, however, this God is an "unknown God." The name of Jesus is no more recognized within the walls of a lodge, than if it were a heathen temple."

In speaking of the principle of toleration, as it enters into Odd Fellowship, the author of "the Manual" tells us the members "have left their prejudices at the door, and mingle in one circle of brotherhood, harmony and love." And what think you, my brethren, are these "prejudices?" Yes, these "*prejudices*!" as they are called in the Odd Fellow's Manual. Read the words which immediately follow those I have just quoted. They are these: "The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects, here gather round the same altar manifesting no differences of creed or worship, and discord and contention are forgotten in works of humanity and peace." Here are some of the "*prejudices*" you must leave at the door of this "living temple." You must first, as an Odd Fellow, lay aside everything that distinguishes you from a Jew. But this is not enough; you must go still further, and lay aside everything

that distinguishes you from a Pariah of the stricter sect, that is, a pagan Hindoo. With these you must meet around the same altar on the principle, says the author of the Manual, of "toleration in opinions wherein we differ." What a beautiful exhibition of "harmony!"

In order to test this matter clearly, let us examine the forms of prayer, which belong to the order—let us look at the liturgy adopted by those who worship in this "living temple." Surely, if the name of our blessed Redeemer would be recognized any where in the system, we might expect to find its recognition there. But will you find it there? No, we have read every prayer contained in the book, and of these there are not a few, and we have yet to see, among the numerous collection, any distinct reference to the person and work of our glorious Mediator. You may look into all the official prayers of Odd Fellowship, and you will not find that name which is above every name. No Odd Fellow, as such, can pray in the name of Jesus. Can any brother connect himself with this order and not deny the Lord who bought him? *I cannot see how.*

Philadelphia, Pa.

For the PRIMITIVE CHRISTIAN  
"Have Faith in God."

BY P. S. NEWCOMER.

On this great fundamental principle hinges the whole plan of redemption. Without it it is impossible to please God; without it it is impossible to be eternally saved; without it our eternal destiny will be irrevocably among the eternal terrors of the damned, where, faithless among the faithless, we shall exist in interminable suffering.

Then in contemplation of this subject the simple question suggests itself, What is it? For a general solution of the question we appeal to Webster, to get at the root of it. He says faith derived from the "*Latin fides, faith, belief, from fidere, to trust. I. Belief; the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity; reliance on testimony.*" "*Fidelity,—the fealty of the finite will and understanding to the reason.*" The faith of the gospel is that emotion of the mind which is called trust or confidence, exercised toward the moral character of God, and particularly of the Savior—"The substance of things hoped for, the evidence of things not seen"—St. Paul's version.

We believe that God exists, as a

truism that he gave his Son to die for us that we through his propitiation for our sins might be reconciled to God, transported from the power of darkness into the marvelous light of new creatures in Christ Jesus. We implicitly believe that he exists, and is the rewarder of all who diligently seek him; yea, that he exists in all the fullness of his glorified character, where he sitteth at the right hand of God the Father, making intercession for us, to whom he giveth "power to become the sons of God," called according to his purpose, not by the will of man, but by the will of God.

The suffering of his Son was too intense, his agonizing appeal too heart-rending, for man in his weakness and fallen estate to file the least exception to the divine will. "He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace. For we know him who hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

In so far as we attempt to ignore any of the essential demands lawfully prescribed and carefully enjoined upon us, just so far do we detract from the power and wisdom of God. We may, in our civil tribunals, appeal from the decision of men, even the mantle of high respect and trust thrown around the judiciary may become vitiated by partiality, political intrigue and corruption, for the subservance of some peculiar or pet object for political aggrandizement; but to appeal from the unerring and infallible decisions of the most high God, whose robes of justice and judgment are as pure as the holy atmosphere of heaven, free from the blighting and contaminating influences of the finite mind and the sordid aspirations of the world, never, no NEVER. "Who hath been his counsellor?" or who shall instruct the mind of the Lord, or dare pervert the fundamental law of his will? As well might we assume to govern the laws of nature and nature's God by false efforts to 'keep in motion the vast machinery of the world, or hold in check the artillery of heaven in the wild outburst of the coming storm. Just as false the assumption, and daring the attempt, to detract from our change one item, or part of an item, of God's holy-

and righteous will. He has abounded to us in all wisdom and prudence, says Paul, "having made known unto us the mystery of his will, according to his own good pleasure, which he hath purposed in himself." Having given his Son to die for us, the just for the unjust that he might bring us to him, all power in heaven and earth has been conferred upon him. He upholds all things by the power of his might. The very "heavens declare the glory of God, and the firmament sheweth his handiwork." Aside from all this, he is virtually "the author and finisher of our faith,"—the author of our eternal salvation,—but to make his authority available, we must bow submissively to his will, and become obedient, even as he our great exemplar became obedient unto the death of the cross.

Are we in possession of the true, evangelical faith, with a full and free conception of all the blessings and benefits it conveys in this life and the eternal glory that will crown us in the life to come? In this life it "is the substance of things hoped for, the evidence of things not seen;" in the life to come the full realization and confirmation of our hope, based upon the immutable laws of God, the attainment of the substance in all its ineffable fullness, that which was so long unseen being made visible in the dazzling light of God's countenance.

But, my dear brethren and sisters, the attainment of these glorious results will require an able effort at our hands. The trial of your faith is "much more precious than of gold that perisheth, though it be tried with fire," that it "might be found unto praise and honor and glory at the appearing of Jesus Christ, whom, having not seen ye love." But oh, holy and happy thought, that in the day of final retribution we shall see him as he is, in all the effulgency of his mighty power, in the full brightness of his coming, and receive, at his own immaculate hands, the end of our faith! It having subserved our best spiritual interests by implicitly relying on the precious promises and saving efficacies, flowing so profusely and of such easy adaptation, will happily culminate in a glorious reward even the salvation of our souls. This mortality then shall have put on immortality, and the perplexing question shall be irrevocably solved as to how the dead are raised up, and with what body they come. We will all be eye-witnesses to the truth that it was sown in corruption and raised in incorruption; sown in dishonor, raised in power; sown a natural body, raised a spiritual body, no

more subjected to sinful and carnal infirmities, no more liable to the temptations and allurements of a sin-cursed world. Having long and anxiously looked for new heavens and a new earth, wherein dwelleth righteousness, this promise will then be happily confirmed, where, under God's own immediate and personal supervision, we shall be crowned with honor, glory and unending comfort, whilst the ceaseless ages of a blessed eternity shall record the illimitability of its existence. All this, and more than my feeble pen can portray, will be the grand result of implicit faith in God.

Then, in conclusion, may we all make an able effort in contending earnestly for the faith once delivered to the saints, and keep the ordinances as they were delivered to us, with an eye of faith, single to the spiritual significance they convey, in full anticipation of a glorious immortality beyond the confines of death hell and the grave. And to my unconverted friends, if there be such who may read these imperfect jottings, I will say, if you believe that God exists, seek him diligently, so that you may happily find him as your everlasting rewarder; for if you confess your sins, he is faithful and just to forgive you your sins and cleanse you from all unrighteousness, and at last give you an abundant entrance into his kingdom above, where, among all the heavenly host whose robes were washed and made white in the blood of the immaculate lamb slain before foundation of the world, ascriptions of praise honor and dominion will be rendered forever and ever.

*Boonsboro, Md.*

#### Our Real Life.

People very mistakenly call everything that is practical, disagreeable, and obligatory, real life, but it seems as if this was an insult to human nature, for surely there is, behind even the most cheerful and unlovely life, some truer and higher ideal to which the mind clings, and which constitutes the real, deliberately chosen life of the individual. What is forced on you is only a husk, removed by chances on which you cannot reckon any more than you could control those that forced it upon you. But in the field of your thoughts, you are a sovereign, free to choose and to command, to direct and to advance. You may shape your thoughts exactly as you will; turn them to this or that study, and even if other occupations leave no time for study, still you are free to think, meditate, and observe, even outwardly engaged in

drudgery. Men nailed to a stool in a humdrum office, women tied to the kitchen or sewing-machine, may nevertheless defy circumstances and keep a life of their own; no drudgery can, unless they allow it, kill their power of living in a higher sphere of thought. It is well that this should be understood, because many people make their circumstances an excuse for actual laziness. Now each adverse circumstance ought to be, on the contrary, an additional spur to the mind, for how much more to your credit is it, to cultivate noble thoughts in the midst of sordid surroundings, than it would be to do so among all the appliances that students use to help the development of their faculties.—*Golden Censer.*

#### Hinderances to a Révival.

An eastern paper makes some fearful charges against the spiritual life of the Church. We would believe a better state of things exists in the path of the *Censer*. If we expect God to bless us the coming winter with a gracious outpouring of the Holy Spirit we must meet the conditions. Faithfulness to God, and to the people compels us to deal very plainly, though it may not be pleasant to hear. In speaking of getting ready for a revival that paper answers an important question by the following: What hinders a revival of religion in many of our churches, is the fact that there are members in their fellowship who are notoriously dishonest and vicious; men whose word is worth nothing on the street; men who are quoted in the books of commercial agencies as tricky and untrustworthy; men for whose character their neighbors have no respect. And it is not only by these flagrant offences that the progress of religion is impeded; but by the generally low tone of morality among Christians. The standards of living are not so high as they ought to be. In many small matters the consciences of Christians have lost their grip. It is not nearly so plain as it ought to be to everybody that to be a Christian is to be upright and downright; to be clean and sound; to be gentle and yet brave. Therefore, the invitations of the Gospel are robbed of no small degree of their power. When we preach to men about their need of salvation from sin and about the power of Christ to save from sin, they turn round upon us all, and in their thoughts, if not in their words, demand of us what we ourselves know of the great salvation.—*Selected.*



For the PRIMITIVE CHRISTIAN.  
THE DECEPTIVE WAY.

BY H. R. TAYLOR.

There is a way which seemeth right unto a man; but the end thereof are the ways of death."—PROV. XIV 12

There is a way that seemeth right,  
But ah! it leads to endless night;  
That way is dark and thorny, too,  
But on that way are not a few.  
They tell us that it leads to heaven,  
And that their sins are all forgiven;  
And onward in this way they go,  
Unconscious that it leads to woe.  
They tell us that they trust in God,  
And that they do obey his word;  
But when we read his word to see,  
We find the truth it cannot be;  
For there he says his people must  
Deny themselves of worldly lust;  
And that they must so separate be,  
That e'en the sinful world may see  
That they are on the narrow way  
That leads to joy and endless day,  
And have forsook the broad high-road  
That leads the soul away from God.  
In places of diversion they  
Should ne'er be found by night or day;  
But always have their thoughts above,  
On him who saved us by his love.  
Where Jesus calls, we all should go,  
No matter if through weal or woe;  
But ne'er upon forbidden ground  
Our humble feet should once be found;  
Not in the scorner's way to tread,  
Nor in the sinner's road be led;  
But follow after truth and love,  
For this we're sure is from above.  
Many the souls that tell us now  
That they have made a solemn vow  
To love their God with all their heart,  
But on his way they never start.  
They mean the God that is above,  
But 't is the worldly god they love;  
For this they love and serve it, too,  
As unconverted people do;  
Indulge in many vain desires,  
Which sinful people much admire,  
And tell us that it is no wrong  
For Christian folks to have some fun.  
But read God's word and it will tell  
Us of the road that leads to hell;  
And of the one that leads to heaven,  
And how our sins are all forgiven.  
Dear reader, to you I may say,  
That to God's home there's but one way,  
And self-denial must we share  
If we would wish to enter there.  
We cannot serve the world at will,  
And trust in God and love him still;  
For God and Mammon cannot share  
The treasure of one heart—beware.

Deep River, Iowa.

For the PRIMITIVE CHRISTIAN.  
Fragments.

BY C. H. BALSBAUGH.

MISSIONARY.—Christ was the Prince of Missionaries. The Spirit of God is a Missionary Spirit. The Christian Religion is essentially a Missionary Enterprise, and all who "determine to know *nothing* but

Christ Jesus and Him crucified," are full of missionary zeal and abound in missionary effort. From first to last, the recovery of the world to God is the fruit of missionary labor.

Let no one's heart grow faint, or hands hang down, because an occasional missionary chiding, Gospel-hindering article appears in our periodicals. "Father, forgive them, for they know not what they do." Even the Arch-enemy knows how to ply Christ with misquoted Scripture to frustrate His missionary purpose. And some well-meaning, and otherwise efficient brethren, regard it their mission to counter work the mission of Eternal Love by caricatures, misrepresentations, and sadly misapplied Scriptures. All with a good conscience, no doubt. But their antecedents show how easy it is for them to support a point in the strongest terms, and in due time reverse their judgment, and repeal their assertions.

There is no danger that the Brethren will pray too much, or labor too hard, or shed too many tears, or spend too much money, or travel too far, or make too great sacrifices for the salvation of souls. There will be "cankered gold and silver" enough to witness against the church. It is not necessary to lay a soothing-plaster on the conscience of anti-missionaries by depreciating the efforts of those who give their prayers and tears and means and lives, to carry the truth beyond the sea. If any one is ready to place the value of a single soul at a lower figure than "the whole world," and restrict the blood of Christ to certain geographical boundaries, and finds no more motive in the Cross for pushing the conflict between light and darkness into new territories for new conquests, then let him strain his utmost energies to impede the missionary cause—but not till then. If there is one soul in Denmark that can be saved at an expense of a thousand dollars, who will grudge the investment? *That soul* will not, Christ will not, the angels will not, and *we* should not.

LAMA SABACHTHANI.

I am repeatedly urged to reply to the first article in No. 19, current volume.

I decline for the following reasons. 1. No one questions the reality of Christ's desertion on the Cross. It is the nature and extent of the desertion that are in controversy.

2. The article abundantly refutes itself. There is a principle in the writer's postulate which he wholly overlooks. He says, "we know if Christ was made sin for us, He became our substitute. To become our substitute is to take our place." A truism. Then he says, "No one

can *really* be a substitute to suffer the penalty due a guilty person unless he himself is innocent, or free from guilt." Another truism; but the writer does not perceive that the last-named condition is an immense qualification of the first half of his proposition. This vitiates his entire article.

3. In His relation to law, Christ occupied common ground with the nature He came to redeem; but His *mode of satisfying* law was *unique*, so that the *quantity*, and *quality*, and *place*, and *duration* of His *suffering* were *vicarious* no less than *the fact*. We should require no argument to prove that a pearl as large as a pea outvalues a rock as large as a mountain.

4. I am averse to controversy, and never engage in it save under the stimulus of reasons strong enough to make what is unpleasant and dangerous a duty.

5. Because the writer of the article to which these remarks refer, is a brother whom I highly esteem, "a good man and full of the Holy Ghost," working nobly for the kingdom of God, notwithstanding he has given us a poor version of the threnody of Emmanuel.

REQUEST FOR PRAYER.

The efficacy of prayer depends on *faith*, and *faith* depends on an *apprehensible objective statement*. Faith must have something distinct to grasp, no less than prayer must get its confidence and victory in faith. The "Request" in volume 28, page 442, is too indefinite to elicit the desired response. I believe in prayer, but its conditions are as rigid as of seed time and harvest. The key that the God-man puts into the hand of faith unlocks all the treasures of Deity; but that hand is easily paralyzed, and the door of grace left locked. Our conscious wedlock to right must be *perfect*, before faith has power to fit the key into the ward of the lock. Our friend's difficulty is not revealed, nor any circumstance which enables the intercessor to carry his censer with boldness before the mercy seat. "Financially and otherwise," leaves a margin wide enough for Satan to write all sorts of faith-crippling insinuations. If the applicant for prayer will yield himself to the *right* in the principle of the *Cross*, willing to be stripped of money and raiment and reputation and life, he can be prayed out of his troubles. Prayer has done great things, and can yet. Cutting a chip out of the Cross to make it lighter, is what puts our prayers into Christ's waste basket. A whole Christ makes us mighty, and a whole Cross gives us Christ. Perhaps some carry unhalloved greenbacks in their wallets—money which

belongs to the Lord, or the poor,—and thus pray against a triple-bolted gate. Some have been grinding their conscience between their teeth for years, or searing it in their pipes, or smothering in an over-loaded stomach, or defiling it in the cesspool of carnality, until they are bound with serpents hand and foot, body and soul. Prayer will unfetter all who pray aright. A true prayer covers the whole life, retrospective and prospective. It rips up the old man to the marrow, and cuts every fibre of sin, and gives itself to the truth which such wholeness and confidence as the truth begets. This is the equator of the soul. Let our friend plant himself in the right hemisphere, and then plead with God as a God of truth and mercy, and let others join him in this prayer, and deliverance will come out of Zion. Amen and Amen.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

### Sunday Schools.

BY ADAM PRANTZ.

In the "Brethren's Almanac" for 1876, I find an article signed H B B, which says; "The first Sunday School ever introduced, was started by the Brethren." "The great 'American Encyclopedia' in their account of the 'Brethren' or 'Dunker' Church, says: 'In the year 1740, or about that time, forty years before the present general system of Sunday School instruction was introduced, Robert Raikes and Ludwig Hœcker, (Bro. Obed) established a Sunday School, which was maintained upwards of thirty years. This makes about 136 years since Sunday Schools were introduced among the Brethren."

We were a little startled upon reading the above, but not much frightened; but it led to an investigation of the history and authority which we have at hand on the subject, and we find that in John Winebrenner's History of all Denominations in the United States, Page 109, William M. Fabnestock, a member of the German Seventh day Baptists, after first referring to Alexander Mack and following him to America in 1719, and to the organization of the Church at Germantown in 1723, under the oversight of Bro. Peter Becker, says: "The Church grew rapidly in this country, and soon after a Church was established at Muckbach (Mill Creek) in Lancaster County. In this community was one Conrad Beissel, a native of Germany, who conceived that there was an error among the Dunkers in regard to the Sabbath, that the seventh day was the Command of the Lord God. About the year 1725, he (Beissel) published a tract entering into a discussion of this point, which created some excitement

and disturbance in the Society at Mill Creek, upon which he retired from the settlement, (i. e. Left the Brethren,) and went secretly to a cell on the banks of the Cocalico in the same county."

In following the history, which is somewhat lengthy, we find that his place of retirement was discovered, and he was soon surrounded by persons in solitary cottages. They permanently adopted the seventh day as the Sabbath, in 1728; in 1732 the solitary life was changed to a conventicle one. They adopted the dress of the Capuchins, or White Friars, and gave monastic names to all who entered their convent, &c. In the same History, Page 115: "They instituted a Sabbath School for religious instruction, which flourished many years, and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population, who attended the School, which increased and grew into what is now termed a revival of religion." (!) "The scholars of the Sabbath-school met together every day, before and after common school hours, to pray and exhort one another, under the superintendance of one of the brethren. The excitement ran into excess, and betrayed a zeal not unto knowledge."

"Ludwig Hœcker, or Bro. Obed as he was designated," (his monastic name), "who was the teacher of the common school, projected the plan of holding a school in the afternoon of the Sabbath, and who, in connection with some of the other brethren, commenced it to give instruction to the indigent children who were kept from the regular school by employments which their necessities obliged them to be engaged at during the week, as well as to give religious instruction to those of better circumstances."

This school ended its course just after the battle of Brandywine in 1777, when the Sabbath school room was used for a hospital, and the Sabbath school was never resumed.

It is also very erroneous to use the name of Robert Raikes in any connection with the Sabbath School of the monastic seventh-day Hœcker; for it was not until 1781, that Raikes started his Sunday Schools, and his were established in England, Europe, at Gloucester, and not in the United States.

According to Summerbell in his history of the Christian Church from A. M. 4004 to A. D. 1852, Page 313, Charles Boromes, (of whom Dana in the great "American Cyclopaedia" says; "He was count, saint, and cardinal of the Roman church at Milan. He is generally regarded as the first to establish Sunday Schools,") an archbishop of Milan, established Sunday schools in every parish in his diocese, in the 14th century, but the effort was a failure in the moral training of youth. About 300 years after Boromes' attempt

Mrs. Catharine Cappe of England taught a Sunday School in her back kitchen, but she was ridiculed and avoided; and in 1781, Robert Raikes established his Sunday Schools in England, at Gloucester (as see also American Cyclopaedia) thus both agreeing with Fabnestock in Winebrenner's history. Therefore we have conclusively proven!

1. That Ludwig Hœcker was not a member of the German Baptist Church, but a follower of a fallen member in a cow and monk's dress.

2. That the origin of Sunday Schools was not even so near the Brethren as Hœcker, but that it originated with a Catholic Archbishop.

3. That Hœcker and Robert Raikes never operated together in the matter of Sunday Schools. Surely "facts are stubborn things."

Dialton, Ohio.

For the PRIMITIVE CHRISTIAN.

### Watch.

BY LEWIS E. FAHRNEY.

"Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Mark 14: 38.

We are prone to wander from the truth as it is given us in the word of God; hence the above quotation will suit all such minds. The little word "watch" we see in a great many places in the Scriptures. It seems to be a positive command in many places. "Watch ye and pray, lest ye fall into temptation." What a warning that is to the professor—the person that is trying to live up to the commandments of our God. He commands us to watch, be ready, "pray without ceasing," for ye know not what hour your Lord doth come."

Dear readers, be on your guard; be ready with a clear conscience; prepare yourself for death, that you can meet it with a brave face and can say, "Welcome, Death, I am prepared to meet my God." How glorious it must be to die the death of the righteous! We can expect to be heirs of that beautiful mansion prepared for the saints and all those that do the will of our Father. But alas! where will the sinner appear? In Hell he will be seen, tormented with the flaming fire, where there is weeping and gnashing of teeth. Oh, think of it, what a dreadful time they will have through their neglect to follow the word of God. So, therefore, watch, lest ye enter into temptation.

I have often thought that if men could only secure their souls in a box of money, how gladly they would, in order to save them. They could not bear the idea of losing their souls; they would soon enclose their souls, and then rest with the assurance of entering heaven, there to partake of the enjoyment. Thanks be to God that it is not money that will save our souls, but obedience, and following the commands of our



Father. This is what will safely land us on the other shore. Watch ye therefore, lest the Lord come suddenly and find you sleeping. Watch and pray lest ye fall into temptation.

Pride is one of the great tempters. We can see it approaching the church. We are taught that the spirit is ready and the flesh is weak; hence we should be on our guard. We hear it said by other denominations that "the 'Dunkards' are dressing as gay as any body else. Look at the dress that woman has on. She is a member of the church." And if you notice, they are right. The people say, "They might as well put on their ribbons, for they are wearing costly apparel." They are right. Hence you see that we are straying away, for we are taught not to wear costly apparel, gold, or costly diamonds. So we as professors must watch lest temptation will lead us astray.

*Pine Creek, Ill.*

For THE PRIMITIVE CHRISTIAN.

### Pulling out the Beam.

BY J. H. PECK.

"First cast out the beam out of thine own eye: and then shalt thou see clearly to cast out the mote out of thy brother's eye." So said a brother to me after reference had been made to my article entitled "Shake off that Viper," published in No. 11 of the PRIMITIVE CHRISTIAN. As his quotation is from one of the finest authors that ever lived, it at once set me to thinking: "Have I done it?" After taking a retrospective view of my past life, I cannot say like the Rev. Mr. Brown in a sermon preached at the Baptist church at this place recently. He said there is only one thing that he is *sure* of, and that is that HE IS SAVED. I feel more like exclaiming with a publican of old, "Lord, have mercy on me a sinner." or, with Paul, I daily feel the necessity of keeping under under my body and bringing it into subjection. If any inferred from what I wrote that I thought I had no faults, they were mistaken. Instead of such a thought pervading my mind, the advice of the brother struck me as wholesome, and the language of the Savior quoted by him as applicable to my case. But I am happy to say I am not a slave to tobacco. Though I once used it, I have long ago pulled out that beam; and though I have been for some years engaged in pulling out beams, I have not the least doubt there are those left yet that should by all means be extracted, and which I have failed to notice; all I can say is if any brother or sister that has noticed them will point them out

to me, and help me exterminate them, they will confer a great favor upon me. My heart's desire is to gain immortality—a crown of glory that fadeth not away; to parade the golden streets of the New Jerusalem, and sit with Abraham, Isaac, and Jacob in the kingdom of God; to swell redemption's song, with all that blood washed through, where sickness, sorrow, pain or death can never come. As I can only expect to gain so glorious a reward by patient continuance in *well* doing, and being *faithful* till death, I feel like retaining none of those beams, or even *motes* of evil, that have a tendency to lead me away from Christ or be a stumbling block in the way of others that might by my exerting a right influence, be constrained to forsake evil, and embrace him who alone hath the words of eternal life.

In conclusion, I wish to say that I have not been offended at any individual brother by his using tobacco, and there is none such in my memory now that I would have any reluctance whatever to salute with a kiss of charity; but what I wrote against tobacco, I did under the solemn conviction that its use among the brethren exerts an evil influence upon the world, paralleled by no other one thing tolerated by us who are taking the lead on non-conformity to the world in every other particular. Now, brethren, please be not offended at what I have written, but let us endeavor to provoke one another to love and good works, and above all things let brotherly love continue.

*Lanark, Ill.*

### To Backsliders.

I will show how to escape from a state of declension.

1. You must admit the conviction that you are in a state of declension. One of the greatest difficulties with backsliders is to make them feel that they are backsliders. You continually hear them making excuses. They will not admit that they are in this sad state. When the condition of the backslider is described ever so plainly, they are exceedingly loth to admit that it means them. And until they admit this, there is no remedy.

2. Apply to yourself all that God says to backsliders, just as if you were the only individual in the world in that condition.

3. Find out the point where you began to decline. See what was the first cause of your backsliding, and give that up. You will often find this first cause where you did not expect it, in some thing that you called a little matter, or that you

tried to make yourself believe was not a sin. Multitudes have been kept down in this way, and perhaps have been trying hard for sanctification while holding on to some darling idol or some sensual indulgence. I knew a man who stood out in defending the use of tobacco, till it became a lust that ate out his spirit of prayer. Using some soft word, calling it a comfort or a medicine, or even baptizing it by a Christian name, and calling it a blessing of Providence, will not answer. God does not call it so. How many keep themselves in a state of decline and pretend not to know why it is so. "O, no, I cannot tell why I should be so long in the dark;" when we are laying out God's money to indulge their own appetite or pride. God will always hold them at arms length, and will frown upon them when they pray, unless they search out and remove the cause of their declension.

4. Give up your idols. Whatever you find occupies your thoughts, and calls you off from serving God, get rid of it, if you can. If it is any article of property, dispose of it in some way, give it away, sell it, burn it, away with it, rather than let it stand between you and God.

5. Be careful to apply afresh to the Lord Jesus Christ for pardon and peace with God. Go to him just as you did at first, as a guilty, condemned sinner, more deserving of hell than ever. Apply to this fountain, which is set open in the house of David for sin and uncleanness. Confess your sins fully, and forsake them, and thus return to God, and he will have mercy on you, and will heal your backslidings and remember your iniquities no more. —*Finnay's Theology.*

For the PRIMITIVE CHRISTIAN.

### Faith.

BY C. G. LINT.

I do not purpose at this time to make any inquiry as to what faith is, or what it has wrought in them that exercised themselves in a correct faith to God; but my purpose is, if I can, to ascertain upon what our faith, or the faith of Christendom, is based. I consider the base or foundation of all practical faith of the utmost importance. If the faith by which we expect to gain heaven and happiness is not founded on the Bible, it will avail us but little in the last great day. It matters not how strong I do believe in a religious tenet, though it may seem ever so plausible, my faith in it will not give me any real benefit if the Bible is not at the bottom. This may

seem strange to many of the professors of Christianity; but it should not, for when they call to remembrance the fact that there are as many different faiths in existence as there are different sects and isms, and as the Bible speaks of but *one* faith, somebody must be wrong in his faith. I do not wish to say that those that hold these several faiths are not sincere, nor that they have no foundation, but whether the Bible is the foundation for all, judge ye. Each one in the exercise of his faith may be sincere, yet the things he believes in may not be what they should be. The votaries of Baal were sincere and yet they were wrong. This should teach us the solemn truth that our zeal for a certain dogma or tenet does not make it right, if it has no right principles in itself. If this were so, then the prophets of Baal should have been answered, for their zeal almost devoured them.

The question then comes up, Has our faith the Bible for its base, or the declarations, confessions and creeds, of some particular church organization? If it has any particular church dogma to govern it, it will be what that particular church in its councils will prescribe for its followers, and this will we, if not very careful, believe and take as Bible truth. Thus if a church in her councils declares a certain man infallible, the members receive and believe it. Their faith in it will however in reality not make it so. But again, if in their councils they take it upon themselves to declare that infant baptism is a Christian ordinance, and was instituted by Christ, and should be perpetuated, the declaration does not make it so—not if ten thousand times ten thousand believe and practice it. Neither would the decision that the bread and wine are the Lord's Supper when taken at 10 a. m. or 12 m., make it so. If these councils decide that baptism administered by immersion, pouring, sprinkling, are equally valid, or that no water baptism at all is required, and if such a mixture of religious jumbings were believed by all the world, it would not make them Bible truths. But not only are these councils believed in when they legislate for God by adding to, but also when they take from; for when they set aside feet-washing, the Lord's Supper, and the kiss of charity, these same men believe they can do the will of God by not observing these.

I say again, be careful when you believe a thing, for the interest of your soul, that it has the Bible for its foundation. We are well aware that when these confessionists and creedlists see the humble believer

declare in favor of the Bible, they hoot at him, and many, on that account, are afraid to come out and make an open confession of their faith; and more especially so, if when the yoke of creedism and no Bible becomes galling to some of its votaries, they are placed under the anathemas of the church when they come out to believe what the Bible teaches. Ask yourselves, and ask often, Does the Bible govern me in my faith and works, or does some ecclesiastical diction govern me?

*Meyersdale, Pa.*

#### Besetting Sin.

Do you habitually realize that you are somebody? Is your talk such as to call attention to your personal merits? Are you very sensitive about the consideration in which you are held? Well may you suspect pride.

Are you hard in your bargains and contentions about small matters? Are you worried and annoyed by the ever-recurring demand for alms? Do you give reluctantly the scraps, not the first fruits, amusing yourself the while with dreams of how liberal you would be if you were richer or out of debt? Be sure covetousness is hid somewhere.

Do you rebel against regularity in religious habits and make every day fresh excuses for the neglect of devotion? Are you fretful under the routine service of life, and discontented that you have not an easy time? These are the symptoms of sloth.

Have you so little control over appetite that you cannot restrain it when prudence requires, or when spiritual discipline demands it? Albeit no drunkard, are your faculties occasionally excited or habitually stupefied by drink? Gluttony is there.

Are you fretful, irritable, impatient of slights and contradictions, with a good memory for injuries? If not openly quarrelsome, yet guilty of the folly and ill-breeding of showing dislike for others by manner and gesture? Anger has the better of you.

Howbeit free from actual unchastity, do you indulge in unclean thoughts, do you laugh at the coarse jest? I may not enlarge; only lust, baleful lust, creeps all over the land, leaving its slime upon books and papers and shows and amusements.

And once again: Does it pain you to hear others well spoken of? Do you drop little words of detraction? Are you ashamed to go to a church where other people's clothes are finer than your own? Are you discontented as you see the better

houses and more luxurious appliances of others? There is envy in the heart.—*Bishop Lay.*

"ALL churches in turn claim to be Apostolic and the true Church." The Lord doesn't leave us in darkness about that at all. "I am the way, the truth, and the life." He doesn't ask us to join this church or that. If we follow Christ's footsteps, stepping in them, we will be led aright. Never make a mistake about following him. Out in the wilderness the hunters have a habit when going into the forests to hack trees. They call it "blazing the way," and thus they are able to return to their log cabin. So Christ has blazed the way for us. All we have to do is to follow him in that way. If you are in darkness it is because you are not with Christ. They that follow him shall not walk in darkness.—*Mooly.*

HEAVEN will not be like a strange place, but like a home from which we had been detained; for we shall see, not strangers, but old familiar faces; and faces never by us seen before, will be known instantly by us, by that law of spiritual, subtle recognition by which spirits know each other everywhere, even as they know and are known instantly of God; and heaven will be, in its sights, and sounds, and greetings, a great home gathering to us who enter it.—*Golden Rule.*

EDUCATED minds hold the most responsible and influential positions of society. If they are not honest, what may we expect of others? This evil is not imaginary. The lack of conscience, in both business and religion, is alarming. Lying, breach of trust, false pretence, are surprisingly prevalent in all circles of life. The churches are disgraced by hosts of dishonest members. How can we expect it otherwise, until educated men set a good example?

Avoid minutely examining what other people do, or what will become of them; but look on them with an eye good, simple, sweet, affectionate. Do not require in them more perfection than in yourself; and do not be astonished at the diversity of imperfections; for imperfection is not greater imperfection merely because it is unusual. Behave like the bees—suck the honey from all flowers and herbs.—*St. Francis de Sales.*

I find no quality so easy for a man to counterfeit as devotion, though his life and manner are not conformable to it; the essence of it is abstruse and occult, but the appearances easy and showy.—*Montaigne.*



## For The Young.

For the PRIMITIVE CHRISTIAN.

### A Natural History Talk.

BY HOWARD MILLER.

The boys and girls who read this column, noticed that no article appeared last week, which was due to my being in Ohio where I could not very well have an opportunity of writing. I am very much pleased with the interest manifested in our zoological talks; and the numbers of letters attest that our young people are awake and observant.

I stated that I would publish the name and address of the first person who would give the common name of *procyon lotor*; and now I will have to take all that back. The first mail I received, brought fourteen letters and postal cards, and some of the same date, and the answers have been coming ever since. I will publish one from each state heard from; and those who fail must try again. It is remarkable how many joined in the hunt and when the game was bagged, nearly all said correctly that they had a raccoon. A few declared *P. lotor* to be an opossum, but that is wrong. Willis Heck of West Alexandria, Preble Co., Ohio, says in his letter that he has a pet *P. lotor*. Alva L. Shultz of Elwood, Iowa, has it correct; and Ezra B. Albright says that "according to W. Hooker on Natural History" it is a raccoon. Jacob B. Strayer of Johnstown, Pa., has it right. Rily L. Graybill of Waltz, Ind. "concludes his name is raccoon." Milton Lichty finds it "very interesting," and wants more work. Milton lives out in Illinois, Lanark, Post-office. Edwin Peifer of Waterloo, Iowa, knows all about it; and a very neatly written card from Va., has no signature. Others were received from the states mentioned, some right and some not.

The specimen chosen was rather easy, though some that will follow will be tolerably difficult. I will always take something found all over the U. S. as it would not do at all to write up a gopher for the east, or a mackerel for the prairies. The subjects will include birds, insects, reptiles; and all that has life will be represented, that is, the different orders as classified by naturalists.

The way to make this department interesting is to take an interests in it, to send on the answers and to get others interested.

Sometimes very common questions engage the attention of naturalists; as, for instance, a few years ago the question as to a snake's swallowing its young was fully discussed. Talking about snakes reminds me that I must write up an account of the life history of some of them; and, by the way, all of us have

read of the hissing of serpents. Now I would very much like to know if any of my class ever *heard*, actually *heard*, a snake hiss. If so, what kind of a snake was it? And do not confuse the blowing of the viper with an undoubted hiss of a snake—say a black snake or garter-snake, or any other kind except the viper. I never heard one hiss; but I want the evidence from all quarters. Now boys, who ever heard a snake hiss? And if you have seen plenty of them and *never* heard them hiss, please say so. This is the way for us all to become richer in knowledge and yet be none the poorer.

About all there is in the real study of Natural History is, close observation, as what we see for ourselves is worth whole volumes of writing. After observation comes exchange of views and classification. The Botany articles brought communications from the older readers, but now there seems to be a waking up among the younger persons, which is just as it should be. It will teach you to see what you look at, which, however simple it may read, is what few people do.

Elderton, Pa.

### Sensible Suggestions.

"I wish, John, you would drive a few nails for me in the wood-house out here," said Maggie to her brother. "I have been wanting them this long time but always forgot to ask you."

"Why not drive them yourself, Maggie?" asked her father.

"Why, I don't know how, father," she said, in some surprise.

"Thirteen years old is none too young to learn," said her father. "I guess the boys could drive one by the time they were seven. You are certainly as capable as they were at that age, are you not?" he added with a smile.

"But I don't believe I could do boys' work," she said doubtfully.

"You have two good hands and ten plump fingers just the same as they, and it is all a mistake that girls can't learn these little arts just as well as their brothers. Come, my girl, I will show you in a minute how it is done, and half a dozen times' practice will enable you to beat the boys. I have observed that you are much quicker to learn anything than they are. Go on mending your harness, John, we will attend to the nails."

Encouraged and minutely instructed by her father, Maggie drove in all the nails successfully, and so pleased was she with her success, that she would have set a double row around the shed, I think, if her father had not concluded that these would answer for the present.

"There, that little lesson helps to make you more independent, my girl. If you want a nail put in, you will not be obliged to wait for any of the men

folks to do it. That is a very comfortable sort of independence which I wish the woman's rights folks would inculcate more than they do. Now I will teach you some day to catch and harness up a horse. You have already learned to drive a gentle one. I don't want you to try your hand on Lyon or Billy, for they might cut up, and you are not strong enough to hold them. But it is very handy for a woman to know how to drive a gentle horse. She can any time do a little errand to the village if she has some knowledge of this sort, when she might have to wait a long time before a man was at leisure to go. Learn to sharpen a knife and whittle, too, without cutting your fingers. Don't let the doors creak for want of an oiled feather, or the children's boots get hard in the winter for the want of a little grease. Be handy about these little things, and you will be twice as independent and comfortable all your life."

You, too, boys, might learn to advantage how to make your beds and sweep a room, and sew up a bag on the sewing machine. Don't ask any one to sew on a button for you, when there hangs a cushion with needles in it, and mother's thread basket is so handy.

A little cooking will never hurt you. Many a beefsteak and fresh fish have I cooked in my day, and mother says I can beat any girl making a pot of coffee. I don't often get a chance to try now-a-days, but I have seen the time when my knowledge of the business came just in play. No telling where you will be cast away some time in your life. The most helpless people I have ever met, are those who can do only one sort of work. Learn to do some one thing very well indeed, and make that your dependence for a living, then add to it just as much skill and knowledge as you can. It costs nothing to carry knowledge.—*Ex.*

A little boy held a sixpence near his eye, and said, "O, mother, it is bigger than the room!" and when he drew it still nearer, he exclaimed, "O, mother, it is bigger than all our doors!" And in just that way the worldling hides God and Christ, and judgment and eternity from view, behind some paltry pleasure, some trifling joy, or some small possession, which shall perish with the using, and pass away with all earth's lust and glory, in the approaching day of God Almighty.

"Mamma," said a little girl in Philadelphia, when she was looking for a childish treasure she had mislaid, "I think God will help us find it if we ask him; so I'll pray, and you hunt." That showed a fitting appreciation of faith and works.

A straight line is the shortest in morals as well as in geometry.

## Miscellaneous.

### Church Debts.

The primary idea of a church with our fathers a hundred years ago, was a fit place in which to praise and worship God. A plain wooden meeting-house was good enough. Hard, unseasoned seats, if they did give an occasional backache, were to the penitent sinner in striking contrast with the kind Christian words in the sermon. The want of a heating apparatus was supplied by the spiritual glow in the heart of the honest worshiper.—The door was closed against all show, pomp, and unnecessary grandeur, and nothing but pure and undefiled religion prevailed within. When a meeting-house was to be built, the farmers brought their lumber, the carpenters and laborers gave their time—all did their share. The structure, when finished, belonging to them individually as well as collectively. When thus completed it was dedicated to the service of God.

Now-a-days men build churches at a cost of a hundred thousand dollars, when they only have a fifth of that amount pledged. They express a desire to build a church, and disregard entirely the laws of political economy in the course of its erection. They must advertise an organ as large, a choir as high-toned, a minister with a salary as expensive as the church around the corner has. A foolish spirit of rivalry and vainglory inspires them to run into debt.

Debt-burdened churches are the rule, not the exception. They are oftentimes considered churches of highest standing. St. Thomas Church, in New York, is said to be hopelessly, and the Church of the Ascension very heavily, in debt. The Church of the Disciples owes \$189,000. The Church of the Holy Trinity is quite as poorly off. The financial condition of the majority of churches in New York is unhealthy. Grace and Trinity, with their accumulated wealth, are conspicuous exceptions. The Episcopal church lays down the wise and honest rule that no church shall be consecrated until entirely free from debt; and it is a fact worth noting that not in seven years has an Episcopal church in New York been consecrated. In Chicago the Park avenue Church, after the most untiring efforts, has succeeded in reducing the debt of \$120,000 to \$60,000. Nearly all the churches of that city are in as bad or worse pecuniary condition. Even so wealthy a society as the Church of the Pilgrims, in Brooklyn, has an accumulated debt to carry on its shoulders. These are only isolated cases of a uniform rule in most of the cities and larger towns of the country.

The evil is growing, and unless checked may be dangerous. There are more heavily indebted churches to-day than ten years ago; but, worse than that, there is not the anxiety there ought to be to wipe out old debts. The church property in New York city is valued at \$80,000,000. Since the churches pay no taxes on this vast amount, they ought with greater speed to pay off all encumbrances. Indeed, by this exemption from taxation, they ought to be less in debt than other corporations. Now, how should we prevent a church from running into debt?—By treating it like any other corporation. Let it live within its means. Let it cease to be extravagant. Let the minister see

that the spirit of honesty which he teaches refers to things as material as bricks and mortar. A church in debt! The phrase is certainly a paradox. That men whose moral and religious character is unblemished should run a church into debt, when they see no way of paying it, is an offense as great as if they spent money not their own. If Christian ethics are not practiced, as well as taught, the gospel is perverted. The Roman Catholics in some of the European countries are often a century in building a church, because they pay as they go. They would almost as quickly plan for a cathedral with a mortgage on it as a heaven with a devil in it. Economy and honesty must be taught and exemplified in our churches if we would see it in business. As long as churches run into debt, so long will individuals. If churches are lax in paying debts, parishioners will be slow to meet their notes. An honest church makes an honest citizen.—*The Independent.*

### What are the Softas?

It is fair to compare the Turkish Softas to the students of a complete American University, such as Ann Arbor, Yale, or Harvard, or still better to those of a German University in a small town, say Heidelberg or Jena. They are theological, legal and literary students of the Turkish metropolis connected with some well-endowed Mosque, for instance that of Mehmed, Achmed, or St. Sophia, and are to Turkey what 'Young America' is to us. Being connected with the established law and theology, they enjoy some popularity and are usually the leaders of popular movements and upheavals in Constantinople. Some Mosques have as many as five hundred Softas, and the city of Constantinople contains thousands of them. The word Softa is derived from the Persian, and means burned, because the bearers of this appellation are supposed to have a burning desire for knowledge, wisdom and holiness. The Softas, then, have no constitutional share in the Turkish government, but by their accurate information, influence, and daring, can carry a measure which it would be difficult to enact in the ordinary manner. They compelled the late Sultan, a few days ago, by personal threats, to dismiss his principal officials, the Grand Vizier, and the Moofit or Spike-ul-Islam, the heads of the Administration and the Islam, and demanded that he should give up at least twenty-five millions of the hundreds that he had appropriated.—They are now supporting the new Vizier, Midhat Pasha, who has been mainly instrumental in deposing Abdul Aziz.—Ordinarily the Softas are 'fanatic Turks, but in the last revolution, their steps have been at the same time radical, successful, and wholesome. The Softas illustrate the political axiom that a despot is more dependent upon the opinions of the common people than is a constitutional king or a republican president.—*Providence Journal.*

### First Methodist Service in America.

Methodism was brought to America by a party of Irish emigrants in 1760. They were descendants of those German Protestants who, when driven from the Palatinate, by Louis XIV., settled in Limerick county, Ireland. For six years after their

arrival in New York, they made no efforts to propagate their doctrine, but in 1766 Barbara Heck urged upon Philip Embury, who had been licensed as a local preacher in Ireland, the duty and necessity of establishing Methodist worship and discipline for the benefit of their associates and for the conversion of sinners.—Embury accordingly began to preach in his own house, his first audience consisting of four persons besides Mrs. Heck. He formed a class which met weekly, hired a room to accommodate his increased congregation, and preached in the alms-houses and other places. In the spring of 1767 the little society was reinforced by Capt. Thomas Webb of the British Army, who had been converted under Wesley's preaching in Bristol, England, and had been licensed by him as a local preacher. A rigging loft in William street was hired, and Embury and Webb preached there twice a week to large and curious crowds, Webb preaching in his uniform, with his sword lying on the desk in front of him. By Mrs. Heck's advice a site for a chapel was secured on John street, and a stone building 60x40 feet put up. Embury was one of the chief workers upon it, and he had the satisfaction of making the pulpit with his own hands, and preaching the dedication sermon in it, October 30, 1768. This was the first Methodist Church in America. A more modern building now occupies its site, and the 'Old John street church' is held sacred as the 'cradle of American Methodism.'

THE President has received the following congratulatory letter from His Majesty the King of Italy on the occasion of the Centennial celebration:

VICTOR EMANUEL, II., *by the grace of God and the Will of the Nation, King of Italy, to the President of the United States of America, greeting:*

MY DEAR AND GOOD FRIEND: On the day upon which the great American Republic celebrates the Centennial anniversary of its existence, it is our desire to address our congratulations and those of our people to you personally, and to the nation over which you preside, and which with admirable ability you have succeeded in directing to its noble destiny.—Neither the distance which separates us, nor any difference of race, will ever weaken in us and in our people that firm friendship which unites us with the brave American nation with which for 100 years Italy has had relations productive of mutual esteem. We are inclined to convey to you these sentiments so much the more readily because for the purpose of the more worthily celebrating the memorable day by the monster exhibition at Philadelphia, you were pleased to invite to the festival all the nations of the earth. Accept the assurances of our highest esteem and friendship, together with the prayers which we offer to God that He may have you, my very dear friend, in His holy keeping. Given at Rome, on the 11th of June, 1876. Your good friend,

VICTOR EMANUEL.

Countersigned: MELIGARI.

MADAME Christine Nilsson has handed to the Committee of London Hospital for Diseases of the Throat a check for \$5,000, the proceeds of the concert given by her in aid of the building fund of that institution.



## The Primitive Christian.

MEYERSDALE, PA., AUGUST 8, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and do to good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### HOW IS THIS ?

In the *Evangelist*, a new paper published at Bellfontaine, Ohio, in the interests of the Lutheran church, we find the following, as nearly as we can quote from memory:

"We have just finished the cursory reading of a new book called the 'Jewish Passover and the Lord's Supper' by J. W. Beer, V. D. M. The book is well written, but the author makes too much of an obsolete Jewish custom. He entirely overlooks the important fact that ordinances are not, and cannot be, under the Christian dispensation, dependent upon the mode of observance."

How is this? We would like to know whether the *Evangelist* is correct in this criticism; and we will endeavor to let the word of the Lord decide the matter. We shall propound and try to answer two questions:

1. Did the author of the "Jewish Passover and the Lord's Supper" make "too much of an obsolete Jewish custom?" To answer this question it is necessary to know what the author makes of the "obsolete Jewish custom" referred to. By the terms "obsolete Jewish custom" the *Evangelist* means "the Passover, a feast of the Jews." What, then, does the author make of it? He considers it as an ordinance of the Lord under the Mosaic dispensation. This the *Evangelist* will not deny. He insists upon the necessity of a strict observance of this ordinance by the Israelites to whom it was given; and assumes that when it was faithfully observed, it answered the purpose of the Lord in its appointment. Is this making too much of it? Surely not. The author claims that this ordinance was a condition of safety from the destroying angel and of deliverance from Egyptian bondage; that it was afterward commemorative of this great deliverance; and that the passover was one of the most striking and significant types of "Christ our Passover." Under the latter head he attempts to show that

#### THE LIVING LAMB WAS A TYPE OF THE LIVING CHRIST :

The victim was taken from the class of animals which the Lord pronounced clean, which signified that Christ should be of the Lord's chosen people—of the seed of Abraham. "A male of the first year:" Christ was to be "sacrificed in the prime of life—in the vigor of manhood." The victim was to be without blemish; so was Christ "as a lamb without blemish and without spot." Next it is assumed that

#### THE SACRIFICING OF THE PASSOVER WAS TYPICAL OF THE SACRIFICING OF CHRIST.

The passover was sacrificed on the 14th day of the month; so was Christ. It was killed in the evening—"between the two evenings"—so was Christ, as he expired at that very hour. The passover was killed by "the whole assembly;" so "the whole multitude" arose and led Christ to Pilate. Of the type not a bone was to be broken; this was fulfilled in Christ. Next the author claims that

#### THE FEASTING UPON THE LAMB WAS TYPICAL OF OUR DUTIES AND PRIVILEGES UNDER THE GOSPEL OF CHRIST.

The lamb was not killed to be burned or thrown away but to be fed upon; so we must, by faith, feed upon Christ our Passover, or there is no life in us. They must eat it in the time appointed; so we must feed upon Christ in the time appointed: afterward it will be too late. The roasting of the flesh "with fire" signified the sufferings of Christ and the sufferings which attend a faithful feasting

on him. It was to be eaten with unleavened bread, so we must feed upon Christ in sincerity and truth putting away the old leaven of malice and wickedness. It was to be eaten with bitter herbs; "so must we feast upon Christ with pungent sorrow and brokenness of heart." They must eat in haste ready to depart; so must we eagerly feed upon Christ our Passover, ready to depart from the bondage of sin.

To sum up, we see that the author makes this ordinance of the Lord a very fit and full type of Christ; and when this is done, he allows it to pass away with all other typical Jewish ordinances, rites and ceremonies. Is this making too much of this "obsolete Jewish custom?" If it is, let the *Evangelist* show wherein; but we want something more than its *ipse dixit*.

2. Is it a fact that, under the gospel dispensation, ordinances "are not dependent on the mode of their observance?" In one sense it is a fact; but in this sense the author of the "Jewish Passover and the Lord's Supper" did not overlook the fact. Ordinances under the Christian dispensation are dependent upon the Lord. He is the ordainer, and they derive their force from him. Whatever is not of his appointment is not binding upon any one, as a religious ordinance, under the gospel dispensation. But this can also be said with reference to the ordinances under the former dispensation. In this sense the fact is recognized throughout the work.

But this is not what the *Evangelist* means. How then are we to understand it? We understand it to mean that baptism is an ordinance under the gospel dispensation, but it is not essential to its validity that it be observed according to a particular mode: sprinkling, pouring and immersion are equally valid. So it is assumed that, while the Lord's Supper is an ordinance under the gospel dispensation, the author overlooks the important fact that it is not dependent upon the mode of its observance—that a bit of bread and a sip of wine, taken at any time, is just as valid as a full meal eaten in the evening. If this is what the *Evangelist* means, and if this be a fact, then it is a fact which the author of the work entirely overlooked. But we are prepared to deny that this is a fact, and to show that it is a dangerous assumption. When God, speaks he must be heard; when he commands he must be strictly obeyed; and when he appoints ordinances for our observance we can observe them by doing exactly what God appoints and in no other way. If mode has nothing to do with the validity of an ordinance, why might not the author of the criticism give the bread of the communion on one Lord's day and the wine on

the next? Why not give the wine before the bread? Why not give the bread and wine before the blessing is asked upon them? Why not give the bread and wine at the same time, and let them be masticated and swallowed at the same time? These would only be different modes of partaking of the bread and wine; and would our friend say that these different modes are equally acceptable to the Lord? He will not say this. But he must say it or abandon his position. If there be no difference in the mode, how will it be maintained that we must be so particular in the elements? We cannot tell why, on the grounds assumed by the *Evangelist*, mush and milk would not answer the same purpose that bread and wine do. If the critic sees it, he may tell. But he must not tell us that Christ named the elements; for we will answer that he also exemplified the mode.

But the position assumed by the writer of the criticism is abundantly refuted by Paul, that is, if he is good authority. In his first letter to the church at Corinth (11 : 20, 21) he says: "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper; and one is hungry and another is drunken." The disorder and failure of the church at Corinth, as Paul here declares, was in the mode. He does not charge them with meeting at a wrong time, nor with using wrong elements, nor yet with bad motives, but he censures them for disorder in the mode. This departure from the original mode had the effect to change it from the Lord's Supper to their own supper, or, rather, it made it their own supper and kept it from being the Lord's Supper. If the Lord's Supper was an ordinance and was "dependent on the mode of observance then, by what kind of reasoning will the *Evangelist* show that a departure from the original mode will not have the same effect to-day? It is all learned nonsense—"philosophy, vainly so-called"—and the day of the Lord will so reveal it. You might as well talk about doing a thing by doing something else, chopping wood with a saw, or reaping with a plow, as to talk about observing the Lord's Supper by doing something different from that which our Lord exemplified and enjoined.

We conclude by saying, if ordinances are not dependent upon the mode, then that mode that agrees with the original appointment is as safe as any; but if they are, in the sense explained, then the original mode is safe, while others, at best, are doubtful. Let us occupy safe ground.

B.

MINUTES of A. M., 75 cents per dozen; single copy, 10 cents.

## BAPTISMAL SCENE.

On Sunday, the 30th of July, we had the pleasure of witnessing and assisting in the baptism of seven believers. The scene was imposing, and hundreds of interested spectators assembled below our pleasant little town to behold it. While it was pleasant to Christians, and afforded joy in the presence of angels, there was a circumstance connected with it which caused many to weep, and demonstrated the fact that the spirit of persecution is yet in the world. One of the candidates, a young sister, was fiercely opposed by a father and uncle. Threats of beating and bloodshed were freely and openly made; and when we approached the place we beheld the opposers already on the ground with their bludgeons. No wonder that the young sister should make a perceptible halt. However, being encouraged not to be intimidated, she walked with us to the place with strong trust in God. The 285th hymn was then sung, and then with many tears prayer was offered to God. After prayer they were all baptized, and without any interference, except such as consisted of words offensive to God and sinful to those who uttered them. When looking upon our young sister we were made to say in our heart, "Great is thy faith;" but when we held those who opposed her, and thought of their curses and threats, we felt, with Stephen of old, to say: "YE STIFF-NECKED AND UNCIRCUMCISED IN HEART AND EARS, YE DO ALWAYS RESIST THE HOLY GHOST: AS YOUR FATHERS DID, SO DO YE." (Acts vii. 51.) May we never again be called on to witness and record such an exhibition of bigotry and religious intolerance.

B.

## WANTED.

An honest, moral, active boy or girl, about fourteen or fifteen years of age, to serve as an apprentice to learn the art of printing. Should be good in orthography, and have some knowledge of English grammar. One preferred who can board at home. Apply at once.

## REPORT OF A. M.

We wish our readers, and especially those who have ordered the Report of the A. M., to remember that it is not yet ready for distribution. When it is ready the fact will be stated in the *PRIMITIVE CHRISTIAN*. We make this plain statement so that those who have ordered the Report may know why they have not received, and also when to expect it. We still solicit orders. Terms: Single copy, 25 cents; 6 copies, \$1 25; 12 copies, \$2 50.

B.

*PRIMITIVE CHRISTIAN* from No. 24 to the end of the year, 75 cents; from No. 33, 50 cents.

## Gleanings and Jottings.

BRO. Bashor left our place on Thursday, July 27th, accompanied with many prayers and good wishes. His address now is McVeytown, Mifflin county, Pa.—We have not heard from him since he has left us, but hope he is successful in doing good in his new field. B.

Brother J. P. Ebersole has changed his address from Fostoria, Ohio, to Sheffield, Franklin county, Iowa, where his correspondents will address him until further notice is given.

ELDER Samuel Møhler, Covington, O., July 24th, says: "Health in general is good, and harvest is over. The harvest was better than we had thought in the spring that it could be. We have had a great deal of rain this summer. At present we have very fine weather; though we have had some extremely warm weather. Corn looks very well. Potatoes are plenty. There will be a large crop of apples. In church matters we are still trying to do as well as we know how. We have had 26 additions by baptism since New Year, and one by letter. Our communion will be the last week in October, either the 25th or 27th. Our communion and those of Upper Stillwater and Oakland will all be in the same week. It will be at Oakland on Monday, the 23rd, commencing at 2 o'clock, p. m.; and the other two will then follow on the 25th and 27th, but we do not know which of the two will be first. Now if you intend to come to Ohio this fall, we would like if you could come about that time. We would like very much to see you here. Yours in brotherly love."

The following short letter is its own interpreter:

SHEPHERDSTOWN, Cumberland }  
County, Penn'a. }  
*Editor Primitive Christian:*  
Enclosed please find five dollars: \$1 for the poor fund; \$1 for the Stein fund; and \$3 for Danish Mission fund.  
Yours, &c.  
BEAR YE ONE ANOTHER'S BURDENS.

*Correction.*—"I see in my notice you inserted this week of our communion you have it October 16th. It should be the 6th of October at 10 o'clock. Please make the correction as soon as you can.  
LEWIS W. TETER.

Prof. Howard Miller, Elderton, Pa., author of the articles on "Natural History," says:

"These exercises seem to be very interesting. On *P. lotor* nearly 75 were heard from. Congratulate the children for me, on their being so wide awake. Judging from the correspondence, all the mistakes made are by pretty old boys. The boyish and girlish looking writing nearly always has it right."



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## From Kentucky.

Dear Brother Quinter:

I once more shall attempt to say something in regard to our success in this part of Kentucky. Brother H. D. Davy has been with us and spent nearly two weeks. He preached several able discourses and was heard with great attention. On Monday, June 18th, he preached here at 4 o'clock. There was the largest congregation present that we have ever had to hear the Brethren. The house would not hold more than two-thirds of the people, and there appeared to be an interest felt in the matter. Monday morning Brother Davy baptized the wife of Bro. George Fitzgerald, adding one more to our number, so you perceive the work moves slowly along. Besides the interest in our proceedings felt by a great number; there seems to be a general wish in other churches to work a reformation in their own denominations. Many say, "We believe they (that is, the church of the Brethren) are the best church in existence; we know that our church has fallen back, and we are not what we were many years ago." And they will acknowledge that pride is ruining them, but they say, "How are we to get rid of it?"

Bro. Davy has appointed the 23rd of September to hold a lovefeast or communion meeting with us. The brethren and sisters who have a desire to visit the blue-grass region of Kentucky, will have a double inducement in doing so; and as it (the lovefeast as observed by the Brethren) is something that has never been practiced in this part of the State, I presume it will create great curiosity among the citizens, and hope it will set them to reading and eventually do much good in the cause of our blessed Redeemer; and although some of the brethren that come out here seem discouraged at the prospects, I feel greatly flattered with the hope that God intends a great work in Kentucky.

We have had some severe afflictions in our family for several weeks past. My husband and oldest daughter have both had a severe spell of that dreadful, painful disease, inflammatory rheumatism, and my husband is still unable to get out of bed; but amid this severe affliction we have tried to feel that God was intending it for good. He never afflicts his children without intending some spiritual or temporal benefit. When I would feel almost exhausted from fatigue, these words would come into my mind, "Whom the Lord loveth he chasteneth," and my strength would be renewed, and although I am very frail and delicate, I have gone through it all and am still on my feet, and thank the good Lord for his mercies. They are both improving.

Dear brethren and sisters, pray for me and mine; pray for Kentucky, that she may see the error of her way. She has so much wealth, such fine advantages—in short, it seems that Heaven has blest her with everything that mortals could desire, and she might do so much for the Redeemer's cause. If she would only use what is swallowed up in folly, fashion, and extravagance in extending the cause of the Savior, what an amount of good she could do! There are several of our neigh-

bors that seem so much interested, and are making so many inquiries concerning the doctrine and preaching of our brethren, that I think we will soon have some more additions.

With an humble and earnest prayer that God will bless us all, and grant to still guide us by the divine Spirit into all truth while we live here on earth, and finally save us without the loss of one in heaven, I will close.

Your humble sister,

CHARLOTTE T. BOND.

Great Crossings, Scott Co., Ky.

JACKSONVILLE, Oregon, }

July 10, 1876. }

Editors Primitive Christian:

Having just returned from the Coquella River country in Coos county, Oregon, I thought perhaps a short letter might be interesting to some at least.

I left this place by private conveyance, and after about three days my horse gave out, so from Cammas Valley I took very private conveyance, that is, I walked, or more commonly, I "hoofed" it. From this valley I took the *Trail* down the middle fork of the Coquella. Now a trail is only made where a wagon road is impracticable, and further they are scarcely ever made at all, but are traveled over and thus are formed by use to look something like a trail. Sometimes they are much up, then more down, and then, perhaps, in a short distance they are so crooked that you can travel toward all the cardinal and also all the intermediate points laid down on the compass. But by-and-by they take a straight shoot toward the point you are aiming for; but this kind of trail is rather short, for when you are fairly straightened out on the straight path, you are suddenly brought to an abrupt turn, perhaps nearly square up or down, round and round, and perhaps by persevering you can travel twenty-five miles in the long days and be at least ten miles from the starting-point, provided the trail runs anyway in the direction you want to go. Now, therefore, be it known, that the trail I traveled over, or up and down, was of this description, and even more so; for I think it would take a big stretch of the imagination to imagine a worse trail than the one down the Coquella. However, I reached the level at last, crossed over and got to the house of Bro. Barklow. Here met several more of the brethren, who came to prepare for the "lovefeast" on the morrow. Spent the night with Bro. P. Overholser, he being the only brother with whom I had any personal acquaintance, that being formed when I was in Missouri. But I found all here with whom I became acquainted brethren in whom I found good friends.

The 1st of July was the day for the lovefeast, and early in the day brethren and sisters began to assemble from all parts of the valley, some few by wagons, some on horseback, but the great body of them by boats, all drawing to the same harbor, the home of Bro. John Barklow. We had preaching at 2 p. m., and then, when the evening was fully come, we gathered around the table and the services began. Being the first time since 1871 that I had the pleasure of surrounding with others of the brethren the Lord's table, was a season of refreshing to me, and not to me only, but all seemed to partake of the the feast as though they felt

the presence of the Lord in their hearts. What a gathering there will be when Christ will call them and serve at his Father's table, this being but a faint representation of that great feast in heaven. But faint as it was, if we are all faithful we may be partakers of the heavenly feast.

As I viewed the brethren and sisters surrounding the table, I thought of long ago, when I was quite young. How plain, how humble and how meek the brethren looked then, and how easily a *Dunkard* could be told from the rest of mankind. Here then I viewed again, as I did then, so plain of dress, so plain of speech, that I thought I was again back in my youthful home in Ohio.

I sometimes hear the question, "Where now are the old fashioned brethren?" Here, friends, where the sun dips the sea, where our country joins hands with the Pacific, and where the earth is clothed in everlasting verdure, you can find many of them.

But I must hasten, for my article is getting rather long, and add this: The first Brethren that came to this place were the three Barklow brothers, and five others in 1872. Now they number 58 (60 a short time ago, but two were pruned out as bad shoots in the mother). They are prosperous and zealous, and are building up a staunch membership. I wish I could say for their country what I can say for the brethren; but I am not going to praise a country; say complimentary things about it, if I do not like it. But I would say this, that if any wish to settle there, do as I did—go and see it, and act on your own advice. I have frequently spoken of this part of the country, and can do so without reserve, for I know this to be the best part of this or any other country I have ever seen, and hence I am going to remain where I am. To see the country and a relative were only minor objects that made me ride and walk over some of the worst roads and trails in the country. But my main object was the communion meeting, which I think I enjoyed better than any I had ever attended.

In conclusion I will add this: I will not mention any names of brethren in particular, but in general I would say, that I was well treated and entertained, and had my time permitted, I should have enjoyed a visit of a few weeks there very much.

Yours, &c.,

J. S. McFADDEN.

## Communicated.

Brother Quinter:

I will pen a few items for insertion in the PRIMITIVE CHRISTIAN. As church news I will say that we have had two additions to the church by baptism, and three by members coming here from Colorado this summer. We now number fifty members, with two speakers in the second degree and two deacons. We would say to all brethren who contemplate coming West, that we, here in Filtmore and Thayer counties, have a beautiful country, of rich, productive soil, that will produce all kinds of grain and is well adapted to flax raising. We have good pasturage, and the climate is well adapted for stock and especially sheep.

Land can be bought for from three to five dollars per acre for cash; a little higher on good time. Partially improved

claims can be had for from \$150 to \$500. We have excellent water, a very healthy climate, and good society. Wood can be bought for one dollar a load within half a day's drive. All kind of crops look well now. Timber planted grows very fast here. I saw cottonwood growth last year that exceeded twelve feet in one season.

This State is far ahead of much older States in the education of her youth.— Good school houses are being built in many districts. Teachers' wages range from twenty to fifty dollars per month.

All kinds of farm machinery, groceries, and everything one wants can be bought reasonably. Carleton is a station on the St. Joe and Denver City railroad.

I will say to the ministers of our church that the harvest here is truly "great and the laborers few." Will not some earnest and devoted brother who is an elder in the church come among us? Come, you will find the brethren and sisters ready to give you a hearty welcome. We invite any members, ministers, deacons, or laymembers, to come, for we have abundance of room yet for more settlers.

Enclosed find \$1.45, a contribution from the Bethel church for the Danish Fund. Dear brethren, most of us are poor in this world's goods, but we do not want Bro. Hope to quit the good work for want of means to support himself. May the Lord reward every child of God to a realizing sense of his duty in the missionary cause, is the prayer of

Your unworthy brother,  
S. R. HOLSINGER.

Carleton, Neb., July 18, 1876.

#### Echo to "Sunday School Conference."

Dear Brethren:

If the editors of the PRIMITIVE CHRISTIAN will grant the space, I will address you a few thoughts suggested by the above heading. I would call your attention first to an article in the *Pilgrim*, No. 27, page 430, present volume, entitled, "Sunday School Conference," by Dr. J. Sturgis, and request your careful perusal and earnest consideration of the same.— I think, as Bro. Brumbaugh expresses it, "a move in the right direction." Yes, brethren, it has the genuine ring of the true metal, and until we awake from our lethargy, shake off dull sloth, and go to work with a will, worthy of so noble a cause, we may expect nothing better than the present condition of Sunday-school progress.

I agree with Bro. Sturgis that what we most need is a uniform order, which can only be brought about by concert of action, and that is best and easiest attained in a Sunday-school Conference.— Brethren, it is a fact the Sunday-school is a powerful lever in the hands of the denominations, and our own children are enticed thereby, and walk no more in the paths their fathers trod. Now, brethren and sisters, I appeal to you and say, We can do that much for the rising generation to give them a good, lively, interesting, and instructive Sabbath-school, conducted by the Brethren, and in their own order, in at least each church district.

Bro. Sturgis says in regard to an order of the Brethren for conducting the school, that there is "positively none." Well, there may not, perhaps, be any uniform order now; but surely there once was; for our own dear brethren organized the first Sunday-school on American soil, and

if I am not mistaken Bro. F. P. Loebr, now of Bloomingdale, Mich., was one of the pioneers of that enterprise, and no doubt could give us the order adopted and maintained perhaps half a century ago. Brother Frederick, can't you write up something for us on the subject? I think you can. And, there are others, too, who have stood in the front and faced the "stormy tide," both men and women, who might aid much in the work by their encouraging counsel and advice.

Another thought in favor of the Sunday-school that should not by any means be overlooked is this: It does not only tend to secure the ultimate conversion of our own children, and those of our neighbors to our own precious faith, but there are hundreds and thousands of our young brothers and sisters to whom it would afford delightful employment to labor in the Lord's vineyard, and thereby be encouraged to be lively, earnest members that otherwise would become languid, careless, and finally, in some instances, die, for the want of suitable exercise to keep up a healthy spiritual circulation.

Oh, hear the Savior's solemn injunction, "feed my lambs," and this will not only be food, but feasting to the souls of many of our ardent young brothers and sisters. Who will deny it, then? Or, rather, who will not render such aid as they can give in so worthy a cause?

Yes, we want unanimity, and to be sure of success we *must* have it; for the old adage will hold good in this as well as other things, "United we stand, divided we fall." Then as there is "safety in the multitude of counsel," we want the S. S. Conference. And now I will suggest that each church district take up and consider this matter, at their next council meeting, and appoint one or two delegates to represent it in a Sunday-school Conference. I heartily approve of the suggestion that they send "such questions as may be of advantage to the cause," but let them be as suggestions and not as queries.

Much care and caution should be exercised, as a bad mistake in the beginning might be fatal.

I bid you God speed, brother John, in the efforts you are putting forth for S. S. Conference, and ask who will produce the re-echo? Let us hear it from every part of the brotherhood. It will be better than sharp-shooting and criticising each others' faults, and weakness.

Now one other thought. Let the delegates we send and all who attend the Conference confidently feel that they go attended with the earnest, effectual prayers of the members at home.

THURSTON MILLER.

Warren Center, Ind.

My Dear Brother:

At 12 o'clock on the 14th of June, we took our seat in a car on the F. and W. railroad at Huntington, for Wabash.— Bro. S. H. Bashor met us at Antioch.— We were conveyed to the Brethren's meeting-house in Wabash district. Meeting opened at 10 o'clock on the 15th.— Quite a number of ministers present. Had a very good meeting except a little too much noise by some of the spectators. One woman received by baptism, seventy years of age. Bro. John Crumrine is the elder in this arm of the church. His help in the ministry is his son Jacob, in the second degree of the ministry. The

church here seems to be in a healthy condition.

On the 23rd of June we went from North Manchester, Wabash county, to Columbia City, on the Del River railroad. Stayed with Bro. Daniel Brower over night. Next day they conveyed me to the place of meeting where we met quite a number of ministers.— The elders present were David Bechtelheimer, David Truby, Jeremiah Gump, David Bare, Joseph Leedy, Jonas Umbaugh. Also a number of others in the first and second grade in the ministry. Meeting commenced at 4 o'clock p. m. Opened by singing, exhortation, and prayer; then the 3rd chapter of the First Epistle to Timothy was read, and then exhortation by several brethren. Then a choice was held for one minister and one visiting brother. The lot for minister fell on Bro. David Workman, and for deacon, on Bro. John Liley. Met again, when the sebrethren were installed and received. After a short intermission met for evening services, which passed off in the best of order. We felt that the Lord was with us. Next morning being Lord's day morning, there was preaching at 9 o'clock, a. m. In the evening we preached in a Baptist church to an attentive audience. Bro. Levi Workman is Elder in this arm of the church, and now his son David is his helper in the ministry.

SAMUEL MURRAY.

Mojenica, Ind.

#### Brethren vs. River Brethren.

In reading communications in the PRIMITIVE CHRISTIAN on the above, I felt to give your readers a little light as regards the difference. In the first place, nearly all our readers know what the Brethren teach and practice, viz.: The New Testament in full, neither adding to, nor taking anything from the commands of Christ.

Having been in one of the River Brethren's meetings, one of their ministers preaching of the new birth, explained that we must "repent and be converted that our sins may be blotted out," and the refreshing shall come from the Lord. Acts iii. Thus he worked out the forgiveness of sins, and after this he would have them baptized the same mode as we do "unto," (in the German "zur") the remission of sins. When I had heard him through I afterward asked for an explanation of the word "zur," or in English, "for" the remission of sins, which he explained to mean "unto" or "dazu;" that we must know that our sins are forgiven, and unto that we must be baptized—baptized as an act of obedience, and wash away that sin, the sin of disobedience. I further asked him to explain the like passage containing the word "for" in Matt. xxvi. 28, "For this is my blood of the new testament, which is shed for many for the remission of sins." This *for* is in the German likewise "zur." This he was unable to do, but still contended that the Brethren are too much in a hurry to baptize.

I asked for the right to wait till we feel our sins forgiven, when the word of God says, "Be baptized every one of you for the remission of sins"; and unto Paul it was said, "Arise and be baptized, and wash away thy sins, calling upon the name of the Lord." Remember, he did not say, "thy sins of disobedience," but, "thy sins"—not one, but all.



He also contended that when it says, "After the same manner also he took the cup," &c., did not mean, as he took the cup after the supper he also took the bread, but that the bread was the supper.

Now tradition has it, and I think it does not date so far back that we are at fault when we say that when the River Brethren originated, they were unbaptized, and wanted one of our ministering brethren to baptize one of them, who could then baptize the rest, and they would build up a church. They received the answer that if they would comply with all the requirements of the New Testament, he would baptize them. This they refused and they baptized each other among themselves in the river; hence the name River Brethren. Now, it just comes to this: The difference at first seems not to be so great. They are a plain, honest people, seem full of love, and pretend to have the forgiveness of sins. But by close examination we find that as the originators of their church in the beginning refused to comply with all, so do their followers.

When the word of God is so plain why these points of difference? Is then man so desperately wicked that he will not submit to God? Had the originators fully complied with the word of God we would have been one, and instead of fighting against each other, we would all be fighting against Satan and sin.

Now the question comes up for me not once, but often: Who was the real originator of their church? Was it of God? If so, is God then divided against himself? Surely not; for then he could not stand. God is one God, and his children are one, having the same mind, speaking the same thing, as regards their son's salvation.

Let the readers draw their own conclusion, and let us be "steadfast, unmoved, always abounding in the works of the Lord," as our martyr brother, J. Kline, preached in the rebel prison.

CYRUS BUCHER.

Reistville, Pa.

Where to go to School.

The Plumcreek Normal School, near Elderton, Armstrong County, Pa., will open July 31st, 1876, for a term of not less than two months. Prof. Lewis Kimmel and Prof. Howard Miller will continue as Managers and Teachers.

It is one of the best schools in the country.

It is the CHEAPEST school to be found. Boarding in the best of families only \$2.50. There are rooms for self-boarders. Tuition is as low as at other schools.

Live Teachers, live Methods, live Texts, and, wanted, live Students, to accept the advantages offered, which surpass in excellence and economy all other similar institutions.

To get here from Kittanning, Pa., apply to C. N. Henry, at his stage office and livery, or at his stables in Indiana, Indiana county, Pa., for expeditious and economical transportation.

For particulars write to

LEWIS KIMMEL, A. M.

Elderton, Armstrong Co., Pa.  
July 27th, 1876.

Announcements.

There will be a communion meeting, the Lord willing, in the Des Moines Val-

ley congregation ten miles north of Des Moines, on the 9th and 10th of September. Invitation as usual.

J. W. MOATS.

Brother Quinter:—

Please announce through the PRIMITIVE CHRISTIAN that the church at Dallas Center, Dallas county, Iowa, will hold their communion meeting on the last day of September and the first day of October, commencing on Saturday, at one o'clock. An invitation is extended to all that desire to be with us.

Dallas Center, Iowa.

The brethren of Deep River church, Poweshiek county, Iowa, intend to hold a communion meeting September 1st and 2nd, at their new meeting-house 2 1/2 miles south-east of Dresden, to commence at 3 o'clock p. m. A general invitation is given, and especially to the ministering brethren, whom we desire to remain with us and preach for us on Saturday evening and Sabbath. By order of the church.

H. R. TAYLOR.

July 24th, 1876.

(Pilgrim please copy.)

The brethren comprising the Clear Creek congregation, Huntington county, Ind., have appointed their communion meeting on the 5th of October next, commencing at 10 a. m., at their meeting-house, four miles north-east of Huntington. A general invitation is extended to brethren that feel like meeting with us.

HIRAM DOUB.

Dear Brother James:

We have two communion meetings in Jewell county, this fall, to be followed by one in Osborn county, and that by one in Republic county—four in rotation, a week apart, with arrangements for a series of meetings every evening during the intervening time. A tent will probably be secured for the occasion. From general indications, we anticipate an interesting and profitable and fruitful season of devotion, and hereby extend a hearty welcome to all the brethren who may favor us with a visit during the time. Nearest railroad station, Edgar, Clay Co., Nebraska. First communion will be on the 2nd of September.

JAMES L. SWITZER.

White Rock, Kansas.

The Lord willing, a lovefeast will be held at the Cherry Grove church, Garrett county, Md., on the 19th day of August.

ELIAS WHEITZEL, Eld.

Our lovefeast will be held in the stone meeting-house 4 1/2 miles north east of Marshalltown, Marshall county, Iowa, on the last day of September next, commencing at 10 o'clock, a m.; and also preaching on the 1st day of October.

ELD. JOHN MURRAY.

OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Dry Creek church, Linn county, Iowa, July 18th, 1876, of fungus hematoids, or rose cancer, Sister ESTHER B. SNYDER, consort of Bro. Thomas G. Snyder, aged 49 years 11 months and 15 days. The deceased was a native of Blair county, Pa., and with her husband emigrated to Linn county, Ia., in 1854. She became afflicted with the above-named disease about 16 years ago, but it on-

ly assumed an aggravated form about two weeks previous to her death. She bore her affliction with Christian fortitude, and resigned her will to him who rules all things for good. In her death the church lost an active member, the community a good citizen, the husband a devoted companion, and the children a kind and affectionate mother.—

She left a husband and eight children to mourn their loss, but we sorrow not as those who have no hope, for we know that our loss is her eternal gain. Two of her children have entered the fold of Christ, and to those of the others who have arrived at the age of accountability we would say, Spurn not the impression which this solemn occasion has made, but follow the example you mother has set for you, and prepare to meet her in the regions of eternal bliss. Funeral services by the Brethren, from 1 Cor. xv. 50—55.

JACOB BOCK.

June 7th, 1876, Sister ANNIE WHEELER. Disease, consumption. On the 17th of April the above-named sister was immersed at her own request, some of her neighbors thinking her too weak to endure it. She said she wanted to obey her Master, even if she died in the water. She seemed much relieved after baptism. About one week later the members held a little feast for her benefit, which she enjoyed much, and was when she died in the full hope of being received into our Father's kingdom. Funeral services by the Brethren.

BARBARA ELIZABETH, daughter of Brother Nathaniel and Sister Lonisa M. Hill, was born Jan. 17th, 1876, and died June 14th, 1876, aged 4 months and 27 days. Funeral services by the Brethren.— S. C. KEIM.

On the 19th of July, SIMON LEE, only son of Jacob and Annie Whipple, aged 11 months and 9 days. A bright little boy who began to lip the name of Papa and Mamma at eight months of age. The parents came here from Westmoreland county, Pa., (to Franklin Grove, Ill.), in early spring, and felt much bereaved at their loss. We afforded what consolation we could from Mark x. 15, of the hope of a life to come.

JOSEPH C. LEUMAN,  
SAM'L C. LEUMAN.

Near Belleville, Millin Co., Pa., (Spring Run congregation,) Sister SUSANNA GRASSMYRE, wife of Bro. Abraham M. Grassmyre, June 26th, 1876, aged 50 years 7 months and 29 days. She suffered much for several months from cancer in her left breast, which she bore with Christian fortitude, and when the cancer was about cured, she tripped on the carpet and fell, causing the hemorrhage of the left leg, from which she died. She was ready and willing to depart and be at rest.— She was a beloved wife, a kind mother, and a woman of deep thought, was well posted in Scripture, and could explain many difficult passages. She was ever ready and willing to administer to the wants of the needy, and lend a helping hand to the sick and afflicted. Peace to her ashes. Funeral services by Brother Abraham Myers and others.— To the husband in his great bereavement and deep affliction we would say, "Continue in well-doing and you will reap in due season," and be permitted to share the joys of the departed finally faithful. To the children: If you have set to your seal that God is true, go on to perfection, and if you have not begun to "practice what you know," "prepare to meet thy God."

S. W. BOLLINGER.

In the Seneca church, Seneca county, O., Sister NANCY FISHER, wife of Bro. John Fisher, aged 66 years. Funeral services by Bro. John B. Thart and others. She desired to be anointed, and the elders were called and administered the sacred rite a few weeks before her death. It can truly be said she "kept the faith." She leaves an aged husband, one son, two step-sons, two step-daughters, and many other friends to mourn their loss.

KATE McNAMARA.

On 23rd day of July, 1876, in the Bachelor Run district, Carroll county, Ind. Sister ELIZABETH MOSS, wife of B. O. E. Grund Moss, aged 62 years 3 months and 29 days.

She was a consistent member of church for many years. Was anointed Sunday the 16th inst. Funeral services by Bro. Hiel Hamilton and others, from 2 Cor. v. 1, to an attentive congregation. B. L. GORDON.

In the Back Creek church, Franklin Co., Pa., June 23rd 1876, at the house of elder John Shank, HARVEY C. PITTINGER, aged 17 years 3 months and 13 days. Disease, consumption. He had made no profession of religion, but when the summons came he had to go, which should be a warning to all. Funeral occasion improved from 2 Peter i. 14, by the writer, D. Miller, and J. Lehnor. (Pilgrim please copy.)

Also, in the same church, July 7th, 1876, Bro. DAVID KINSEY, aged 75 years 6 months and 13 days. Funeral services by the writer and Bro. John Lehnor, from Rev. xiv. 12, 13.

Also, in the same church, July 13th, 1876, MARY ANN, daughter of Andrew and ——— Fickling, aged 5 months and 28 days. Funeral services by the writer, assisted by Tobias Kridler, a United Brethren minister, from Rom. vi. 23. ADAM PHEL.

**Liver Complaint.**

By R. V. PIERCE, M. D., of the World's Dispensary, Buffalo, N. Y., author of "The People's Common Sense Medical Adviser," etc., etc.

The liver is the great depurating (purifying) organ of the system, and has appropriately been termed the "housekeeper" of our health. I have observed in the dissecting-room, and also in making post-mortem examinations of those who have died of different diseases, that in a large proportion of cases, the liver has given evidence of having at some time been diseased. Liver affections are equally prevalent in beasts. Every butcher knows that the livers of cattle, sheep, and swine are ten times as frequently diseased as any other organ. A healthy liver each day secretes about two and a half pounds of bile. When it becomes torpid, congested, or if, from any cause, it becomes disabled in the performance of its duties, it is evident that the elements of the bile must remain in the blood, thus irritating, poisoning, and perverting every vital process. Nature attempts to rid the system of these noxious materials by means of other organs, as the kidneys, lungs, skin, etc., which become overtaxed in performing their additional labor, and are unable to withstand the pressure.

The brain, which is the great electrical center of all vitality, becomes overstimulated with unhealthy blood, and fails to normally perform its functions. Hence there is dullness, headache, impairment of the memory, dizziness, gloomy forebodings, and irritability of temper.—When the blood is diseased, the skin manifests discolored spots; pimples, blotches, boils, carbuncles, and scrofulous tumors. The stomach and bowels, sooner or later, become affected, and constipation, piles, dropsy, dyspepsia, or diarrhoea, is the inevitable result.

**SYMPTOMS OF LIVER COMPLAINT.**

A sallow color of the skin, or yellowish-brown spots on the face and other parts of the body; dullness and drowsiness, with frequent headache; dizziness, bitter or bad taste in the mouth, dryness of the throat, and internal heat; palpitation of the heart, a dry, teasing cough, sore throat, unsteady appetite, sour stomach, raising of the food, and a choking sensation in the throat; sickness and vomiting, distress, heaviness, and a bloated or full feeling about the stomach and sides; ag-

gravating pains in the sides, back, or breast, and about the shoulders; colic pains and soreness through the bowels; constipation, alternating with diarrhoea; piles, flatulence, nervousness, coldness of the extremities, rush of blood to the head, with symptoms of apoplexy; numbness of the limbs (especially at night), and chills, alternating with hot flashes; kidney and other urinary difficulties, dullness, low spirits, and gloomy forebodings. Only a few of these symptoms will be likely to be present in any case at one time.

**Treatment.**—Take *Dr. Pierce's Golden Medical Discovery*, with small doses of his *Pleasant Purgative Pellets*, which act as an alterative of the liver. For liver complaint and the various affections caused by a diseased liver, these remedies are unsurpassed. The Golden Medical Discovery does not simply palliate the disease, but it produces a lasting effect. By its use, the liver and stomach are changed to an active, healthy state, the appetite is regulated, the blood purified and enriched, and the entire system renovated and restored to health.

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Not a Dye; makes harsh hair soft and silky; cleanses the scalp from all impurities, causing the hair to grow where it has fallen off or become thin.

Can be applied by the hand as it does not stain the hand or soil the finest linen. As a Hair Dressing it is the most perfect the world has ever produced. The hair is renovated and strengthened, and natural color restored without the application of mineral substances.

Since the introduction of this truly valuable preparation into this country, it has been the wonder and admiration of all classes, as it has proved to be the only article that will absolute-

ly without deception, restore gray hair to its original color, health, softness, lustre and beauty, and produce hair on bald heads of its original growth and color.

This beautiful and fragrantly perfumed article is complete within itself, no washing or preparation before or after its use, or accompaniment of any kind being required to obtain these desirable results.

HERE IS THE PROOF OF ITS

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Read this Home Certificate, testified to by Edward B. Garrigue, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great value of the "London Hair Color Restorer," which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigue, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

MRS. MILLER, No. 730 North Ninth St., Phila.

*Dr. Swayne & Son*—Respected friends: I have the pleasure to inform you that a lady of my acquaintance, Mrs. Miller, is delighted with the success of your "London Hair Color Restorer." Her hair was falling rapidly and quite gray. The color has been restored, the falling off entirely stopped, and a new growth of hair is the result. E. B. GARRIGUES, Druggist, cor. Tenth and Coates, Phila.

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ADA BAKER, No. 59 Rutland Square.

"London Hair Color Restorer and Dressing" has completely restored my hair to its original color and youthful beauty, and caused a rapid and luxuriant growth.

MRS. ANNIE MORRIS, No. 616 North Seventh street, Phila.

*Dr. Dalton* of Philadelphia, says of it: The *London Hair Color Restorer* is used very extensively among my patients and friends, as well as by myself. I therefore speak from experience.

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For Dyspepsia, Liver complaint, Constipation, Sick Headache, and for the Destruction of Worms.

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1:17-2:17  
Refer to Editor *Primitive Christian*.

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Never fails to give a good appetite. It purifies the blood, and restores to the Liver its primitive health and vigor. It is the best remedy in existence for the cure of Dyspepsia, Loss of Appetite, Sourness of Stomach, Sick Headach, Chronic Diarrhoea, Liver Complaint, Biliousness, Jaundice, Consumption, Scrofula, Catarrh, Rheumatism, Erysipelas, Salt Rheum, Fever and Ague, General Debility, Nervous Headache, and Female Discomforts.

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VOL. I.

MEYERSDALE, PA., TUESDAY AUGUST 15, 1876.

No. 33.

## SOWING AND REAPING.

Sow with a generous hand,  
 Pause not for toil or pain;  
 Weary not through the heat of summer,  
 Weary not through the cold spring rain;  
 But wait till the autumn comes  
 For the sheaves of golden grain.

Scatter the seed, and fear not,  
 A table will be spread;  
 What matter if you are too weary  
 To eat your hard earned bread!  
 Sow, while the earth is broken,  
 For the hungry must be fed.

Sow,—while the seeds are lying  
 In the warm earth's bosom deep,  
 And your warm tears fall upon it,—  
 They will stir in their quiet sleep;  
 And the green blades rise the quicker  
 Perchance for the tears you weep.

Then sow,—for the hours are fleeting,  
 And the seed must fall, to-day;  
 And care not what hands shall reap it,  
 Or if you have passed away  
 Before the waving corn-fields  
 Shall gladden the sunny day.

Sow; and look onward, upward,  
 Where the starry light appears,—  
 Where, in spite of the coward's doubting,  
 Or your own heart's doubts and fears,  
 You shall reap in joy the harvest  
 You have sown, to-day, in tears.

—Adelaide Procter.

Submitted for the PRIMITIVE CHRISTIAN.

### A Letter.

BY C. H. BALSBAUGH.

**BELOVED IN THE LORD:**—Your letter is at hand. I am too weak to say much in reply, but can perhaps present a few thoughts for contemplation. I hope you are doing a good work, and pray that the Lord will keep your heaven open, so as to have ever an open vision of the celestial ascent and descent. John 1: 51. Keep low down, and meet all heaven-hindering circumstances with the cross, not with "as I will." All self pleasing has its back toward Golgotha, and its face toward the plain of Jordan." Gen. 13: 10, 11. We need not write much, but in order to make five biscuits feast a multitude, we must live much. Life must be great in general before the insignificant particular of two mites can overbalance all the contributions of a well-filled treasury. We have not a few able writers, but only here and there one that contributes to a genuine Christian literature. Our periodicals are becoming more

and more intellectual, and, once in a while, we get a fragment that might be termed scholastic. These are two powerful elements, if written of the truth. It is not easy for human nature to hide itself. It assumes many masks, but their presence awakens suspicion, and they are seldom fitted on so well as not to reveal what they would conceal. We have solid articles in the interests of truth which lack the elements of truth. They lack the quality of that which they defend. What is uttered may be all truth, while the utterance is self-originated and self-terminating. Eloquent representations of truth do not necessarily mean the ingrained in working power of what is represented. Great things are put into type which are ignored in the life. Better write five words out of the consciousness of the Divine being, than ten thousand out of the intellect not sealed with the honest amen of heart and life. There is great self-deception possible in this matter, and we all would do well to hold up our articles to the light of the sun of Righteousness, to see whether we discern the water marks of the Holy Ghost.

For the PRIMITIVE CHRISTIAN.

"Eloi, Eloi, Lama, Sabachthani?"  
Mark 15: 34.

BY H. P. BRINKWORTH.

Dear reader, what a depth of meaning there is contained in the above words! Have you read them and passed them thoughtlessly by? If so, let us return to them, and see what has caused our blessed Redeemer such agony of mind; such heart-felt grief and agonizing cries. "He was made sin for us who knew no sin." "He bore our sins in his own body on the tree." Oh think of him nailed to the rugged cross on Calvary's brow, hearing the taunts, the jeers, the mocking and scoffings of an excited multitude; and in the midst of all he calmly looks beyond the scene, and cries to his heavenly Father, "Father, forgive them, they know not what they do." What condescending pity and love! Here we surely see the divinity of the God man. Nature's retaliating principles, where are they? "Father, forgive them," "FATHER, FORGIVE THEM," is still the cry. Oh, wondrous love! And yet, dear reader,

that love was for you; that sacrifice for sin was for you. Do not trample under your feet the blood-bought ransom. Do not reject a loving Savior. Open not those bleeding wounds; but, I "beseech you, in Christ's stead, be ye reconciled to God."

God has such an abhorrence of sin that he could not look upon it; and whilst his own dearly-beloved Son was bearing in his own body the sins of a rebellious world, he has to withdraw. Yes, he forsakes his Son; and thus we hear our loving sin bearer crying in the deepest agony of a sin-stricken soul, "My God, My God, why hast thou forsaken me?"

Neither can God look upon us if we are sinful. We must crucify the flesh, and the sinful lusts thereof. We must draw a dividing line between our carnal desires and Christ. The lust of the flesh, the pride of life, the God of this world, must be daily brought under subjection; for we cannot be followers of God and still adhere to the "world's trinity." We must wear the whole armor of God; for to serve our Lord and Master just enough that we will not offend the devil, is a very poor Christian doctrine. Brethren, think you it is safe? and yet how many are there who have gone thus far? Where are your self-denying principles? where your loyalty to king Emmanuel? Arise, thou that sleepest, and call upon thy God. Through much tribulation shall we enter into the kingdom of God. The enemy of your souls is on the alert; he is working zealously; he is leading many captive at his will; he has desired you. Awake, O professing Christian, shake off dull sloth! Gird on thy armor, the Lord demands thy full service, thy consecrated heart, wholly to himself. Oh! reserve not one part, though ever so small, for Satan to lurk in. He finds some work for idle hands; but thy Savior demands thy service. Be strong in his might. Love him sincerely; serve him faithfully.

Behold! behold! the lamb of God  
 On the cross! on the cross!  
 For you he shed his precious blood  
 On the cross! on the cross!  
 Oh! hear his all-important cry,  
 "Eloi! Lama! Sabachthani!"  
 Draw near and see your Savior die  
 On the cross! on the cross!

Elmore, Neb.



### Christian Ministers and Peace.

The indifference of ministers of the gospel to the cause of peace is amazing. One would suppose that these prominent disciples of the Prince of Peace would oppose war as zealously as they do intemperance, dueling or idolatry; for there is nothing in the wide world so much at variance with christianity as war; nothing which interferes so much with its extension and universal prevalence; nothing which counteracts so much the influence of ministers, and renders their teachings from the pulpit nugatory. There is nothing which degrades, imbrutes, enslaves, demoralizes and unfits men for heaven so much as war, and there is nothing which brings such terrible evils on innocent women and children.

But we are disappointed. While these ministers of Christ are generally peace men in times of peace, they are as generally war men in times of war, especially if their own government is engaged in it. Instead of manfully telling their people that they ought to obey God rather than man, they yield to the mad current of popular opinion, and are carried away by it. Indeed, they add fuel to the flame, by preaching what they call patriotism, instead of universal brotherhood, and incite their hearers to engage in the work of blood. They have done so, *not* ever since the first establishment of christianity, for during the first two or three hundred years christian ministers as well as christian members, were consistent peace men, and refused to fight and encourage fighting. But they have done so since christianity became partially paganized by its union with the state, under the half christian half heathen Constantine. During the many centuries since then, the world has beheld the surprising spectacle of Christian arrayed against Christian of human slaughter, and for Christian ministers on both sides inciting them to acts of carnage and bloodshed.

What has rendered ministers more guilty, is the power which they have all along possessed, of preventing war entirely. Who doubts that if the 60 000 ministers in our country, north and south, had preached peace as zealously as they urged enlistment, they would have so influenced public sentiment, that some better way out of our national difficulties would have been found than the one adopted. He who *does* doubt it, does not know the power of 60,000 educated men, speaking weekly or oftener, from as many pulpits, to millions of the

most intelligent and influential of our people.

But, alas, ministers are like other men, instead of leading as they should, they are led by public opinion. When it becomes as unpopular for nations to fight as it is now for individuals to do so; when it is generally admitted that it is a thousand times worse to kill a thousand men than it is to kill one man, and that it is just as wrong to murder at the command of another as it is to do it of one's free will, then we may hear as many sermons against war as we do now against intemperance. But who hears sermons against war now? And who has heard them since the church abandoned its primitive testimony against this crime? There have been a few such sermons, but compared with the whole number, they have been as a drop in the bucket, or a sand on the ocean shore. A celebrated French historian once wrote as follows:

"Of the five or six thousand sermons of Massillon, are there a couple where you could pick out a word or two against the scourge and crime of war? Bourdalou preached against impurity, but what sermon did he ever direct against the murder, rapine, brigandage and universal rage which desolate the world? Miserable physicians of souls! you declaim for five quarters of an hour against the mere pricks of a pin, and say no word of the curse which tears us into a thousand pieces!"

Reader, when did *your* pastor preach on peace and war, and present the Bible view of them? And when *will* he do it, unless you interest him in these subjects by calling his attention to their importance, and placing peace documents in his hands? We have no hesitation in saying that there will be no next war between our country and another, or between different sections of the United States, if the ministers will do their duty, and that if there is another war, they will be more responsible for it than any other class, because they have greater power to prevent it.

For the PRIMITIVE CHRISTIAN.

### The Chief Concern.

BY J. C. JUDY.

The following thoughts though framed in weakness may be beneficially read by all who are thoughtlessly passing through this world, being busily engaged in the trifling cares of this world. A certain poet tells us that

'Religion is the 'Chief concern  
Of mortals here below.'

But when we look around over the

world, we are sorry to know that religion is not appreciated as being what the poet terms it.

We fear that there are other things that are considered the chief concerns with many of our fellow travelers, who are, with us, fast approaching the judgment bar of God. We fear that religion, to a certain extent, has been trampled under foot with many, and the perishing things of this world have taken its place. Let us look around and see those who have accumulated the wealth of this world, and we will see those who do not consider religion the chief concern, but with many of them it is carelessly overlooked and passed by as an idle story, and in the perishing objects of this world they are most earnestly engaged.

Oh, what folly, what folly! When we look at ourselves, what are we? What is this life through which we are traveling? It is a vale of tears, a journey from the cradle to the grave. It is a journey through which you, rich men, are traveling as well as I am. It is a journey at the end of which all must meet a judgment seat. Then my friendly readers, consider what folly it is to put religion by, because to-morrow you may die. We can live without religion; we can accumulate wealth without it; we may become great in the estimation of great men without it; but what is all this? When the messenger of death will come there is no defense; we will then have to leave it all; we will then look back, and bid farewell to life, and wealth, and fame, and go down into the silent tomb, and there be hid from the view of those around us. Then it is, though too late, that we will begin to consider with the poet that religion is the chief concern with us poor mortals here below.

Then "awake thou that sleepest, and arise from the dead, and Christ shall give thee life."

For the PRIMITIVE CHRISTIAN.

### Peace. Luke 2: 14.

BY Z. ANNON.

How sweet, oh, how sweet, is that word peace! Sweet was the song that the heavenly host did sing—"Glorry to God in the highest, and on earth peace, good will to ward men."

John Walker, an English writer gives the following: "1st, Peace, respite from war; quiet, rest, stillness, reconciliation, silence. 2nd, Peace, a word commanding silence, a word enjoining peace." What a comfort it is, even to nations, to be in peace. Well may the people of God pray for the time to come when swords

may be beaten into plough-shares, and spears into pruning hooks, when nations may learn war no more. How many of us have seen peace broken, and war would take its place. Look, if you please, at the late war of the United States, when peace was broken and war declared. See the broken families, the departing of friends. Hear the roaring of guns, the clattering of swords, the jingling of bayonets. All, all to shed blood. But when peace prevails, everything is to the contrary, and the sweet, melodious song is sung, "Peace, sweet Peace"

Again, when peace is in the church, how smoothly everything works—the God of peace reigning in our hearts. Sinners will say, "How those Christians love one another." But when there are confusion, backbiting, hard sayings, divisions, malice, and such like, it gives the Infidel great room to say there is no reality in religion. Brethren, such things ought not to be.

But again, come to the family where peace prevails. How consoling it is to hear such news that all is peace; to visit such kind ones and talk about the Holy One, the Redeemer. But if jars and jangles are amongst them, our visit is not so pleasant; a dark cloud arises up before us instead of a ray of divine light from the God of peace.

Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. "Having abolished in his (Christ's) flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And came and preached peace" Ephesians 2: 15, 16. "And having made peace through the blood of the cross, by him to reconcile all things unto himself." Col. 1: 20. Let me say to those who may chance to read it, "Live in peace." Isaiah says, "I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him."

Thornton, West Va.

### The Lake of Galilee.

It is sometimes said that the Lake of Galilee is very like Windermere. I think that the comparison must have originated with some traveller who holds the opinion of a friend of mine, that all lakes are alike. To any one who has discovered the differences between one lake and another—differences at least as great as those between one mountain and another, and almost as great as those between one book, or one man and another—the comparison

could never have occurred. Of course, if anyone thinks that Loch Lomond is at all like Derwentwater, or Grasmere like Wastwater, he may also think that the Lake of Galilee is like Windermere. I know Windermere pretty well. I have seen it every month of the year except one, and hardly know in which month it is most beautiful; I have seen it in most of its moods as well as in most of its tenes—in storm and in sunshine; with snow on the surrounding hills; with the fresh bright green of June on the meadows; with the splendid heights about the head of the lake covered with the rich browns and the gold and the amber of November, as with the robe of a king; I have seen it lying pale and white in the light of the early morning, and looking angry and sullen under gathering clouds. The Lake of Galilee is no more like Windermere than Monmouth is like Macedon. Both of the lakes are long sheets of fresh water lying among hills, but there the likeness ends.

The form of the Lake of Galilee is familiar. Its eastern shore is bordered by a long line of steep hills, having a level ridge. My first impression was that, with the exception of a thin covering of grass which was too thin and too patchy to cover the rocks, these hills were bare; but on looking more carefully I could see a few bushes and trees. The sides are broken with occasional ravines, and down these ravines I noticed strips of more vivid green, indicating the presence of mountain streams.

On the northeast the hills are not so steep; they slope up to high plains covered with forests of oak; and beyond these is a range of loftier mountains. Far away in the north Hermon rises grandly with its perpetual snows. The hills on the western side are much less steep than those on the eastern side. They are covered with grass to their very summits, which rise about 1,200 feet, or perhaps more, above the lake.

The water is said to be full of fish, but there were only two rickety boats to be seen. They were so old and battered that they looked as if they might have been the very boats which Peter left on the shore when he gave up fishing at the call of his Master.

The lake seemed to me to have more of the awe of Christ's presence about it than almost any of the sacred sites that we had seen. The very desolation deepened the solemnity, and left the mind more completely alone with Him. I remember one curious illustration of the power which its sacred memories

had over me. My revolver had been loaded some days, perhaps some weeks before, and one or two of the chambers still had cartridges in them. I wanted to discharge them, and I could have fired over the lake without the chance of hurting anybody; but when I took the pistol in my hand I felt that to make a rude noise on those shores and among those hills would be as great an act of irreverence as to make a rude noise in a church.

In the time of our Lord the shores of the Lake, now so lonely, were densely populated. It was in the cities, towns, and villages which then surrounded these inland waters, that most of His mighty works were done. The only city which, so far as the Gospels inform us, our Lord never entered, still stands. Tiberias was founded by Herod Antipas when our Lord was still a youth in Nazareth, and there are many remains of its ancient magnificence. But its walls and towers are miserably dilapidated, and the site which they enclose is much larger than the present population can cover. The mean little town—it contains about two thousand inhabitants—looks like a shrivelled kernel lying in a broken shell. The only brightness and relief come from the trees which rise here and there among the houses.—*R. W. Dale.*

WE may divide thinkers into those who think for themselves and those who think through others; the latter are the rule, the former the exception. The first, therefore, are original thinkers in a double sense, and egotists in the noblest meaning of the word, it is from them alone that the world learns wisdom. For only the light which we have kindled in ourselves can illuminate others.—*Schopenhauer.*

CONTENTMENT is not to be found in sitting still, and waiting for blessings to drop into one's mouth. This is mere slothfulness. Contentment is an act of virtue. It denotes repletion of joy—"full measure pressed together, shaken down, running over." Inertia brings languor, weariness, discontent. It is a stagnant pool, which frets, and seethes, and bubbles, and gives off poisonous gases. Running water is ever the brightest.

None can love his neighbor as himself, unless he first love God. And none can love God unless he believe in Christ; unless he have redemption through his blood, and the Spirit of God bearing witness with his spirit that he is a child of God.



## IN BEREAVEMENT.

I linger by the river side,  
That rolls so deep, so dark, so wide,  
And sadly gaze and sweetly dream  
Of loved ones who have crossed the stream.

My feet are on the crumbling brink,  
Nor shall my spirit faint and shrink  
To know that I must soon explore  
The mystery of that hidden shore.

I will not doubt that I shall meet  
In new communion, pure and sweet,  
The ransomed ones, whose hearts with mine  
Were wont on earth to intertwine.

I seem to see them waiting stand,—  
Grown native in that better land,—  
Expectant when I too shall come,  
And they shall bid me welcome home.

I cherish not the thought unblest  
That would disturb their sacred rest;  
I would not summon back my dead,  
Earth's troubled paths again to tread.

I thank my Lord that when I've stood  
And watched my friends essay the flood,  
A blessed calm the air has filled  
And every billow has been stilled.

His word, whose voice all storms obey,  
Has bound the winds and smothered the way;  
His angel guards have hovered near,  
And faith and love have conquered fear.

And so may I in peace embark,  
Nor find the passage cold or dark,  
By angel convoy guided o'er,  
And lauded on the shining shore.

I'll patient wait till I can see  
The spirit hands that beckon me,  
And break, without a fruitless tear,  
The ties that would detain me here.

How sweet shall be my new employ!  
What holy, consecrated joy,  
To join the friends I there shall find,  
To welcome those I've left behind!

I cannot praise his grace divine  
Who makes a hope so precious mine;  
I cannot aim to fitly sing  
The love I owe Salvation's King,

For, over all, I feel the while,  
The beaming of the Savior's smile,  
And every hope and joy combine  
In the sure sense that he is mine.

N. Y. Observer.

For the PRIMITIVE CHRISTIAN.

## An Admonition.

BY G. W. ANNON.

"Set your affections on things above, not on things on the earth." Col. 3: 2.

"Set our affections," says the apostle, "on things above." Then our minds should be deeply impressed with the language of the apostle. We sometimes think, and are almost sure, that we are too negligent in this all-important matter—things that pertain to our eternal salvation. Our affections are set too much on this earth and the transitory things

thereof; for we are all hastening to the tomb, whether prepared or unprepared. We must die; for "dust thou art and unto dust shalt thou return." Solemn words; oh, how true! How many have we seen called from time to eternity. Some have been transplanted into the regions of eternal glory,

"Where sickness, sorrow, pain and death,  
Are felt and feared no more;"

and some, on the other hand, have gone, we fear, to the under world, to die the death that never dies. Oh, how solemn, to think that one soul is lost and gone to eternal perdition, "where the worm dieth not and the fire is not quenched!" Then let us set our affections on things above, where Christ sitteth on the right hand of God; who died that we might live; who was bruised for our sakes.

How negligent we are! How indifferently we treat Jesus, who has done so much for us! No other friend we treat so ill. Then those who are in Christ are safe so long as they do their duty; but there is danger of getting cold and lukewarm as did the Laodiceans, and for this coldness there is danger of being spewed out of his mouth. Then let us keep our affections on things above. If our affections should run in that direction as they do on things of the earth, how much nobler we would be! We are married to the world, too much, and the things therein. Our affections are too much on our farms, fine horses and cattle, and the fashionable things of this life—things that are highly esteemed among men, which are an abomination in the sight of God—things that are sinful. Let us watch over one another as becometh Christians, and not backbite, nor engage in evil surmises. Let us all look at one another's welfare, and try to build one another up in the most holy faith; and if we do these things, we shall never fail—we will be neither barren nor unfruitful. "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God, abideth forever." 1 John 2: 15—17. Set not your affections on things of the earth, but on things above, where Christ sitteth on the right hand of God, where angels and powers, and authorities are being made subject unto him. Then what I say unto one, I say unto all, watch.

Thornton, West Va.

For the PRIMITIVE CHRISTIAN.

## Two Ways of Preaching Illustrated.

BY J. S. FLORY.

Rev. Kid Glove D. D., in passing his neighbor A's house discovers smoke coming through the roof. On approaching the door he finds it locked and a card thereon giving the information that the owner is across the way at a neighbor's. He goes leisurely along the beaten path, leading around over smooth ground arriving at the place he expects to find his neighbor. In a careful manner he brushes the dust from his silken robes, and, in a ceremonial way, presents himself at the door, inquires for Mr. A. After some preliminary remarks he enters upon an elaborate and scientific discourse upon the subject of the combustible nature of wooden houses in general, and his neighbor's house in particular. Having noticed this part of his subject, under its various headings, he next proceeds to enter upon a thorough exposition of the nature of fire when brought in contact with any thing of a combustible nature. Mr. A. becomes interested upon the subject, purely from a scientific standpoint, and the speaker notices his discourse is being admired. Now and then he throws in a foreign adjunct—a few latin phrases—no matter whether understood or not, all for effect, that people may not be ignorant of the world of learning in so small a compass as his head. Having got through his "first," "secondly" and "thirdly," and his notes giving out, he in conclusion informs neighbor A, that from visible evidence, ocularly demonstrated, he is of the impression his house is on fire! Mr. A. is somewhat undecided whether to accept of the learned D. D.'s individual conclusions as applicable to himself and his house or not. After Mr. A. is required to compensate the minister for his trouble in coming out of the way to inform him of his discovery, he concludes the object in view was the money, so he rests at ease, and eventually he finds his house and his all has been consumed.

As a contrast to the above we will notice how Mr. Plain-speech does under similar circumstances. No sooner does he make the discovery of the danger his neighbor B's house is in, than he puts spurs to his steed and gallops across the rough way, over hills, through slough, more regardless of his personal ease or comfort than of his neighbor's interests; and arriving at the place he expects to find Mr. B., without much ceremony, other than an earnest zeal, informs him his house is on fire and to make all haste ere it be too late.

Mr. B. would tarry a moment to thank him for his trouble; but no, he wants nothing for *doing his duty* and so urges him to run. Mr. B. is convinced from the earnest and evident interest manifested in his favor by Mr. Plain speech that there is some truth in his information, and, without hesitating, hurries home in time to save his house and effects.

In preaching there are two ways of doing it. One man goes about it in a sickly, sentimental way, which has for a basis system, after the order of men. Christ may be the theme, but there is no Christ in the theories spun out thin as cob-webs, yet thick enough to blind the eye, or, at least, dazzle the vision. Stylish, high-toned affectation may reach the intellectual faculties of a pompous, ear itching congregation, but how impervious is the heart to such theology.

Ministers who travel on circles, keeping at a distance from the grand centre of truth, seldom hit the mark. Sermons hatched in the brain, and fledged from a smooth tongue, take aerial flights, that in their beautiful gyrations fascinate the wondering crowd; but the end—like a comet's tail—vanishes in air. It is fashionable to have the pulpit to conform to the wants of the unregenerate throng. Every period must be rounded, the language of holy writ so softened and polished as to come up to the standard of an accomplished, sensitive people, and the length of service measured with the line of human endurance, which, in matters of religion, has become very short, but in matters of worldly pleasure and revelry has become extremely long.

Finally, when sinners are told, in conclusion, that from apparent evidences their home is on fire—that they are subjects of God's wrath, they sit seemingly unmoved; not comprehending the situation, they are indifferent as to the application of the subject of salvation to themselves. Is it any marvel that men and women are so indifferent to their interests while the offers of mercy are so bountiful? Water may be abundant near a burning house, but the house will burn, nevertheless, unless men are urged to make use of the water in extinguishing the fire in good time. So it is important that the unregenerate world should be plainly taught the importance of laying hold and seeking salvation through the present means of grace. To most successfully accomplish this important necessity, we want more of that other kind of "pulpit eloquence." We want such as the apostles were, that "shun not to declare the whole counsel of God; that spur their energies up to all

their might; that will take the short cut to the sinner's heart, regardless of the difficulties in the way; tell him candidly that the smoldering fires of hell are smoking within his house, that the kindlings of Divine wrath are flickering in his heart. Tell it in a way that he will feel that you are concerned about his interests, and that your sympathies are with his soul's salvation more than with his pockets. Throw fine polished speeches and long drawn out technical terms and honey-tongued threads of discourse to the "dogs, sorcerers, and whore-mongers."

Better wake a man with a harsh sound and a jar than let him burn to death while contriving some quiet way to reach him. Sermons that proceed from the heart over even an unpolished tongue are likely to reach the heart, especially when they are seasoned with love and have the accompaniment of the Holy Spirit. Sermons in demonstration of the divine element are sermons that melt the heart and awake a slumbering people to act for eternity. If Christ is the theme of discourse—and he that would preach the gospel must preach Jesus—let Christ be the sum and substance also. An exhibition of self always leads the speaker and the congregation away from Jesus, and is calculated to extinguish the divine elements so important in effectual preaching. A man that in his discourse keeps close to the fountain of truth flowing from the cross of Jesus, need not fear a tumble from the pinnacle of the temple. The tendency of frail humanity is to a state of exaltation, and when apparent in the pulpit, it savors of corruption, and sooner or later brings its dire results. On the other hand, affected humility hath the seal of hypocrisy; hence what best becometh a herald of the cross is "I am what I am." The natural man, clothed with his own abilities and filled with the Holy Ghost, is far better qualified to "preach the gospel" than he that would appear in a borrowed dress, or is dependant on his literary abilities and powers of oratory. Either or both of these last qualities are not to be despised when duly tempered in the mould of Divine knowledge and held under the powers and influence of the Holy Spirit.

To sum up the two ways of preaching, we have one that has for its aim to please the world, bring popularity, and be a source of worldly prosperity; to move with the masses and organize powerful organizations of a religious character. The other has for its aim to please God rather than men, save the ungodly, and reprove the world of sin and all unrighteousness; to separate a people

from the world, who may live soberly and righteously in this present world as pilgrim strangers, seeking a better country. In religious organizations, seek for the Divine power rather than a power upon the political arena of the world, or upon the world's stage of action.

Which of these two ways of preaching most accords with the principles of the gospel, and is most likely to meet with divine approbation, we leave the reader to decide, believing no one will be at a loss to come to a proper and right conclusion, and act accordingly.

Greeley, Col.

#### Cheer Him.

Mr. Moody tells a thrilling incident of the great Chicago fire. A child was in an upper room, screaming for help, while the devouring flames were wrapping the building in the fiery winding sheet of death. A stalwart fireman thrust his ladder against the wall, and began to ascend. A crowd gathered, and as the brave man was about to enter the window, volumes of smoke and fire burst forth, and he stopped, hesitated, faltered. Suddenly a man cried "cheer him," and loud exulting cheers immediately burst from every lip, which, like a thundering avalanche, urged the man forward, who, springing upward with renewed energy, dashed through the fiery billow, grasped the child, and bore it in triumph from the very jaws of death.

A hard-worked pastor, pinched and cramped by the sickly stipend of a sickly religion, is discouraged and well-nigh overwhelmed, he is on the point of relinquishing his holy office and turning to the filthy lucre of the world, when some noble spirit, actuated by the mind of the Master, speaks a word of comfort that like a magic talisman dissolves every doubt, inspires new courage, and places his foot firmly on the ladder of duty. Oh, these cheering words, how noble, but how few!

A man becomes almost omnipotent when a whirlwind of cheering bears him on. Fire may roll, and surge, and glow, and smoke may ascend, but when life is imperiled, every impediment is swept aside, danger is faced, opposition overcome, and victory is ours. We little think how much a whispered cheer will nerve another. It may be echoed in life's success, and thunder in the chorus of heavenly song. Shall we not plant roses rather than thorns?

Cheer the despondent soul intent on duty, and struggling like a hero for the right. The cheer may be taken up by others, and that which to day is whispered hesitatingly, may to-morrow be the chief note of your battle song.

How many weary, faint hearted ministers are longing and waiting for the



cheers of their people? Year in and year out they toil, and dig, and plough, and sow; praying, weeping, hoping looking for the harvest; and when it does appear, there are no cheering words to nerve their hands as they grasp the heavenly sickle. How many thus pass down to the grave, feeling that they have had the approbation of heaven, with its warmth, and rapture, and glory, but from men, nothing but the frigidity of criticism, and the hollow formality of assumed friendship.

When God cheers let men cheer. When He paints the rose with its delicate hues, let no human hand blast its beauty or hide its glory. There is night enough in this dark world without Christians casting shadows about them, instead of a halo of light.

The young man seeking to break the iron fetters of old associations needs a cheer. Give it to him, and tell him it is manly, bold, true, and God-like to flee from sin. There are dangers all about him, but tell him the ladder leads upward. Cheer his sinking courage, nerve his brawny arm, assure his fainting heart that there are friends who are ready to shout "BRAVO" with every gallant step toward hope and triumph.

There are fainting wives and mothers who need cheering. From the morning dawn till late at night they are subject to a constant drain upon the vital energies of life, until weary and hopeless they drag themselves away from the drudgery of the day, to seek shelter beneath the dark wings of night. Not a word of cheer strikes the broken harp of the soul, and overcome with the burden, they sink into premature graves, where the sun, which never seemed to shine during life, kisses kindly and benevolently the little hillocks which mark their last resting place. Oh, give the wives and mothers a cheer. Life is bitter enough, and why will we withhold that small pittance of encouragement, which will cause their hearts to leap with joy. Cheer them, ye gray-haired fathers, ready to die, and go to your reward; let your sunset scatter the gleaming glories of open day. Cheer them, young men, strong to labor firm in hope; your strength is the result of sterling character in your ancestry, and will you not sustain the tottering form that leans upon your arm and heart? Cheer them, ye grown daughters, ye mischievous urchins, ye prattling children, ye cooing babies; let all the world cheer the right and detest the wrong; and so shall life's burdens be lightened, and sorrow's gloomy night become vocal with the notes of praise.—*M. S. Newcomer, in Church Advocate.*

For the PRIMITIVE CHRISTIAN.

### Home.

BY PHEBE A. LEHMAN.

If you will permit me space in your columns, I will try to write a few lines for your valuable paper on the subject of Home. Having been absent from Home for some time, and just returned, I think I can more than ever realize and appreciate the worth of Home, and the presence of the loved ones from whom I was separated.

I left Feb. 21st, 1875, for a visit to my brothers and sister in Iowa, where I spent nearly seventeen months, and returned July 17th, 1876. I can truly say I feel thankful to the giver of all good and perfect gifts for protecting me during my absence, and also my friends with whom I have again met. Although, when I look around, I see quite a change through the neighborhood. Some of my former associates have changed time with eternity; and a near and dear neighbor woman has been taken out of this world, from her dear family and friends who miss her very much; but we have yet been spared that we could still better prepare for that great and solemn change, for which we should certainly feel thankful.

I often think if it is such a pleasure to return to an earthly Home, what must be the enjoyment of gaining a Home in heaven, to which there is no end, where there is no parting, no sorrow, sickness or death, but all is joy. With pleasure I can say that, during my absence, many of my associates have entered the ark of safety and put on Christ; and I do hope they will remain therein and proceed to grow in grace and in the knowledge of the truth as it is in Christ Jesus. I would now say to all, persevere in this good work in which you have begun. You will always find enough to do. The more we exercise in God's words and laws the more we find to do, and the more ready and willing we become to obey them. Oh, how necessary it is for us to be up and doing, when we consider, for a moment, how short our lives are, and how apt we are to become conquered by that enemy, the destroyer of souls. We should certainly strive our utmost to follow in the very footsteps of Jesus. We may sometimes think it is a hard matter to live a Christian life; but it seems to me when such thoughts enter our minds it always is when we are not watching closely enough, for the more closely we are on our watch and guard the easier and pleasanter it is for us to live a Christian life. When we consider in how many

various ways we may be tempted, then we can see the worth of prayer and watching, for the Savior says, "Watch and pray, that ye enter not into temptation." Although our circumstances may not be favorable to our living a life as holy and acceptable unto God, as we would desire, and hence we often grow cold and careless in the discharge of our duties to God. Because of this I think it a duty to always try to obtain a situation in this life that we may live a life devoted unto God. If even we should have to deprive ourselves of some of the pleasures and comforts of this life, what is that compared to eternity? Our reward will only be the greater. I cannot help but think we cannot be too much concerned about the manner in which we spend this life; for I have experienced that when we are surrounded by people who do not seem concerned, or stop to think when they approach their tables of refreshment, or retire to their beds of repose, from whom they receive all these blessings, we are led from our path of duty before we are aware of it, and grow so cold and careless that we often fall short of doing what we ought to do. Therefore I think we should always prefer a situation that we may live a godly life, although friends should shun us for it, or despise us and talk disrespectfully of us. They may term it unbelieving or "green," so to say, yea, even brothers and sisters in the church may be inclined to talk disrespectfully of us and grieve us very much, yet when we think of what encouraging passages of Scripture we have, we should rejoice. It teaches us that we should not fear man who is only able to destroy the body, but afterwards hath no more power, but rather fear God who is able to destroy both body and soul in hell.

"How careful then ought we to live,  
With what religious fear,  
Who such a strict account must give  
For our behavior here!"

How necessary it is for us to be on our watch that we do not talk disrespectfully of our brethren and sisters, or accuse them wrongfully; for we very often talk of others' doings and actions and know nothing about their design or their reason for doing so. I believe if we were always in the footsteps of Jesus, we would not find so much fault in our fellow man, but would be more apt to see our own errors, which may be greater than those about whom we talk.

To those of my dear friends who are still outside of the ark, I hardly know what to say, for it seems to me that your duty must be so plain to you that it would not be necessary

Love is a better motive than duty.

for me to explain it, or the consequence of neglecting it; but I hope there may many more of you soon see the errors of your ways, and turn to God, and seek rest for your souls, that when time will cease with us here, we may all be prepared to meet in that Heavenly Home where parting will be no more.

*Defiance, Ohio.*

FOR THE PRIMITIVE CHRISTIAN.

**Sister M's Seed-Basket.**

PACKAGE—No. 7.

Some persons when spoken to concerning the salvation of their souls, express themselves as being willing to come to Jesus, but say they are waiting for some one that they want to go with them. We know of some who say they are waiting for their husbands. Wait for no one, but go alone, and perhaps your example may be the means God will employ to bring the one you are waiting for. Did you ever think of it, that you will have to die alone? *Alone* you will cross the river of death; *alone* you will stand before God in judgment; though you should appear before Him with assembled millions yet none can support or comfort you. You will be judged alone. Consider. Have you time to wait for any one? To-day you may reach the end of time. You remember on one occasion Jesus commanded a certain man to follow him, and the man requested that he might first go and bury his father; but Jesus suffered him not. If, then, when Jesus calls, you dare not take time to bury a father, is there *anything or any person* you dare wait for?

—How absurd seems the idea of Paul's standing before a congregation and calmly reading a sermon from manuscript. He could not have impressed such multitudes if that had been his manner of proclaiming the story of the cross. A sermon read from manuscript may be very good, but it cannot be so impressive as if delivered without notes of any kind. The heavens can not but feel that the speaker is more concerned about the style and delivering of his sermon than he is about the salvation of sinners. The words did not seem to come from the heart of the man, and consequently they did not go to the hearts of his hearers. Suppose a man endeavoring to cross the Niagara River in a boat. He is being, imperceptibly to himself, drawn into the rapids. Two men on the shore perceive his danger. One draws a manuscript from his pocket and reads him a discourse on the folly of trying to cross the river so close to the rapids. He raises his voice so as to be heard, and closes with directions how to escape; but the man heeds him not. The other man, his voice choking with emotion, calls to him and warns him of his danger, and tells him what

to do till he can render him assistance; at the same time earnestly preparing to help him. The man in the boat, perceiving how earnestly he calls and works, is impressed and thinks there certainly must be danger ahead, and he watches and listens anxiously. So it is with preaching. If a minister is anxious and earnest himself, he will inspire the same feeling in the hearts of his hearers. Once a preacher feels the weight of souls, as Paul did when he said, "I could wish myself accursed from Christ, for my brethren my kinsmen according to the flesh," he will not have much need of manuscript.

—It is a common, and in some respects a true, saying, "that one might as well be out of the world as out of the fashion;" but we think the expression unbecoming a Christian, when given as an excuse for following the fashions. Christians are out of the world, and the fashions and opinions of the world should have no power over them. A Christian is a pilgrim passing through the world to a better country. How can a pilgrim follow the fashions? He cannot be continually stopping to learn the latest styles; besides, some of the fashions would be a great hindrance in traveling. Plain, comfortable clothing suits a traveler best. If a Christian woman wants to know whether it is wrong for her to wear a "pin back" dress, let her consider how difficult it is for her to kneel in one, and the answer will be plain.

We sometimes wonder that ministers are not more discouraged when they see so little fruit of their labors. Often for many days they throw out the gospel net and catch nothing. Is it because they fail to "cast on the right side?" with some, we think, their failure is due to lack of earnestness. They throw out the net in a listless manner, scarcely expecting or caring to catch anything, and consequently they draw the net in empty. But we are sure there are many earnest souls who mourn because they cannot do more. To such we send a morsel of manna in the following lines:

THE FISHER.

Sorrow and strife and pain  
Have crushed my spirit with resistless hand,  
Long have I toiled, O Lord, and wrought in vain,  
But still, at thy command.

Into the wide blue sea,  
Clinging to thine own word, I cast the net;  
Thy covenant of old was made with me  
And I will trust thee yet.

Lord, it is hard to stand  
Waiting and watching in this silent toil,  
While other fishers draw their nets to land,  
And shout to see their spoil.

My strength fails unawares,  
My hands are weak—my sight grows dim  
with tears;  
My soul is burden'd with unanswered prayers,  
And sick of doubts and fears.

I see across the deep,  
The moon cast down her fetters, silver-bright,  
As if to bind the ocean in his sleep  
With links of living light.

I hear the roll and rush  
Of waves that kiss the bosom of the beach;  
That soft sea-voice which ever seems to hush  
The tones of human speech.

A breeze comes sweet and chill  
Over the waters, and the night wanes fast:  
His promise fails; the net is empty still,  
And hope's old dreams are past!

Slow fade the moon and stars,  
And in the East the new dawn faintly shines  
Through dim grey shadows flecked with  
pearly bars,  
And level silver lines.

But lo! what form is this  
Standing beside me on the desolate shore?  
I bow my knees; his garment's hem I kiss;  
Master, I doubt no more!

"Draw in thy net, draw in,"  
He cries, "behold the straining meshes  
break!"

Ah, Lord, the spoil I toiled so long to win  
Is granted for thy sake!

The rosy day blooms out  
Like a full-blossomed flower; the joyous sea  
Lifts up its voice; the winds of morning  
shout

All glory, God, to thee!

A Word to Busy Women.

Do we realize, we busy people, how recklessly we abbreviate our hours of devotion? How little space we spare for God! Hours? Some of us can compress into one poor, meager hour a week, exclusive of Sundays and prayer-meeting nights, our time spent in reading the Bible and in prayer. To be blessed and tranquil, and spiritually to grow, we must commune with the invisible. A few hurried moments in the morning, a few tired moments in the evening, a fragmentary dash at Matthew or Mark, and a few verses hastily read with the sense of a duty accomplished, are not enough to lift one over the roughness and materialities of every day. They are better than no reading, and better than no prayer, but to have a living sense of the nearness of God, one must abide in him. We ought to read more of the Bible at a time than we do.—*Sel.*

MEN bear with each other's faults and vices for years, and shoot each other for a careless remark. A man bears with his wife's faults, and the wife with her husband's shortcomings, for a score of years, and flash up in an unlucky minute about the merest nothing, to undo the work of all the year—to forget the tender memories—to repudiate the affection—to sneer at the idea of love.—*Church Advocate.*



## For The Young.

For the PRIMITIVE CHRISTIAN.

### Natural History—Ornithology No. 2.

BY HOWARD MILLER.

**PHILOHELA MINOR.**—This is the scientific name of a bird which nearly every body living in the country has seen, but of which few know very much as to its habits and natural history.

*Philohela minor* very much resembles, in general appearance and feather markings, the partridge, or quail; and although it differs widely in everything but size and general looks, yet a very superficial observer seeing one in a cornfield might mistake it for a partridge, or *Oryz Virginiaus*, as ornithologists know it.

*Philohela minor* comes from the south in March or late in February, and builds its nest very early, sometimes in March. The nest is found in the swampiest places and very few persons have ever seen the poor affair, which it constructs out of dead leaves and a little grass at the foot of a stump or on a fallen tree, and in which from two to four eggs are laid. The eggs are nearer round than most other birds' eggs. They measure about an inch and a half long, not quite so much through, and in plump roundness resemble the layer.

The color is a light clay, variously spotted with brown or gray markings. When the young are hatched, they resemble the old ones except in the markings. Most readers have observed the peculiar ground-squirrel stripes on the back of some little chickens, and the young of *Philohela minor* are similarly striped.

The remarkable feature about the bird under consideration is its length of bill, which is very long, and is used for probing down into the mud for slugs, worms, and other inhabitants of such places. No solid substances have ever been observed in this bird's stomach. Its food seems to be squeezed into a jelly in the bird's beak in the process of swallowing. It is a very stupid looking bird and has no song. In the mating season it has been noticed flying from a great height to the ground, crying in a quiet way, "clucky, clucky, clucky;" and when it gets to the ground, "squawk" is what it says. Sportsmen hunt this bird mercilessly and it is regarded as a prime delicacy, and is very expensive food for those who like it served up the way it is usually at the restaurants.

The swamps seem to be the home of this bird, though I have seen it in the cornfields, and in the woods, turning over leaves hunting for worms. The place in which boys would most likely find it is along a spring run, and I have known a pair to remain all winter in

such a location. They are not easily disturbed when not hunted, and will go dodging along the banks and over the mud as carelessly as a chicken in the yard.

It is a question among naturalists as to how widely diffused *Philohela minor* is, as it is certain that in some localities it is unknown, but east of the Rocky mountains it is found, and probably west. Some young reader in the territories can probably tell. As this is rather a difficult exercise, you can talk to the old folks about the common name, and, may be, learn something new about it, which you may put in your letter or on your card to me.

Elderton, Pa.

### The Golden Rule Exemplified.

Early one morning, while it was yet dark, a poor man came to my door, and informed me that he had an infant child very sick, which he was afraid would die. He desired me to go to his home, and, if possible, prescribe some medicine to relieve it. "For," said he, "I want to save its life if possible." As he spoke the tears ran down his face. He then added:

"I am a poor man; but, doctor, I will pay you in work as much as you ask if you will go." I said, "Yes, I will go with you as soon as I take a little refreshment."

"O, sir," said he, "I was going to try to get a bushel of corn, and get it ground to carry, and I am afraid the child will die before I get home. I wish you would not wait for me," and then added—"We want to save the child's life if we can."

It being some miles to his house, I did not arrive there until the sun was two hours high in the morning, where I found the mother holding her sick child, and six or seven little ragged boys and girls around her, with clean hands and faces, looking as their mother did, lean and poor. On examining the sick child, I discovered it was starving to death! I said to the mother—

"You don't give milk enough for this child."

She said, "I suppose I don't."

"Well," said I, "you must feed it with milk."

She said, "I would, sir, but I can't get any to feed it with."

I then said, "It will be well then for you to make a little water gruel, and feed your child."

To this she said, "I was thinking I would if my husband brings home some Indian meal. He has gone to try to get some, and I am in hopes he will make out."

She said all this with a sad countenance. I asked her with surprise, "Why, madam, have you nothing to eat?"

She strove to suppress a tear, and answered sorrowfully, "No sir, we have had but little these some days."

I said, "What are your neighbors, that you should suffer among them?"

She said, "I suppose they are good people; but we are strangers in this place, and don't wish to trouble any of them, if we can get along without."

I thought I would give the little child a little manna, so I asked for a spoon. The little girl went to the table drawer to get one, and her mother said to her—"Get the longest handled spoon."

As she opened the drawer, I saw only two spoons, and both with the handles broken off, but one handle was a little longer than the other. Thinks I to myself this is a very poor family, but I will do the best that I can to relieve them. While I was preparing the medicine for the sick child, I heard the oldest boy (who was about fourteen) say—"You shall have the biggest piece now, because I had the biggest piece before." I turned round to see who it was that manifested such a principle of justice, and I saw four or five children sitting in the corner, where the oldest was dividing a roasted potato among them. And he said to one, "You shall have the biggest piece now," etc. But the other said, "Why, brother, you are the oldest, and you ought to have the biggest piece."

"No," said the other, "I had the biggest piece before."

I turned to the mother, and said: "Madam, you have potatoes to eat I suppose?"

She replied, "We have had, but that is the last one left; and the children have now roasted that for their breakfast."

On hearing this, I hastened home, and informed my wife that I had taken the wrong medicine with me to the sick family. I then prescribed a gallon of milk and two loaves of bread, some butter, meat and potatoes, and sent my boy with these, and had the pleasure to hear in a few days that they were all well.

The principle of justice manifested in those children delighted my soul, and was a rich reward for all my labor. O, how good and how pleasant it is for brethren to dwell together in unity and love! To see them in time of distress and starvation so just and liberal as to give each one his full share of roasted potato, was a pleasant sight. O, the sweet words, "You shall have the biggest piece now, because I had the biggest piece before!" May every child embrace this just and loving principle!—*N. Y. Cabinet.*

A timid person is frightened before a danger, a coward during the time, and a courageous person afterwards.—*Richter.*

## Miscellaneous.

## Insect Statistics.

In 1872 the caterpillars of the brown tail moth were so numerous as to defoliate the trees of a very large part of the South of England. The alarm was so great that public prayers were offered in the churches that the calamity might be stayed. The poor were paid one shilling per bushel for collecting caterpillars' webs to be burned under the inspection of the overseer of the parish; and four score bushels were collected daily in some parishes. But on the other hand, the benefits derived from the labor of some insects should not be overlooked; some species feed on noxious weeds, and other prey on still more noxious insects. One of the greatest friends of the agriculturist is the family of ichneumon flies, which lay their eggs in the bodies of living caterpillars, in which they are hatched, thus destroying them; although the caterpillar, after being "ichneumonized," has still a voracious appetite. The caterpillars which feed on the cabbage eat twice their weight in a day; the larvæ of some of the flesh flies eat a much larger proportion than this. The productive powers of insects vary very much. Some lay only two eggs; others, such as the white ant, 40,000,000, laying them at the rate of sixty a minute. The queen of a beehive is capable of laying 50,000 in a season; the female wasp, 30,000. The majority of insects, however, lay but one hundred; in general the larger the insect, the fewer the eggs it lays. Most insects have two generations in a year; some have twenty; others take seven years from the time the egg is laid until their death in a perfect state. But probably not above five per cent. of the eggs laid become perfect insects. Our insectivorous birds are diligent in destroying the larvæ of insects, but they will not do all that is required; hard labor is also needed.—*London Times*.

## China's First Railway.

On the last day of June, the first railway of China was opened after much delay, with great ceremony and success. It required much management, discretion and patience for the English engineers to inaugurate this enterprise, that is small, indeed, compared with the ordinary advantages of more civilized communities. It is a single line, with a very narrow gauge, employing three very small locomotives, and, at present, completed for a distance of five miles only, from Shanghai to Kangwan. It is expected that the other half, from Kangwan to Woosung, will be opened in a few weeks. During the day after the opening, the natives were allowed to travel free upon the new road, and the privilege seems to have been appreciated by large numbers. During the succeeding week, in which six trains ran daily each way, the patronage was so good that the receipts were very encouraging. Everything that helps to break down the barriers between nations, contributes to the strength of the influences that seek to make all men one in Christ Jesus. Steam and electricity will never regenerate the world, but they are mighty forces in his hand who maketh the clouds his chariot and who walketh upon the wings of the wind.—*N. Y. Observer*.

## Jews in the Old World.

From statistics published in a French journal it appears, says the *Pall Mall Gazette*, that Jerusalem does not contain more than eight or nine thousand, and that the Jews are rather more numerous in North Africa than they are in Judea. There are scarcely any Jews in Italy or Spain, and in Great Britain they do not form more than one in a thousand of the inhabitants. In France they are in the proportion of four to one thousand of the whole population, but this comparatively high proportion is due to the fact that the Jews are very numerous in the departments on the German frontier, the Bas-Rhin alone containing 20,935. In the annexed provinces of Alsace Lorraine the Jews number 40,928 out of a total population of a million and a half, while in Switzerland there are only 7,087 Jews to a total population of more than two millions and a half. Germany, including the Polish provinces and Alsace Lorraine, contains no more than 512,160 Jews; while in Austria they number 1,376,000, or 3.8 per cent. of the whole population. Nearly a third of the Austrian Jews inhabit the province of Galicia, where they form nearly an eighth of the whole population, and where at the rate of increase observed during the last twenty years, they will eventually be in an absolute majority. The sixty-three million inhabitants of Russian Europe comprise 1,829,100 Jews, who, until the recent decree authorizing them to reside in any part of the empire, were confined to certain districts in Southern Russia, to Courland, and the ancient provinces of Poland.—More than a million and a half of the Russian Jews reside in the Polish provinces, and as the inhabitants of those provinces number but 12,113,085, they form more than eleven per cent. of the whole population, outnumbering the Poles, properly so called, by nearly half a million.—The Jews are still more numerous, proportionally, in the kingdom of Poland itself; there being 783,000, or thirteen per cent. in a total population of 5,706,000. In 1867, Hamburg contained 13,457 Jews out of a total population of 306,407; Berlin 27,565, out of 699,981; and St. Petersburg only 2,612 out of 539,128; while in Warsaw there were 72,776 Jews in a total population of 222,006. Their numbers have increased since, and they now represent 35.9 per cent. of the whole population.—*Examiner and Chronicle*.

## Educational Progress.

Reviewing the history of education in this country, in his address at the opening of the National Educational Association in Baltimore, President Phelps gave the following statistics:

"Prior to 1776 but nine colleges had been established, and not more than five of these, we are told, were really efficient. Now more than four hundred institutions bearing the titles of "college" and "university" are distributed throughout forty of the States and Territories, with nearly 57,000 students and 3,700 Professors and teachers. Then little was done for the higher education of women. Now there are 209 female seminaries, with 23,445 students, and 2,285 teachers.—Then says a writer in the "New England Journal of Education" for June 10, 1876, professional schools were almost unknown. The candidate for the honors of the law, the dignities of the ministry, and, gener-

ally speaking, for the toils of medical practice, was obliged to pursue his studies under private tutors. Now there are 322 professional schools of the various classes, excluding teachers' seminaries, with 23,280 students and 2,490 instructors. Then normal schools had no existence on this continent. Now 124 are reported in the United States, with 24,405 students and 966 instructors. Then there were no commercial colleges; now 127 are in operation, with 25,892 students and 577 teachers. Then secondary and preparatory schools had scarcely a name by which to live; now 1,122 exist, affording instruction to 100,593 pupils, and giving employment to 6,163 teachers. The kindergarten, that last and best of educational inventions, is a very recent importation. In 1874 we were blest with fifty-five of these human nurseries, with 1,636 pupils and 125 teachers. May their numbers rapidly increase.

"We have no means of giving the school population of those earlier days. It is not likely that it was ever ascertained. Now thirty-seven States and eleven Territories report an aggregate of more than thirteen millions, or more than four times the total population of the country in 1776. Then the school enrollment was, of course unknown. Now it amounts to the respectable figures of 8,000,000. Then the schools were scattered, and their number was correspondingly restricted. Now they are estimated at 150,000, and as employing 250,000 teachers. The total income of the public schools is given at \$82,000,000; their expenditures at \$75,000,000, and the value of their property at \$165,000,000. The figures thus far exhibited indicate what we have done; there are others which tell us with impressive emphasis what we have not done. With a school population of 13,000,000, we have an actual enrollment of 8,600,000. The number of illiterates in 1870, above the age of ten years, was, in round numbers, 5,500,000.—Of these more than 2,000,000 were adults; upwards of 2,000,000 more, from fifteen to twenty-one years of age, and 1,000,000 between ten and fifteen years old. Of the number between fifteen and twenty-one years it is estimated that about one-half have passed the opportunity for education, and since it is well understood that a large proportion of the children in this country leave the schools perhaps at an average of ten or twelve years, the conclusion is irresistible that tens of thousands of those who are reported as illiterates between ten and fifteen years of age will forever remain so. Of the 930,000 illiterate persons between fifteen and twenty-one years of age who have passed their opportunities for instruction, 137,000 are in the Northern States, 15,000 in the Pacific, and 778,000 in the Southern."

THERE are in Brooklyn 253 churches, distributed as follows: Baptist, 32; Congregational, 16; Jewish, 6; Lutheran, 11; Methodist, 52; Presbyterian, 28; Protestant Episcopal, 35; Roman Catholic, 39; Reformed Dutch, 15; Reformed Episcopal, 2; Unitarian, 3; Universalist, 4; miscellaneous, 18. [What about the Brethren?]

It was only a few years ago that Christianity obtained a foothold in Madagascar. Now there are in that island 1,200 churches and 260,000 worshippers.



## The Primitive Christian.

MEYERSDALE, PA., AUGUST 15, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### SOUNDNESS OF HEART.

"Let my heart be sound in thy statutes."  
—Psalm 119:53.

Whatever was wanting in the age of the world in which David lived to complete, both in knowledge and experience, the holiness of character that the remedial scheme of mercy started immediately after the fall, and perfected only when our Redeemer made his first advent into the world, required, that devoted and faithful man of God, with his various gifts and numerous duties had a remarkable clearness of vision, and correctness of experience in regard to many of the elements constituting a holy character. The evangelical meaning of a heart sound in the law of God, is very expressive and suggestive. The condition of our moral constitution as affected and produced by sin, as being one of a morbid or diseased character, is a condition attributed to it

very frequently in the Scriptures. The following passage, with its hyperbolic or figurative coloring used by the speakers and writers of the east to give force and effect to their derision of character and things, is one used by the inspired prophet to describe the effects of sin upon our moral nature, by a figure drawn from a diseased condition of the body: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises, and putrefying sores. They have not been closed, neither bound up, neither mollified with ointment."—Isaiah 1:6.

Such being the condition of a sinner in whom and upon whom sin has exerted its direful, its sickening, and its deadening influences, the prayer of David, "Let my heart be sound in thy statutes," can be readily understood. A sound heart means a healthy heart, a heart recovered from sin, and restored to its proper position and relation in the moral universe of God,—a heart warm and pure in its affections, with those affections placed primarily on God, and secondarily on what bears some resemblance to God in purity, dignity and excellency. "If ye be risen with Christ," says the Apostle, "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth."—Col. 3:2,3. That is, meaning by "things above," not only the things that are in heaven, but also the things that are above the sordid; groveling, and sensual things of earth;—or, as the apostle elsewhere expresses it, " whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."—Phil. 4:8. A sound heart will have its affections directed to noble and worthy objects. And whatever is impure in its character will be repelled by the pure affection of a sanctified heart.

As men differ much in their natural tastes, so they do in their moral or spiritual. Holy society, and holy conversation, holy subjects and holy exercises, possess no attractions, and impart no pleasure to many, while things of a sinful character do. Things of the same nature and of the same habits affiliate with each other. It is a painful sight, and a painful subject to contemplate, when we see both young people and old preferring places of carnal and even sinful amusement, to places of sacred, religious, or of a devotional character. An acquaintance with the state of things in our towns and cities would inform us that while the sanctuary of God and the place of holy devotion are but poorly attended, the theatre, the ball room, the drinking sa-

loon, and the places open for carnal and sensual pleasure are much better patronized. And why is it so? It is because the popular heart is not sound in the statutes of the Lord, not sound in its moral tastes. When the apostle tells us of certain characters who "had pleasure in unrighteousness," 3 Thes. 2:12, he gives us a dark picture of human nature.

In any man who bear the Christian name, there is a sad want of soundness of heart, and we may ask with the prophet, "Is there no balm in Gilead? Is there no physician there? why then is not the health of the daughter of my people recovered?" Jer. 8:22. As health is better than sickness, and holiness better than sin, it is a strange perversion of taste, judgment, and freedom of will, which leads men to prefer a sinful course of life to rectitude and holiness. Too many, ignorant of the spirituality and fulness of the requirements of God's holy law, rest in a nominal Christianity; falsely imagining themselves to be rich, and increased with goods, and having need of nothing, while the Lord beholds them as wretched, miserable, and poor, and blind and naked. Rev. 4:17. It is no doubt often with the Christian in regard to spiritual health and soundness as it is with many in regard to bodily health. There are many who seem, to the inexperienced and passing observer, to be healthy and sound, while a closer examination by the skillful physician, will detect some fatal disease seated in the system, and working death.

So it is to be feared it is with many in regard to their spiritual state. Their Christian character as it appears to the multitude, and as it is judged by the popular standard of Christian life, is tolerably fair, if not altogether faultless. But when it is closely examined by the perfect law of the Lord, it may be found to be wanting in much, and instead of being what it should be, a character without spot or blemish, it may be without sincerity, humility, or faithfulness. And lacking any of these as well as some others, it will not be recognized as meet for the society of the pure in heaven. John the revelator when describing the saints in heaven, says:

"These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile; for they were without fault before the throne of God." Rev. 14:5. The standard of holiness to which we are to attain, as a preparation for heaven, is one of no ordinary degree of holiness. And well may David say, "Let my heart be sound in thy statutes."

The importance of a close and impartial examination of our hearts to ascer-

tain whether they are sound in the statutes of the Lord, must be very apparent. And to be sound in the statutes of the Lord, there must be a hearty acceptance of those statutes from the first to the last, and from the least to the greatest. We have in the gospel the term *sound* applied to the following things: "Sound words," "Sound doctrine," "Sound faith," and a "Sound heart," or a "Sound mind." And a heart *sound* in the statutes of the Lord does not only imply a hearty acceptance of those statutes as remarked above, but it also implies that those statutes or principles have so moulded the heart that its feelings, dispositions, inclinations and temper be in strict accordance with the teaching of those statutes.

A sound heart is a complete heart—a heart containing all that belongs to it. Such is the heart the Lord requires and such must be the heart if he accepts of it. Under the law, the trespass offering was to be without blemish. Lev. 5:15. So must the heart be sound, renewed in all its faculties, and wholly devoted in its entirety to God.

"O for a heart to love my God !  
A heart from sin set free ;  
A heart that always feels the blood,  
So freely shed for me.  
A heart in every thought renew'd,  
And fill'd with love divine ;  
Perfect, and right, and pure and good,  
A copy, Lord ! of thine."

#### OUR ALMANAC FOR 1877.

Being anxious to have our reading matter for our Almanac ready at as early a day as possible, we would say to our friends, and the friends of this enterprise, we shall feel under obligations to them for any contributions suitable to our work that they may send us. We are desirous of making a good church Almanac. This, we are well aware, is what our brethren, as well as ourselves want. We therefore solicit all who can render us any assistance in getting up the work to do so, and to do it as soon as possible, as we want to get out our Almanac in good time. Brethren, please let us have favorable responses from you as soon as you conveniently can.

#### Gleanings and Gittings.

ON Tuesday the 8th inst., brother L. S. Snyder and his wife, from Missouri Valley, Harrison county, Iowa, who have been visiting their friends in the East, stopped with us. They are now on their way westward, toward their home. Brother Snyder seems to be an earnest worker in the Master's cause, and reports favorably of the progress of truth in his field of labor. He has at this time no help in the ministry, but, fortunately for

him, he is well circumstanced in life ; and happily for the good cause, he is willing to spend and be spent in the Master's service. We hope they may reach their home in safety.

B

BRO. Wesley Adams, Lavansville, Pa., says :

"I think Brother Hope, in Denmark, is not treated by the brotherhood as the golden rule teaches. I am sorry that so much prejudice is manifested against missions. Enclosed find \$2.00 for Bro. Hope."

BRO. M. Neikirk, Williamsport, Md., sends his contribution to the Poor Fund, and says :

"I would have written long ago, but was sick up to this time. I would like to give often and more for charitable purposes, but I almost always see it abused more or less. Only a year ago we were sending our money to the starving people of Kansas, now, this year, they have twenty-five thousand dollars to spare for the Philadelphia's big restaurant, or catch-penny show. I think it is a big mistake for people to sit down and fold their hands and let politicians and rowdies vote their money away. When we have a hand to work for us who does not do what we think is right, we will not be likely to have him again. So if their delegates did vote their money away without their consent they can remember them in the future. We had our delegates properly instructed before they went, and if they had voted one dollar for that purpose, we had intended to mark them, and had it not been for Baltimore they would not have got one dollar from Maryland. I am a strong believer in the saying that "God helps those who help themselves."

BRO. J. W. Gephart, of Cornell, Livingston Co., Ill., writing under date of July 24th, says :

"As we are progressing in the work of the Lord, I thought I would write a few lines for our paper. We have had several additions to the church by baptism within the last month. Yesterday we had three meetings, and deep impressions were made. There are a few more souls that are about ready to come and go with the Children of God. Oh! brethren, let us all be earnestly engaged in the work of the Lord. We intend, the Lord willing, to hold a council meeting for the purpose of making arrangements for a communion same time in August. As soon as we make out what time we will hold our love-feast, we will give notice through the paper."

BRO. Albert M. T. and sister M. C. Miller, of Marshalltown, Marshall Co., Iowa, under date of July 19th, write :

"We believe there has been nothing from this little congregation, in the P. C. since we are living here, and we thought it would be all right for us to write a few lines and let the brethren know there is a church in Marshall county, Iowa, which does not wish to be forgotten or overlooked. We are a little congregation of about

forty members. About a dozen of us live up here on the prairie, eight or ten miles from the church, which stands in a grove not far from the Iowa river. It will be one year the first of September since we came here and settled in this beautiful country. It is running quite a risk to leave home and settle among strangers, but we were very fortunate, not only in joining ourselves to a church which is kind and noble-hearted, but in settling in a community which is sociable and intelligent. As we are so far from the brethren, our Elder told us he would like to see us have preaching up here whenever brethren passing to and fro would stop with us. We were very much pleased with the prospect, and hope we will not be passed by when our ministering brethren are traveling in these parts. And those looking up a home, and not wishing to risk the far west, would do well to come and see the country here. It compares favorably with Ogle, Carroll, and Lee counties, Ill. though of course, a *newer* country. Crops look well ; barley is being harvested ; wheat is ordinary, oats is good ; corn is splendid. The prospect of a rich harvest of edibles always inspires the mind with vigor, but to have the prospect of a rich harvest of souls would be *more* invigorating, *more* lasting, *more* profitable."

BRO. Henry Jones, Pleasant Mound, Ill., says :

"We have had fifteen added to our little band, by the initiating ordinance of baptism, this summer. Thanks to the Lord. May they, with all the Lord's believing children, prove faithful, is the prayer of your unworthy brother."

BRO. David Brower, Salem, Oregon, says :

"The ark of the Lord is still moving slowly. Last month there were three accessions by baptism and one by letter. A few others seem to be counting look the cost.—Grain and grass generally well. The prospect for fruit is very good. Health, generally, good."

BRO. S. C. Keim, of Salisbury, Pa., says :

"You will please announce the love-feast to be held at Cherry Grove meeting-house, Garrett Co., Md., on Saturday the 19th of Aug., commencing at 3 o'clock. Meeting next day. Brother Merrill and I were there and held two meetings. One more was added by baptism, and still more will, no doubt, make up their minds to be added at the lovefeast, if God will permit them to live. We had a very spirited and interesting meeting. They hold their council on Saturday Aug. 12th, and preaching next day. If some of the brethren would go to their aid, much good would result from it, even at the next meeting."

#### WANTED.

An honest, moral, active boy or girl, about fourteen or fifteen years of age, to serve as an apprentice to learn the art of printing. Should be good in orthography, and have some knowledge of English grammar. One preferred who can board at home. Apply at once.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## A Philological Error Corrected.

To Bro. R. H. Miller :

In your discussion with Mr. Hodge you admitted a secondary meaning of the word *baptizo* in a tropical sense. This admission enabled Mr. Hodge to make his escape from utter discomfiture. I know this admission is made by many Baptist writers from whom you may have borrowed it; but the admission is a solecism that no one accustomed to thinking ought to be guilty of. If you admitted that twice two made seven, your admission would be just as reasonable as a *metaphorical secondary meaning*. A primary metaphorical meaning would certainly precede the secondary. Metaphors are not meanings of words, but similitudes of the meanings. When Christ called Herod a fox he used the word *fox* figuratively, from the fact of having applied the word to something that had a name which disqualifies the literal use or meaning. There must be some resemblance between Herod and a fox. And according to your philology, the primary meaning of fox refers to the fox and the secondary meaning, to the resemblance of a fox. How can the resemblance of a fox be the secondary meaning of fox? How can the resemblance of immersion be a metaphorical secondary meaning of immersion?—Is the word converted into a figure because figuratively used? Then the reality is converted into its likeness. A word can have no meaning without appropriation. And that meaning can never be changed; neither can that word assume a secondary meaning without a change of appropriation. Apply this rule to the word *baptizo* in the ordinance of baptism, and the absurdity of a secondary meaning will at once appear. A change of appropriation must first be proved before a secondary meaning can be proved. To elucidate this matter so the weakest mind can comprehend it, I will take for example the word *switch*. When I say, *switch the cow*, a child will understand me; and if I say, *switch the car*, any child living along a railroad will understand me. The sense of the word *switch* is changed because of a change of appropriation. The word *switch* will always have the same meaning when applied to the cow, and a different meaning when applied to the car. Both meanings, or as many as use may confer on a word, may have figurative applications. How then can a word have a metaphorical secondary sense? If figures were meanings of words, no one could distinguish between figured and unfigured diction.

I hope you will keep this loop hole closed if you should have occasion to again encounter such inconsistent gladiators as Mr. Hodge. My reasons for addressing this article to you through the PRIMITIVE CHRISTIAN were to get your special attention on this point and at the same time correct an error that was general. I know of no Baptist writer that has not fallen into this error except Mr. Carson, and Mr. Hinton in speaking of this point, says, "The position is harder to assail than the higher grounds taken by Mr. Carson." But Mr. Hinton is very much mistaken or else my judgment is at fault. Mr. Carson may not be pre-

cise enough on this point, but it is easy to see that he considers a secondary meaning destitute of any foundation. I am ready to hear from you if you have any remarks to make.

LEWIS O. HUMMER.

South Topeka, Kansas.

## To a Lady in Ohio.

Probably you remember the conversation we had on the difference of faith and practice in our respective churches, during the third day's session of A. M., in Logan county, Ohio. That difference existed not from a want of honesty, but from a misconception of gospel teaching. The subject, if you remember, was fully discussed, and as to what are and what are not ordinances of the house of God, and the proper observance of them in a way to insure full salvation, we finally fully agreed.

Since that time I have often wondered if you have changed to what you then admitted to be a more safe pathway to the celestial city. And trusting you will not consider it a breach of Christian etiquette, I address you these feeble thoughts in the interest of truth and my Master's cause, believing that the only true road to happiness in both the present and future of our existence is a free interchange of thought, a consciousness of right, and a full study of the laws and nature of God.

There are three ways by which we can study God. 1st. We can learn of him by his providence; 2nd. By what he has done for us; 3rd. We can learn of him through the revelation he has given us.

1. We learn in his providence, our littleness—his greatness; our weakness—his power; our sinfulness—his holiness, and, in short, all about our ungratefulness in life and God's mercy toward us in our most sinful moments, as well as when we are on the scale of full obedience and amid the higher graces of life.

2. By what he has done for us while we were strangers to grace and unappreciative of his kindness toward us, we learn his desire for our welfare and happiness, and what we should give in return.

3. By revelation we learn what he demands of us as creatures; what he has in store for all his servants who obey from the heart his will; what he will do for us if we are not honest within ourselves in observing his laws; and, in fact, all we do know of heaven and true happiness is what we learn in his word. Outside of the sacred page we are lost in the maze of imagination and speculation. If we read the teachings of Jesus and do all his commands, we have the promise of enjoying the full rest of the people of God; but if our service is not according to revelation, we have no promise of salvation. God comes to us in our sinfulness and poverty and asks us to do certain things which are neither expensive nor laborious, and says, "If ye know them and do them, happy are ye," John xiii. 17—promises us more than the world can give if we will just do them in faith.

Some of these things appeared to the Jews as stumbling-blocks and to the Greeks as foolishness, from the fact that they looked at them naturally and not understanding the spiritual import of them. But to those who did understand and gather the spiritual force of them, it was the power of God unto salvation. I some

times think that the same ordinances we talked of were the cause of Israel's stumbling, and which appeared as foolishness to the Greeks. Hence they were ashamed of the church of God. We have the same learned classes to day, (Jews and Greeks) who stumble and fall, and others who believe but are ashamed to obey.—The first will perish in their own wisdom, while to the latter Christ says, "Of you will I be ashamed before my Father, because you were ashamed of me and my works on earth before men." But those who seek for "glory, honor and immortality by patient continuance in well-doing shall have eternal life"—just what all desire. Then, considering the lightness of the labor and the greatness of the reward offered, the shortness of life and the impenitent's doom, should we not first seek the kingdom of God? Then all essential to happiness will be ours.—There is a feeling of security sometimes pervading the souls of those who are not enjoying the full sanctity of the gospel covenant, yet, like Paul of old, are only right in their own sense of security.

It is to our highest interest in both the present and future to render full obedience and walk in the sure paths of duty. The only real happiness is derived from a consciousness of our pleasing and receiving the smiles of Jehovah. "Thou shalt love the Lord thy God with all the heart, mind, soul, and strength," is the command of Creation's Head. And when we do this, all that is essential to our highest interest and that of others will be done.

If in the course of life we fail to do things which we feel to be right—that would lead to the conversion of others—we can hardly say we feel that our duty has been well and fully done. Our conduct hangs, probably, the salvation of some dear friend with whom we are wont to sing the sweet songs of immortality.—May God arouse all to a sense of their duty, causing each to labor to save the precious souls of men, over whom Jesus wept that they might not be lost.

Now, in conclusion, allow me to say that our conversation in Logan Co., Ohio, to me was a pleasant one, and shall ever be remembered as a bright oasis in the desert of life, and it is my humble prayer that as our minds and conversation were once in heavenly places on earth together, amid the celestial shades of that upper world, having done our whole duty here, those associations will be remembered, where songs will be sweeter, faces more radiant, and the sin and trouble that establishes Annual Meeting will be o'er.

Yours in the hope of immortal glory.

S. H. BASHOR.

Meyersdale, Pa., July 27, 1876.

## In Memory of Bro. David Young.

Bro. David Young was born in Lancaster county, Pa., December 21, 1820. He emigrated to Wayne county, Ind., where he resided at the time of his death, which occurred July 5, 1876. He was therefore 55 years 6 months and 14 days old. A devoted wife and ten children are left to mourn his loss.

Our brother's affliction was an ulcer in his right side, which probably followed the ribs to the spinal column, causing an abscess there which by pressure on the spinal cord paralyzed his lower extremities. In this condition he lay for several weeks, dying inch by inch, till finally it pleased God to end his sufferings.

but we are not "as others which have hope." He left behind him an eric that is certainly consoling to friends left. A few weeks before his death, on the messenger was knocking at his door, when "the last scene in nature's course, the first in wisdom's sight," was approaching, he requested admission into the church. Although Young was too weak to receive baptism, he was admitted with the understanding that he would comply with that requirement as soon as health permitted. In that time on he was often, and we love, fervently, engaged in prayer to God, for the pardon of his sins, and "that might be justified by his grace and be made an heir according to the hope of eternal life." He frequently called upon Brethren who visited him to sing and pray with him, and to read from God's word, all of which seemed to be a pasture, wherein his soul loved to range under the guidance of the great Shepherd. But the end drew near. He rested for his departure. The messengers were ready, and without a warning struggle that invisible and mysterious train moved out from the shores of this dreary world, laden with its spiritual cargo, and hope winged its flight to the shore of the blissful country "where seraphs gath- ered immortality," and "the justified pluck golden joys that cluster on the great of Life."

Bro. Young formerly advocated the doctrine of the annihilation of the soul of the body. He frequently told us that if we could be convinced of a future existence, he would embrace Christianity at once. He believed that all that was necessary was for him to be convinced and conviction would follow. And being especially interested in his case by the ties of friendship, we labored with him in our weakness, praying for the Holy Spirit to give conviction to his soul. We believe our prayers were answered, for when the "onset hours" came, when death began to raise the curtains suspended between life and eternity, when earth and the things of earth, took on their real character, he came to a speedy conclusion and accepted Christ as the captain of his salvation, and we hope he died the "death of the righteous."

The funeral services were conducted by Brethren Jacob Bowman and Louis Kin- igh, at the brick church near Hagers- town. The text for the occasion was the 13th verse of Num. xxiii. 10, "Let me see the death of the righteous, and my end be like his."

B. F. WISSLER.

Nettlecreek, Ind., July 29, 1876.

### Church News.

Other Quinter:

As you request church news, I take the liberty to say that this arm of the church is in a living condition, for we trust in the living God, through Jesus Christ, his Son, the head of the church and are one in faith and practice. Our ministers are in good number—brethren Adam Numer, William Stockmayer, and W. W. Reynolds are all in the first degree. Our Elder, Bro. John Hoover, has moved into Mis- sissippi, about one hundred miles east of his place, and our deacon and much-loved brother, David Bolinger, also moved to the same place. May the Lord bless and prosper them in the inner life, is my prayer. Our church consists

of forty members, less or more. Two of our brethren are absent on visits to Illinois and Pennsylvania. May the Lord our God be their strength and stay until their return.

The State Council will be held with this arm of the church, commencing on the first Friday in October and continuing until Lord's day evening. We cordially invite the brethren that can to be with us at that time and place, as the brethren have decided to have a lovefeast at the same time. We want to say to the ministering brethren that we want to have some of the best talent that the church can afford, to be present with us at that time, for this is a Macedonian call to come over and help us. May the God of our fathers and the Lord Jesus Christ ever keep the church in the primitive faith and practice.

M. D. WATSON.

Point Creek, Kansas.

FLOWERDALE, Neb., July 16, '76.

Dear Brethren and Sisters:

As we are not blest as most of you are with happy privilege of going to church every Sabbath, but are sometimes nearly one year without hearing a sermon preached by the Brethren, I thought I would pen a few lines for the *Primitive Christian*, as through it is all the preaching we hear; and I am often made to weep when I read of the many happy meetings that are held through the east, and often think if only a few of the surplus ministers at those meetings could be scattered, how much more could be done in the work of the Lord. And as there are no other denominations, I think much good could be done here. There is no preaching of any kind, only once in a great while, and people generally seem anxious for preaching. If any brethren think of going west, this is a beautiful country, soil good, and climate healthy. Unimproved land sells for from \$5 to \$10 per acre. Crops, generally speaking, are splendid. If any ministering brother or lay members think of going west and will write us, we will cheerfully give them all the information we can concerning this country.

Bro. P. B. Porter, from Kansas, was here and preached three sermons for us, which were the only ones for about a year. We felt very much encouraged, as we felt that the Lord had answered our prayer. But as that is in the past, our prayer still is that the good Lord would send us a ministering brother soon that will settle here.

Now, brethren, do not think this does not mean you; it is for any one that can come. With this I close, asking your prayers in our behalf that we may be faithful in our isolated condition, as we have many more temptations to endure than if we were surrounded by the Brethren. There are three sisters and two brethren here, though we are considerably scattered.

If any brethren think of writing to us, address Isaac M. Royer, Flowerdale, Richardson county, Neb.

From your weak sister,

JOSE E. ROYER.

### A few Solemn Reflections.

Many of God's people to-night are enjoying the sweet repose which nature has given. Naught of that grand, eternal rest is thought of. They move on with the accustomed weight of timely matter. How

soon they may be transferred to eternity is unknown. While this is the condition of some, it is our lot to be at the death-bed of our beloved sister in the Lord, Esther B. Snyder, who departed this life this evening (July 18th).

I stood looking in the face of Sister S. when the awful change was made. A solemn moment! Oh! that we might think of it more.

I thought of Sister S.'s habitation here, everything comfortable and plenty, and yet she must leave for another home.— Here she leaves husband, children, and friends, and when shall she see them?— Never, never in this world. She can nevermore appreciate any kindness done her. All is done!

I thought of the land she had gone to dwell in, not for two score and ten years (her age), but forever and ever.

I thought of the way God has given us to change from time to eternity. The distance how great! No human being once there ever gets back, and yet one faint blast can safely land us there.

We now pass from the death-bed scene to the tomb. Friends are gathering in; the hour to leave with the corpse has come; the procession is formed; the tomb is open; the departed is laid therein; the clouds begin to rattle down on the covering; a hymn is sung; the grave is finished; the funeral sermon is delivered; the audience disperse; and so closes a very solemn scene. How many of us realize that we, too, very soon, must go the way of Sister S. One century hence not one of the vast number who joined the solemn procession, can expect to stand this side of eternity.

E. J. HARRISON.

Marion, Iowa.

From the Willamette Valley Church, Oregon.

Dear Brethren Editors:

"Grace, mercy, and peace from God our Father, and the Lord Jesus Christ" be with us and you. Our object in writing is to let the brotherhood at large know something of our condition.

In the first place we will say that we are friends to the missionary cause by a quiet and peaceable emigration. We believe it to be in strict obedience to the word of the Lord: "Go ye into all the world and preach my gospel to every creature."

Now, brother ministers, deacons, and lay members—here is an open door to do good in our Master's cause. Come over here into this goodly land and help us.— You can all do something toward spreading the gospel; but our especial invitation is to those in the ministry, who seem to be most needed. It seems to us that some one out of the many in the east might volunteer to come to this valley and help us spread the gospel, especially where there are six or eight in one congregation. It seems to us that every minister ought to ask himself the question, "Am I doing all the good I can?" and if not, then strike out, brother, and come over here and help us. There is plenty to eat and wear here. We have only two ministers here in this large valley, and they are some thirty miles, or more, apart, Elder David Brower and Daniel Leedy. Bro. Leedy's bodily health is poor, and he does not speak much; Elder Brower's health is good and he is sowing the good seed to the world as fast



as he can; but the field is too large for him: he cannot get over it alone. We believe that he is also feeding the little flock with the best of spiritual food he can get. Oh! that the Lord would send more such laborers into this large western field. There are members living in five counties, Marion, Linn, Lane, Benton, and Polk, but the meetings are mostly held in Marion county.

The general feeling for the upbuilding and the general order of the brotherhood we believe is good; but we here, like in all other places, are not left without trouble. All children must learn to walk before they are able to run. So it is with the babe in Christ, it must learn to walk orderly before it can run, otherwise it will fall. But we are in a fast age, and so some will even dare to run before they learn to walk orderly, and consequently they fall, because they are not willing to be taught to observe all things whatsoever the Lord has commanded them.

We are also progressing a little. A short time ago there were three added to our number by baptism (Abram Lehman and wife and her sister), all in old age, and one by letter. They were zealous members of the Campbellite church for many years, and are astonished that they could not see the true light sooner.

Now, brethren, since our main object in writing to you is to awaken some to come over here and help us to build up the church, we would say there is no doubt that we have a good country here and a mild climate. But for all that, we have reason to believe that there are hundreds of good, zealous, honest-hearted people that are starving for want of that true bread which cometh down from heaven. Now, you that feel like evangelizing to the world more than has been done by the Brethren, give this subject a serious thought; and not only so, but you will do all in this direction you can. Bring your families along, if you have any, and settle among us somewhere, and speak by your actions as well as by words, which we believe is the best and surest way of spreading the gospel. Dear brethren, do not merely read this our request and then think no more of it, but let it be like us to heaven that it may leave the whole lump. Written by John B. Lehman, and read to and sanctioned by the following brethren:

LEONARD EDMISTER,  
DAVID WORKMAN,  
ABRAM LEHMAN,  
JOHN MILLER,  
JOHN S. BOSLER.

*Salem, Marion Co., Oregon.*

#### Announcements.

The Lord willing, there will be a communion meeting held at brother John Lehman's, four miles east of Salem, Marion county, Oregon, on the last Saturday of September, 1876, commencing at 1 o'clock p. m. Also meeting the next day at the same place. We would be very much pleased to have some of our dear laboring brethren, as well as lay members, from the Atlantic states, to be with us at said meeting.

DAVID BROWER.

*Salem, Marion Co., Oregon.*

We, the brethren of the Smith Fork Church, Clinton Co., Mo., contemplate holding our love-feast on the 2nd day of

September next, commencing at 1 o'clock, at our meeting house 1 1/2 miles north of Plattsburg, Mo.

J. R. ELLENBERGER.

We intend to hold a love-feast in the Indian Creek church, Westmoreland Co., Pa., on Saturday the 2nd. of September, commencing at 4 o'clock. Meeting also next day.

D. D. HORNER.

We contemplate holding our communion meeting September 2nd and 3rd, at the residence of brother G. W. Boimott, two miles south of Iowa Centre. Preaching to commence at ten o'clock on the 2nd.

D. E. BRUBAKER.

The Pony Creek church, Brown Co., Kansas, will hold a communion meeting on Saturday and Sunday, the 26th and 27th of August. The meeting will be held on my premises.

J. J. LICHTY.

#### MARRIAGES.

By the undersigned, at his residence in Columbiana Co. Ohio, on the evening of May 30th, 1876. D. J. G. LEWIS and MARY STAMER, both of Alliance, Stark county, Ohio.

J. A. CLEMENT.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the State Centre Church, Marshall Co., Iowa, on the morning of the 26th of June, 1876, sister ELIZABETH SPOUFER departed this life, aged 70 years, 4 months, and 34 days. She was born in Washington county, Md., Jan. 27th 1806. She had emigrated to Illinois in the year 1845, and from there to Iowa in 1869, where she lived among her children until her death. She was a consistent member of the church for some fifteen years. She bore her afflictions with fortitude and christian resignation. Just shortly before she died, a few brethren and sisters met together and for the last time she participated in celebrating the holy ordinance of God's house—the humble ordinance of feet-washing, the supper and communion. She leaves a large circle of children and friends to mourn her departure. We trust their loss is her Eternal gain. The funeral occasion was improved by the Brethren, from Rev. 14:13.

J. W. TROUBLE.

(Pilgrim please copy.)

In the Limestone congregation, Washington county, Tenn., July 21st, 1876, ELIZABETH, consort of Daniel Bowman, and daughter of Jacob and Elizabeth Miller, aged 67 years, 2 months and 24 days. She had been a lively and faithful member of the church of the Brethren about 30 years; had been an ornament to the church and to the society in which she moved. She was a mother to the motherless and a friend to the needy, ever administering to their wants, turning none away empty; was loved and respected by all who knew her. Her sufferings, which were intense, were of short duration. She was attacked on Sunday the 16th inst., and on the next Sabbath her remains were interred in the family burying ground, by the side of her father, mother, daughter and brother, who had preceded her many years, to the spirit land. She leaves a kind family, consisting of a husband, two daughters and one son, and a large circle of friends and relatives to deplore her loss; but while her body lies quietly in the tomb, her spirit is with the God who gave it, for a long and bright evidence that she was going home to that land that is free from sorrow

and pain, saying she had "a sweet and smiling Savior waiting" for her. She prayed as the inspired Apostle, that she might be absent from the body, and present with the Lord. Her funeral will be attended to at some future time.

J. E. KLEPPER.

[Pilgrim please copy.]

In the Nettie's congregation in Wayne county, Indiana, on the 23rd day of July, 1876, brother DANIEL TEEPER, aged 34 years and 9 months. He was sick only six days, during which time he suffered much from inflammation of the bowels, but he bore all with christian fortitude and resignation, and a few hours before his departure he was anointed with oil in the name of the Lord by the elders of the church, thus manifesting in his last hours a desire of obeying all the mandates of the Gospel. He was a consistent member of the church for about twenty-five years. He leaves a widow, a dear sister and seven children, four of whom are members of the church, to mourn the loss of a dear husband and father. Brother Daniel was a prominent citizen in the community an honorable and unassuming but deeply devoted church member, and a kind and affectionate husband and father. The funeral on the 21st was very largely attended. Services by the Brethren, from Rev. 14:13.

DAVID BOWMAN.

#### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

Cyrus Wallick 25; A B Wallick 45; C R Suplee 1 00; S W Bollinger 2 00; G. W. Fields 2 50; Valentine Blough 25; J W Moats 55; David Gingrich 80; Aaron Blough 50; M Hoff 35; J M Detweiler 20; Jacob Wine 19 00; Hiram Donb 2 25; Adam Smith 75; John Dohour 25; Noah Early 4 00; Franklin Myers 2 50; Lewis Holtz-muller 25; Levi Flory 25; W A Midland 70; Ella Williams 1 25; Geo. W Monges 1 35; Eliza Host 5 00; Samuel Mohler 2 25; Jacob Gerhart 75; Abraham Whitmer 70; R A Beal 4 00; B L Gordon 1 00; S C Keim 1 00; Joan Murray 25; Louisa A Engle 14 80; Conrad Fitz 25; Mic ad Zug 25; E Sauer 1 00; David Clem 6 95; Levi Himes 50; Moses Miller 35; S C K. in 17 85; A C Namer 6 40; Mich Neikirk 3 00 J R Ellenberger 75; J E Klepper 1 25; E Mishler 40; E W Souer 8 00.

#### Modern Women.

It is a sad commentary upon our boasted civilization that the women of our times have degenerated in health and physique until they are literally a race of invalids—pale, nervous, feeble and back-ache, with only here and there a few noble exceptions in the persons of the robust woman ladies characteristic of the sex in days gone by. By a very large experience, covering a period of years and embracing the treatment of many thousands of cases of those ailments peculiar to Women, Dr. Pierce, of the World's Dispensary, Buffalo, N. Y., has perfected, by the combination of certain vegetable extracts, a natural specific, which he does not extol as a cure all; but one which admirably fulfills a singleness of purpose, being a most positive and reliable remedy for those weaknesses and complaints that afflict the women of the present day. This natural specific compound is called Dr. Pierce's Favorite Prescription. The following are among those diseases in which this wonderful medicine has worked cures as if by magic, and with a certainty never before attained by any medicines: Weak back, nervous and general debility, falling and other displacements of internal organs, resulting from debility and lack of strength in natural supports, internal fe-

ver, congestion, inflammation and ulceration and very many other chronic diseases incident to women, not proper to mention here, in which, as well as in the cases that have been enumerated, the Favorite Prescription effects cures—the marvel of the world. It will not do harm in any state or condition of the system, and by adopting its use the invalid lady may avoid that severest of ordeals—the consulting of a family physician. Favorite Prescription is sold by dealers in medicines generally.

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I have 162 acres of good land in good cultivation, within one-half mile of Osman's station, McLean county, Ill., which I will sell cheap and on good terms. Please call on me for price and terms. Address Osman's Station, McLean Co., Ill. DAVID MCCONNAUGHY.



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BRONCHITIS—a premonitor of Pulmonary Consumption, is characterized by catarrh, or inflammation of the mucous membrane of the air passages, with cough and expectoration, short breath, hoarseness, pain in the chest. For all bronchial affections, sore throat, loss of voice, coughs,

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Hemorrhage or Spitting of Blood, may proceed from the larynx, trachea, bronchitis or lungs, and arises from various causes, as undue physical exertion, plethora or fullness of the vessels, weak lungs, overstraining of the voice, suppressed evacuation, obstruction of the spleen or liver, &c.

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strikes at the root of disease by purifying the blood, restoring the liver and kidneys to a healthy action, invigorating the nervous system.

The only standard remedy for hemorrhage, bronchial and all pulmonary complaints. Consumptives and those predisposed to weak lungs should not fail to use this great vegetable remedy.

Its marvelous power, not only over consumption, but over every chronic disease where a gradual alterative action is needed. Under its

use the cough is loosened, the night sweats diminished, the pain subsides, the pulse returns to its natural standard, the stomach is improved in its power to digest and assimilate food, and every organ has a purer and better quality of blood supplied to it out of which new recreative and plastic material is made. Price one dollar. Six bottles \$5. If your druggist or stockbroker has not got it, we will forward half dozen to any address on receipt of price, freight pre paid.

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The Patent Eye Cups are a scientific and philosophical discovery, and as ALEX. R. WYETH, M. D., and WM. BEATLEY, M. D. writes, they are certainly the greatest invention of the age.

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GENTLEMEN: Your Patent Eye Cups are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or in any other branch of science and philosophy, have had to contend with the ignorance and prejudice of a too sceptical public; but truth is mighty and will prevail, and it is only a question of time as regards their general acceptance and endorsement by all. I have in my hands certificates of persons testifying in unequivocal terms to their merits. The most prominent physicians of my county recommend your Eye Cups.

I AM, respectfully, J. A. L. BOYER. WILLIAM BEATLEY, M. D., SALVIA, KY., writes: "Thanks to you for the greatest of all inventions. My sight is fully restored by the use of your Patent Eye Cups, after being almost entirely blind for twenty-six years."

ALEX. R. WYETH, M. D. ATCHISON, PA., writes: "After total blindness of my left eye for four years, by the paralysis of the optic nerve, I have, to my astonishment, your Patent Eye Cups restored my eyesight permanently in three minutes."

ROY. S. B. FALKENBERG, Minister of the M. E. Church, writes: "I have used your Eye Cups to restore my sight, for which I am most thankful to the Father of Mercies. By your advertisement I saw at a glance that your invaluable Eye Cups performed their work perfectly in accordance with physiological law; that they literally led the eyes that were starving for nutrition. May God greatly bless you, and may your name be enshrined in the affectionate memories of multiplied thousands as one of the benefactors of your kind."

HONABLE B. DURANT, M. D., says: "I sold, and effected future sales liberally. The Patent Eye Cups, they will make money, and make it fast, too; no small catch-penny affair, but a superb, number one, tip-top business, promises, as far as I can see, to be long-ling."

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Hon. HORACE GARDNER, late Editor of the New York Tribune, wrote: "Dr. J. BALL, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition." Prof. W. MERRICK writes: "I am most grateful to your noble invention. My sight is restored by your Patent Eye Cups. May heaven bless and preserve you. I have used them for over two years. I am seventy-one years old. I do all my writing without glasses, and I bless the inventor of the Patent Eye Cups every time I take up my old steel pen."

ADOLPH BORNBERG, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our Patent Eye Cups: "With gratitude to God, and thankfulness to the inventors, Dr. J. Ball & Co., I hereby recommend the trial of the Eye Cups (in full faith) to all and every one that has any impaired eyesight, believing, as I do, that since the experiment with this wonderful discovery has been so successful on me, at my advanced period of life—90 years of age—I believe they will restore the vision to any individual if they are properly applied."

ALFRED M. D. Commonwealth of Massachusetts, Essex, ss., June 5th, '73, personally appeared Adolph Bornberg, made oath to the following certificate, and by him subscribed and sworn to before me.

WM. STEVENS, J. P. LAWRENCE CITY, MASS., June 9th, 1873.

We, the undersigned, having personally known Dr. Adolph Bornberg, do hereby certify that he is an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach. M. BONNEY, Ex-Mayor.

S. B. DAY, Mayor. GEORGE MERRILL, P. M. ROBERT H. TEWKESBURY, City Press.

Reader, these are a few certificates out of thousands we receive, and to receive still greater, be your old and diseased eyes can be made new, your impaired sight, dimness of vision and overworked eyes can be restored; weak, watery and sore eyes cured; the blind may see; squinting be cured; sight restored, and vision preserved. Spectacles and surgical operations useless.

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VOL. I.

MEYERSDALE, PA., TUESDAY AUGUST 22, 1876.

No. 34.

"It is I."

Matt. xiv. 27.

The lone and tolling voyagers  
Whose hark was on the sea,  
When night hung dark above the wave  
Of stormy Gallilee,  
In terror gazed on what they then  
But dimly could descrie,  
Until they heard those cheering words:  
"Fear not, for it is I."

The dearest, truest friend on earth,  
In that dark hour of gloom,  
Seemed some pale phantom come to tell  
A dire and dreadful doom;  
And then from each affrighted lip  
There burst the trembling cry,  
That naught could still but those sweet  
words:  
"Fear not, for it is I."

'Tis often thus with voyagers  
Across life's stormy main,  
Who strive to stem its rushing tide,  
Yet seem to strive in vain;  
The waves are white with spectral fears;  
And darkly frowns the sky,  
Till some sweet voice speaks softly out:  
"Fear not, for it is I."

Oh, ever thus, my sister dear,  
When life seems dark to thee;  
When clouds enwrap a cloudless sky,  
And storms are on the sea—  
In fearless faith and joyful hope  
To Christ lift up thine eyes,  
And heed the gentle voice that says,  
"Fear not, for it is I."

FOR THE PRIMITIVE CHRISTIAN.

## A Midnight Call. No. 1.

BY JOHN CALVIN BRIGHT.

One night early last fall my father's household was awakened by the sharp earnest calls of mother: "Boys, up, somebody stealing in the house." This caused quite a stir. It was near the hour of midnight, the moon had not yet arisen, and thickest darkness enveloped Thimble Creek, when an ugly visitor made his unbidden, unwelcome, and unceremonious call.

It has been said in referring to the watchfulness of mothers, that they sleep with one eye and one ear open. Perhaps, this was the case with our mother. Any-way her quick ear detected the villains' movements as he drew the drawers from father's desk, and heard his soft stealthy cat-like tread hither and thither. She concluded that all was not right, arose, went into the sitting room, and struck a match.

At this moment the thief entered the room, and, as she made the appeal aforesaid, precipitately fled.

Deep sleep had fallen on all beneath the roof except mother, and it was sometime before we were awakened from our sound slumber. At length, however, three brothers and our father responded to her call and scouted the premises, but he was secure under the thick shades of the night. And as we could not discover upon examination, that he had acquired much booty, we concluded that he had just commenced his operations, and with this thought retired to our beds. An unusual occurrence always sets me thinking, and while the rest of the family were busy discussing the situation, the following cogitations rushed through my mind.

1. *Preaching.* "Preach the word." Mother's call was short and pointed. The thief was in the house, we were asleep, and hence there was no time for delay or apology. This is suggestive. Brethren, watchmen on the walls of Zion, the devil as a roaring lion goeth about seeking whom he may devour. Satan is transformed into an angel of light and his ministers into ministers of righteousness. "Deceitful workers," and many spirits are gone out and the slime and trail of the Old Serpent is seen in every nook and path, therefore "Cry aloud and spare not." Millions of souls are on the road to everlasting ruin and woe. Christ tasted death for every one of them, and to you is the word of the Great Salvation given; hence, preach the word in demonstration of the spirit and with power. Preach the word glorying in the cross of Christ. Preach Christ and him crucified in season and out of season, rightly dividing the word of truth, as a workman that needeth not to be ashamed. Preach Christ unto them and not your bodily ailments. Preach with the burning zeal of Paul, the boldness of Peter, the mighty eloquence of Apollos, and the martyr spirit of Stephen. "Preach the gospel to every creature, baptizing the penitent believers in the names of the Holy Trinity, teaching them to observe all the commandments and sayings of Christ, and to cultivate all the Christian graces and thus be made meet for the inheritance of the saints in light,

2. *Light.* "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Our father on account of his deafness did not hear mother's appeal, but seeing a light, arose, and inquired into the cause of the midnight disturbance. Here is a nice point. It has been said, and that truly, that actions speak louder than words. Mother might have called until her decease but father would not have heard her. But the light called him. So many on the broad road to hell cannot be reached by the mightiest eloquence. Yet the light produced by the Christian graces—by a godly walk and a chaste conversation, will carry conviction to the heart. There is a *mighty*—an ALMIGHTY power in godly consistency. "It is the 'still small voice' with the power of the Almighty in it. On the other hand inconsistent professors—those who put their light under the bushel, are among the mightiest agents of the devil. The following circumstance will illustrate this point:

A gay young man attended an evening meeting where an eloquent young speaker preached. He portrayed with great clearness the sinfulness of man, his fallen, sinful, helpless, and undone condition without divine aid. He also set forth the Savior as all sufficient. He impressed all with his kind gracious invitations; the assurance that he is not willing that any should perish, but that all should come to repentance; that he who comes to him he will in no wise cast out, and he that seeks shall find. The young man was convinced. He determined to become a Christian. He was glad to learn that the speaker and a number of his brethren were going the same road home that he was as it would give him a chance to open his heart. But his astonishment knew no bounds when he saw their loose conduct, and heard their jokes, loud laughter and tall yankee tales. He could not see any Christianity in that and hence became a confirmed infidel. Years rolled on and both became old and gray.

The infidel grew sick and on his death bed sent for this preacher. When he came the infidel said:

"When I was a young man I heard you preach and then and there I determined to become a Christian."



"Thank God for that," said the minister.

"Hold cried the infidel, wait until I am through and see whether you have any reason for being so thankful. As already said, I determined to become a Christian, but when I saw the bad conduct of you and your members that same evening, and heard your unholy conversation, I concluded that Christianity was a wretched farce. I am on my death bed now and know better. But it is too late. And when I am brought before the bar of God I shall lay my damnation to your charge." "If the light that is in thee is darkness how great is that darkness?"

3. *Darkness.* "Men love darkness rather than light because their deeds are evil." This is a stubborn fact. The great robberies and murders are concocted and executed in the dark. Darkness is the glory of the bacchanalian, the debauchee, the gambler, and their master the devil. Then their business flourishes and their kingdom is enlarged. But to such is reserved the blackness of darkness forever.

4. *Treasures.* "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt or thieves break through and steal." Earthly treasures are exposed to much danger. Moth and rust corrupt them, and thieves steal them. Nothing on the one hand has been discovered that will keep them from corroding, or on the other hand nothing invented that will secure them from thieves. One of the professional thieves lately made his boast in a New York City court that the latest Mammoth Safe invention could be opened and its contents taken out in a space of time not much longer than it takes to tell it.

But the treasures laid up in the Bank of Heaven are secure from harm on every hand. No moth or rust to corrupt or thieves to steal. And treasures laid up there will increase with a geometrical compound interest. Heaven's bonds are stamped and sealed with the blood of Jesus. Here our treasures take wings and fly away. Men who were millionaires in the morning were penniless ere the night. But over there they abide forever. Earthly wisdom suggests, "Hoard and get rich;" heavenly, "Distribute to the poor &c., thereby lending to the Lord."

We discovered in the morning that different articles of value were missing. The thief had acquired

considerable booty after all. We were disappointed, and this caused us to think of the great disappointment of many at the day of reckoning. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me ye that work iniquity." Dear reader, make sure work for heaven. Resist the devil and all his agents, flee to Christ casting all your care on him for he careth for you.

*New Lebanon, Ohio.*

### Things to be Laid Aside.

A careful reading of God's word will make it evident that there are many things even in Christian men that are inconsistent with growth in grace. They are a second growth of weeds not wholly rooted out. They are like bad habits formed before conversion and into which there is constant danger for awhile of relapsing, and into which many do again fall. If these old motions of sin in the flesh are not mortified they will work great detriment to a man's spiritual interests. Yea, many of them are of such a nature that they will work death.

Now such is the infinite wisdom of the author of our holy religion that he has expressly warned us against many of these things. He has named them and condemned them, and has laid upon us the duty to put them away from us. Some of these evil things we are exhorted to lay aside, cast off, put off, put away, all translations of the same Greek term. This form of representing the duty of Christians in this respect intimates our personal and almost violent activity. We are not to wait on God to do this thing for us. True, our help and sufficiency are in him, our recourse is always to him; but notwithstanding we are to be personally active in the matter.

Too many Christians never get along because they expect God to do all. If they are quick-tempered, they simply ask God to make them otherwise, and put forth no effort. If they are irritable, they pray God to make them dispassionate, and then go as usual. If liable to certain temptations they ask God not to lead them into temptation, and then walk right into them with open eyes. God never does that which he has commanded us to do. We are to cast off the works of darkness, and no one can do it for us.

The violent effort implied in this

act of casting off intimates how tightly these things are apt to cling to us. Nor are we dependent upon a mere inference as proof of this fact. There is a wonderful cleaving of sin to man. There is a fearful tenacity in the hold that evil habits have upon us. The weeds of sin are deep-rooted. To cast off some sins requires the plucking out of an eye, the cutting off of a hand. Only those who have tried to lay aside every weight know how they are fastened to us.

The Scriptures, too, would intimate a special degree of finality in this work. These things are not to be laid aside to-day and picked up to-morrow. Such a thing cannot be in morals. In order that a man may enjoy a divine cleansing there must be, as to the then present purpose, a final casting away of the evil. An experiment with God will not succeed. An attempt, a trial, is a failure. A man must depart finally and forever, as to present purpose, from iniquity in order to enjoy favor with God.

But Christian men are addressed in the text where this duty of casting off evils are spoken of. So that weeds of sin may again grow up. And what are they? In his epistle to the Romans Paul classes them all together as "works of darkness," saying: "The night is far spent, the day is at hand; let us therefore, cast off the works of darkness, and let us put on the armor of light." Among these works of darkness he places, in the context, dishonesty, rioting, drunkenness, chambering, wantonness, strife and envying. In his letter to the Ephesians he sums them all up and calls them "the old man." This "old man which is corrupt according to the deceitful lusts" is to be put off. The old man is the old habits, purposes, and actions of a man living in sin. All that is the outflow of a bad heart is to be put away. Hence he goes on to say: "Wherefore putting away lying, speak every man truth with his neighbor." Further on he specifies anger, indolence, dishonesty, corrupt conversation, bitterness, wrath, clamor (vociferousness), evil-speaking, and malice. In the epistle to the Colossians, Paul further adds blasphemy, filthy communication, covetousness, and sundry grosser sins as among the things to be put off and away. Peter and James in their epistles thoroughly agree with Paul, also speaking of filthiness, malice, guile, hypocrisy, envy and evil-speaking as things to be laid aside and put away.

It might seem strange to some that such evils find place among Christian men. It is, however, but too true that at times they do.

That is, there are Christian men that will sometimes fall so far from grace as to commit these evils. Men of extensive acquaintance can point out those who have a name to live, those who once were lively stones, but who are now guilty of many, if not of all these sins. There are men in churches who use filthy communications; men who manifest malice in some of their actions; men full of guile; men who in some things are hypocritical; men who are envious; men guilty of evil-speaking, blaspheming, calumniating and slandering their neighbors and brethren; yea, men guilty of all their forms of sin which we are commanded to cast away. They must be taught that these things cannot live in the same heart with Christ. They must be cast away, else the men that indulge in them will be bound in bundles as tares and cast into the fire. Christianity is pure, is free from any suspicions of countenancing evil, and those who would enjoy the heritage it promises, must be pure, free from all sin through the blood of Christ. Nothing that is unclean can enter heaven, though it may enter the visible church and sit in the seat of the elders.—*Church Advocate.*

#### Obedience to Faith.

SELECTED BY S. J. HARRISON.

Faith increases by use. Weak faith soon becomes strong by obedience. The true way to get more grace is to use what we have. The gospel is the power of God unto salvation to all who believe, if they obey what they believe. Many obey their doubts, and so strengthen doubt. Every sinner doubts the power of Christ to save. If he acts on his doubts, darkness becomes still darker; unbelief depletes his moral power, cripples his soul, and deends his aspirations for peace in God.

It is folly to obey doubts rather than faith; for the former leads to despair, while the latter begets hope, brings assurance, and imparts rest. Since Jesus spoke on earth, this has been the uniform experience.

It is wiser to obey weak faith than strong doubts. Results of trials for centuries prove this to be true. A very little faith obeyed brings peace and opens the door for more peace. Millions of souls have found it so. We need not wait to believe without any doubts until faith is masterful. Christ welcomes and blesses those who act on faith that even trembles, for very weakness, that scarcely dare claim existence, that is so beset by doubts as to be nearly lost in confusion. And

as they follow on, faith and peace, strength and joy, light and rest wonderfully increase. The thousands who now hesitate on the borders of life, would quickly and sweetly enter into rest if they would cease obeying doubt, and begin to act on the small amount of faith they possess.—*Baptist Union.*

#### Scraps.

The most unreasonable reasoning I heard of for some time is this: If we Baptists are satisfied to await to await the conversion of sinners as God may seem to move upon them and it so happens that they are of considerable age before we baptize them, we do a great wrong; and then when the Lord works on the hearts of the young, and they make a confession of faith and we baptize them, we hear them howl "They will now soon baptize infants." So then, if we baptize old ones, it is wrong; and if we baptize young ones, it is also wrong. Well, so be it; but rest easy, we shall never interfere with your infant baptizing institution.

In glancing over a work written by Geo. B. Russell, (Reformed church, entitled "Creed and Customs," on page 189, I find the following: 'Dunkards' sing at their "dippings;"

"Come every mother's son and daughter,  
Here's the gospel in the water."

Brethren, you that use that hymn at your baptisms, would you please give us, through the PRIMITIVE CHRISTIAN, the entire hymn? I wonder why it is that some of the brethren are so fearful about receiving young folks into the church. While at the same time, their children of the same age on a sick bed lament their fears of being lost, lost for not having attended to the ordinance of baptism, spare no pains to have the minister brought and have it attended to. Is it more necessary on a death bed than at any other time?

C. G. LINT.

#### True Prayer.

One reason why your prayers profit you so little is that you do not pray for what you want. You know that your wishes are not in harmony with the divine will, and you hush your wishes to silence, and pray for what God will give to sincere seekers. But you are not—pardon our frankness—you are not a sincere seeker. You would blush to ask the thing you covet. Your foolish heart is set on the

evil and frivolous, and for that only could you really pray. You must want the good heaven offers you before your prayer will be effectual. It must be in harmony with two wills—yours and God's. Until it is in such harmony it may do you some services by fixing your attention upon the cause of your troubles. A worship in which the worshiper tries to bring his heart into acquiescence with the divine will may do him a great service; but it cannot be effectual prayer. When prayer flows out of our true wishes and responds to the promise of our Lord, we "ask what we will and it is done unto us."

The man whose prayer is always answered is a man whose wishes revolve in the sacred circle of duty and honor. This man is hearty in his prayer and God is quick in answer because of the heartiness. Can anything be simpler or clearer than the logic of effectual prayer? The human wish is an answer to the divine order; the soul cries on earth for the things ordained for it in heaven. The preparation of the heart means, then, a great deal—means "a heart in every thought renewed and full of love divine." Our Savior gave a Magna Charta to prayer, but he conditioned it by, "If ye abide in me and my words abide in you." "No great work is hard in the doing" was a lesson of our childhood. The great worker has learned to do easily what is beyond common hands. Nothing better illustrates the truth than prayer, wherein everything is easy when once the heart's wishes rest and play in the lap of sovereign law.—*The Methodist.*

I am deeply convinced of one thing as I grow older, and that is, God never sends me to preach a sermon, anywhere or on any occasion, but he sends some one into that congregation to receive just that truth which he has sent me to utter. Oh, there are hearts—I cannot point them out to-day—but there are men and women in this audience whose souls are beginning to be stirred, and to whom God is speaking, even through my feeble voice, this morning. God grant to speak more fully and more loudly to their consciences; rouse them from the stupor of sin and bring them to Christ! And there are men saying, "God helping me, I will be a better minister than ever before." God help you to carry out your purpose! —*Bishop Sanborn.*

Many profess themselves ready to die for Christ, yet cannot bear the cross of humiliation without complaint.



## TRUST.

I cannot see with my small human sight  
Why God should lead this way or that for  
me;

I only know he saith, "Child, follow me."  
But I can trust.

I know not why my path should be at  
times

So straitly hedged, so strangely barred  
before;

I only know God could keep wide the door.  
But I can trust.

I find no answer, often, when beset  
With questions fierce and subtle on my way;  
And often have but strength to faintly  
pray.

But I can trust.

I often wonder, as with trembling hand  
I cast the seed along the furrowed ground,  
If ripened fruit for God will there be found.  
But I can trust.

I cannot know why suddenly the storm  
Should rage so fiercely round me in its  
wrath;  
But this I know, God watches all my path.  
And I can trust.

I may not draw aside the mystic veil  
That hides the unknown future from my  
sight;  
Nor know if for me waits the dark or light.  
But I can trust.

I have no power to look across the tide,  
To know, while here, the land beyond the  
river;  
But this I know, I shall be God's forever.  
So I can trust.

FOR THE PRIMITIVE CHRISTIAN.

## A Fragment.

BY C. H. BALSBAUGH.

The world is full of devils who are ever busy to turn our hearts from the Cross, and entwine our affections around the things that perish. He knows how much quicker the five senses of the body respond to tangible objects, than the five senses of the soul to the objects of faith. He is "the prince of the power of the air." He enters, as it were, by our breath. Sin is the gravitation of our moral being after the flesh. To go to hell is as easy as to slide down hill. To get to Heaven we must toil and climb. No one ever yet reached the Golden City with his hands in his pockets. The localities of Heaven and Hell are not designated, only that the one is up and the other down. Sin comes from beneath and drags down. Holiness is from above and lifts up. The earth is cursed with thorns and thistles, and till we get through all these prickly hindrances we will be so scratched and torn that we reach the Gates of Pearl covered with blood from head to foot. We are now in the height of the blackberry season, and the fences are lined with

pickers. They joke and laugh over their work till echo mocks their folly. Little do they think that every berry calls for a tear, and every thorn is a preacher of Divine wrath, and every scratch a repetition of the curse of Eden, and a premonition of the sinners' doom. No sin, no blackberries. If they impose toil and draw blood they also afford nourishment. Another great moral lesson. The wreath of thorns on the Godman's brow calls forth blood for the redemption of the world. No one ever got to Heaven without losing blood. If Jesus bled for us, we must also bleed for Him, and both through sin. Briers spring up spontaneously; wheat must be cultivated. We are always ready to serve the flesh, and slow to act from that which is born of the Spirit. When the hand is prompted to grasp the forbidden fruit, we must nail it to the Christ-bearing tree, and that costs blood. When the foot inclines to step out of the narrow way, we must give it a nail, and that brings blood. When the tongue is ready to send forth its idle words, or hell-kindled sparks, we must fasten it to the gum with one of the clamps of Calvary, and this will fill our mouth with blood. If we go through the world bleeding with crucifixion, we will have little disposition to take part in the vanities of the flesh. We must deal largely with blood, Christ's and our. Blood and myrrh and gall. Bile to drink, none to spew. There is no gall in a saint. Milk and honey are under his tongue. If we boil over we may be sure the devil is stirring the fire. The old man cannot bear a slap in the face. The new man gives both cheeks to the smiter. The passions must be subdued, the flesh crucified, the life surrendered. Without this there is no salvation. We must be born again.

BORN AGAIN. The all of God and Heaven is in these two words. A new Father brings a new character and temper. Without this our profession is a monstrous lie. Such liars swing their censurs by the thousand. All law—civil, traditional, ecclesiastical—is overtopped by the Law of the Divine Nature. What is God? What revelation has He made of Himself? What was His life in the flesh? This is the Christian's whole concern. The first birth is Ishmael, and must be cast out. The second is Isaac, and is heir to the whole estate of God. O that we better understood the allegory of redemption. O that we were deeper in the mystery of the Divine enigma. A genuine faith, a holy life, the Cross in the heart, has, seminally, all the fullness of God.

FOR THE PRIMITIVE CHRISTIAN  
Glory not in Man.

"Therefore let no man glory in man; for all things are yours." Cor. 3: 21.

In the Corinthian church there was division. Some were for Paul and some were for Apollos. Paul tells them it was not Paul or Apollos that was crucified for them; it was Christ. Christ gave us all things; "therefore let no man glory in man." We might suppose Paul to be a good man and a wise man; to him all glory belongs. It is our faith in him. If we are his and he is ours, in him we live, move and have our being. If all the preachers would preach the word, and the members would believe it and live it out, we then would be one in Christ and Christ in us: there would be no need of wrangling; but so long as the preacher preaches anything but the word, and the member tries to live out the word, so long there will be division; and if the preacher preaches the word, and we as a congregation or individuals do not live out the word, there will be division. If we want a unity of the Spirit let preachers preach the word, and nothing but the word, and the believer obey the word, and nothing but the word, and then we shall all know him from the least to the greatest.

SOLOMON GILBERT.

FOR THE PRIMITIVE CHRISTIAN.

Modern Jerusalem. Antitype of the  
Seven Churches of Asia.

BY J. SENGEL.

Ancient Jerusalem was a seat of government, principally occupied and controlled by a peculiar people, styled the people of God. Their laws and ordinances were not the result of human legislation, but were regarded as the oracles of God. That city included a temple designated as a special dwelling place for the Spirit of God, or a place where God would meet his people as long as they strictly lived up to his law. Those laws were not without a penalty, and all those who, for want of faith in their Legislator, or through negligence, disregarded his law, had to suffer the penalty without respect of person or nobility; and in every violation of God's law, he warned them with a victory over his people by their enemies. The building of that temple was given into the hands of Solomon, who was called a wise Master-builder. The material was gathered from various parts of the country, after being dressed in its original location and remodeled

by the line and plummet; and such material as could not be remodeled constituted no part of the temple, and consequently was not gathered. The material was not all of the same character nor quality, some gold, silver, iron, brass, wood, stone, &c., yet each filled its station equally acceptably, and, all combined, formed a grand receptacle for God's law and Spirit.

But in the course of time the temple became defiled with the introduction of the traditions of the fathers who administered the law to the people, who became designing men, turning necessities to speculations (John 2: 16), and laying heavy burdens upon men's shoulders (Matth. 23: 4); and because of their tradition and degeneration, blindness happened them, and a final rejection of those who lived in the days of Christ. Through their blindness they failed to comprehend the Savior as their long looked for Messiah; hence the Jewish temple became defiled, and the sanctuary corrupted.

These were only types and shadows of things to come in the Christian era. Every brother and sister that has left the covetous craft, and dishonest traffic of this world, and turns to God, constitutes a temple for God to dwell in. So soon as we let sin reign in our mortal bodies, the fleshly temple becomes defiled, and the heart, (the inner court, or holy sanctuary) becomes corrupted and fails to be a receptacle for God's Spirit to dwell in; but through this remodeling process we become dressed and polished by the gospel line and plummet as material fit and ready to be gathered out of the wilderness of this world, so that not the sound of a hammer will be heard, but "he that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. So that which is dressed will be gathered, and that which is unjust will remain so and not be gathered, unfit for the temple, which Christ the wise Master-builder will erect at his coming, where God will visit his elect during the thousand year's reign of Christ, personally, as he did our first parents in the garden of Eden.

But as sin and corruption grew so intolerable amongst the peculiar people of God under the Jewish economy that the abomination of Roman idolatry was placed in the holy temple, which was given by the prophet Daniel as a token of its downfall, so will also corruptions of every conceivable kind, enter those human temples professing Christianity; and when sin has entered

the inner court, the Spirit of Christ withdraws, and the rule and government of that temple will be changed from spiritual to carnal. Then will the abomination that maketh desolate be placed in the spiritual temple (the church). Hence a time of trouble will ensue; the fathers themselves being more or less tainted with corruption, will come together to adjust matters of variances, suffering flesh and blood, with self-interest, to pervert their judgment, having invariably the law of Christ for their object, but which is virtually ruled out by the law of carnality, their variances terminating in a forced settlement that would scarcely satisfy the laws of nations, leaving reconciliation a blank, while this alone will satisfy the laws of heaven. Hence the charge to the seven churches of Asia, being directed to the angels or bishops (who had the keys of the kingdom and were in charge of the church), but was more specially designed for the instructions of the church at his coming.

Now let us bring the picture of the seven churches of Asia before us, and compare them with the covetous corruptions and carnal designs and overruling pride, of the various branches of the church at the present day, from the bishop in his palace, down to the laity in his most humble cottage, and what is the conclusion? Why, the prophet would say, we are "weighed in the balance and are found wanting," Dan. 5: 27. The Savior says, "When the Son of man cometh, shall he find faith on the earth?" Luke 18: 8. "Because iniquity shall abound, the love of many shall wax cold," Matth. 24: 12. A want of love and faith is the result of iniquity, which is a root of covetousness. Covetousness prompts men and women to lie, to defraud, steal, murder, rob, gain by false pretence, fornication, &c. Paul in his first letter to the Corinthians 5: 11, says: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." Do the angels or bishops with the churches under their influence heed these charges? Verily not. May not then the charge be more direct to us in the latter days? "I know thy faith, and thy patience, yet I have a few things against thee; because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3: 17. Ye have also those who say in their

hearts, "Let us go to the place of strong drink, and quench our thirst with wine and strong drink, for water satisfieth not. Ye have also them who covet their neighbors' wives, their sons and daughters, to gratify their lust. Ye have also those who rob their fellow heirs of their inheritance, and devour widows' houses, through covetousness and false pretense, by which to get gain, yea, with false writing, with false speaking, with false witness. Yea, in my sanctuary they worship me outwardly, and in the sanctuary of the world they worship mine adversary with fashion and fame. Yea, these ye have, with whom ye sit down in my holy sanctuary and eat my flesh, and drink my blood (communion), saying, 'Let us judge ourselves that we come not into judgment,' for it is written, 'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' With these abominations standing where they ought not, ye defile my temple, ye corrupt my people, ye pollute my sanctuary; yea, ye delame my name, and reverence mine adversary."

O Jerusalem, Jerusalem, thou modern city (America), with temple (church) decked with fine gold (Christian graces), rich with pearls (charity) of great price, how art thou fallen!

*Cherry Grove, Va.*

### What causes Hard Times.

SELECTED BY UNCLE JOHN.

1. Too many spend money, and too few earn it.
2. Too much money is spent wastefully and uselessly, and too little saved and made productive and accumulative.
3. We buy too much abroad that we ought to produce at home.
4. We buy too much that we do not pay for cash down—too much of what we buy being what we do not actually need.
5. We are too wasteful—know too little how to economize, and have too little disposition to do so.
6. We are too speculative, unscrupulous, and, actually, dishonest in our efforts to make money.
7. Too many of us prefer idleness to industry, and too few of us know how to work and derive pleasure and profit from our labor.
8. We spend too much time in learning what is not useful, and too little in informing ourselves upon the best methods of promoting our material prosperity.
9. We know too much of politics, spend too much time and money as pol-



iticians, and know too little about political economy and science of a stable and economical, successful public policy.

10. Our actions are governed too much by passion, prejudice and partisan feeling, and not enough by broad, political, intelligent, liberal and patriotic conception of the duties which American citizenship involves.

11. We are too superficial and impatient, and lack the clear purpose and persistent, patient application necessary to permanent success.

12. We depend too much upon our "sharpness" and "cuteness" and readiness to take advantage of circumstances, and not enough upon earnest, honest labor.

13. We talk and read too much, and think and act too little.

14. We spread ourselves over too great a surface, and thus fail to dig deep enough in one place for the nuggets that will surely enrich us.

15. We lack in that higher morality which frowns down venality and elevates and encourages purity of life, probity of conduct and a scrupulous regard for a good and honorable name.

16. We do not teach our children that they must know how to earn their own living; and are too willing to commit them to a life of easy unscrupulousness, depending on their skill as make-shifts rather than upon their solid acquirements as men and women.

17. We roll about too much like stones that gather no moss, enriching carrying corporations and speculating capitalists, and defrauding ourselves of the substantial profits of our own industry.

18. We are devotees of show rather than substance, and pay homage to the glitter of a "success" which is but a robe covering filth, rotteness and corruption—social, commercial and political.

19. We build too many churches cultivate the christian virtues and spirit too little; we have too many schools and too few real teachers; we are too undivided in certain directions and not enough so in others, we adhere too closely to what we ought to depart from, and refuse to take hold of that to which we ought to cling.

20. In short we are too much what we ought not to be, and not enough what we ought to be.

Is our theory satisfactory ?

For the PRIMITIVE CHRISTIAN.

### Perfect Law of Liberty.

BY P. S. NEWCOMER.

"Whoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 25.

These words, falling from the mouth-piece of inspiration, convey,

to every intelligent and reflective mind, much food for spiritual digestion, that we may profit thereby by making available the means of grace secured to us for our redemption. The word liberty, so prominent in this connection, in all its potency is suggestive of freedom in its divine attribute. Freedom of thought, expression, and action, and above all, freedom of conscience, are the great essential elements necessary to the enjoyment of this life, as pertaining to our spiritual physical and temporal comfort, as the freedom of heaven will be our precious and perpetual boon in the life yet to come. But that we may obtain this blessing, either in a physical spiritual or temporal sense, it is necessary for us to discharge certain peculiar obligations, whether in submission to the laws of nature for our physical comfort, to the demands of civil justice for our temporal relief, or to the laws of God for our spiritual advancement. Each one of these, in its various requirements, must be implicitly complied with, according to the best authenticated specifications, in order to be effectual. But whilst two of these only afford temporary relief and unending, this "perfect law of liberty" confers blessings and benefits spiritually which endure eternally.

The civil law, under certain peculiar circumstances, guarantees unto us liberty of thought expression and action, yet it has its adverse side; yet it has its restrictions, which we dare not transgress without exposing ourselves to grievous penalties, often rigidly enforced. Although the vilest of the vile may have recourse to the law, and have able counselors to defend them, subjected to the variety of constructions that may be placed upon it by eminent jurists, which, if convincing, consigns us to such condign punishment as the law and the discretion of the court may see proper to inflict. So also in our violation of the laws of health, which brings on physical affliction and pain. If we transgress the divine law, we suffer spiritually, which will eventually consign us to a life of eternal perdition and misery.

We do not claim perfection as an attribute of our civil law givers and in no sense infallible, being liable to err either in acquittal or condemnation; but it is our object to draw an analogy between the civil law—the old ceremonial law under the Levitical priesthood—and the law of perfection grace and truth, which came by Jesus Christ. It is obvious to every reflective mind, that perfection did not and does not exist under the two former administrations named. But whilst we do not claim perfection under either of

these, we do most absolutely claim perfection under the law of grace and truth, in its largest significance, and that under the new dispensation it is possible for us to attain unto such perfection in our sphere, even as our Father in heaven enjoys perfection in his sphere, with all the divine attributes clustering so profusely around him. Hence the injunction: "Be ye perfect, even as your Father which is in heaven is perfect." But it is more than probable that this perfect law of liberty, here referred to by St. James, stands out in bold relief in contradistinction to the old ceremonial law, which can be shown conclusively to have been imperfect as pertaining to our best spiritual interests, because it only consisted in types and shadows of the good things to come, often foreshadowing very significantly the coming Messiah that taketh away the sins of the world. "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then, would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience for sin. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. \* \* \* Thensaid he, Lo, I come to do thy will, O God. He taketh away the first, that he might establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. \* \* \* For by one offering, he hath perfected forever them that are sanctified. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10: 1—17. Our blessed Redeemer is represented to us "as a lamb slain from the foundation of the world;" and in reading the prophets we discover a continual unfolding of his coming and the character of his great mission, after which we have the glorious confirmation of his goodness and wonderful works toward the children of men, and of that love wherewith he loved us and gave himself for us, to redeem us from under the curse of a broken law, that our hearts might be purified in obeying the truth, and thus become a "peculiar people zealous of good works," not only hearers but doers of the work, that we may be blessed in our deeds.

When we turn back to the history



of creation, and read of the formation of man out of the dust of the earth and his being placed in the paradise of God, we already discover this law of liberty developing itself by an exhibition of God's love. Good and evil were placed before the newly created intelligences, with full privilege accorded them to partake of all the luxuriant fruit of the garden with one exception, and this with the death penalty closely allied to the prohibition. As it was then, so is it now.

In the further revelation of the divine will our privileges are only abridged when fearful consequences are to ensue from the violation of his holy and righteous will. In the infinitude of the wisdom of God he deemed it expedient that man should be a free moral agent. Hence good and evil were placed before him, that he might freely exercise this free-will agency, which was to be perpetuated until the final consummation of all things.

God has given us a better motive for loving, serving and obeying him than that of force. His divine attributes of love and mercy are the great incentives to bring us to repentance, and a knowledge of the truth as it is in him, knowing that the goodness of God leadeth us to repentance; for he "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." From this fundamental truth emanates this "perfect law of liberty."

When our blessed Redeemer left the shining courts of heaven, took upon himself the form of sinful flesh, he brought with him a saving gospel; for "in the beginning was the word, and the word was with God, and the word was God." Already at the premature age of twelve years we find him about his Master's business, opening up and developing the great plan of redemption, which, at the close of his career on earth, was fully and wisely matured; and after he had ascended to the right hand of the Father in heaven, in full consummation of the divine will, he sends the comforter, even the Spirit of truth, to abide with us forever. In his inspired work we have a full revelation of his divine will, and hence it is our blessed privilege to look into this perfect law of liberty. "Search the Scriptures" is the divine injunction, "in them ye think ye have eternal life," these "are they which testify of me." Faith, it is written, "cometh by hearing; and hearing, by the word of God," but be "not a forgetful hearer, but a doer of the work."

Whilst God in his infinite love and mercy has done so much for us

toward securing our redemption, there is still an important work for us to do. We must give attendance unto the means of divine grace made accessible to us. It is our imperative duty to render obedience to his holy will, whether in word or epistle, fully complying with all the requirements so permanently set forth in this law of gospel liberty, giving each and every demand made upon us its full spiritual significance, that they may redound toward our advancement in the divine life, that we may live in continual anticipation of the enjoyment of a life of blissful immortality beyond the confines of death hell and the grave. "Whoso looketh into" this "perfect law of liberty and continueth therein," is continually seeking and grasping after a knowledge of the truth as it is in Christ. We should have this transcendent fact ever impressed upon our minds and indelibly stamped upon our hearts. To whom shall we go, but to thee, O Lord? "Thou hast the words of eternal life." There is no other name given under heaven whereby we can be saved—saved by implicitly believing that God exists, and that he is the rewarder of all who diligently seek him.

And whilst penetrating farther and farther into the great design and plan of salvation, accepting of all the saving efficacies so wisely ordained and so life-giving in their essence, it is then we may be virtually regarded as looking unto the perfect law of liberty, with a pure motive that will meet the divine approbation, and hence be the recipients of his grace, by which we are saved through faith.

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the floods arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock." The foundation rock of our salvation is Christ. Other foundation than this can no man lay. The building fitly framed together, and built upon this sure foundation stone, will grow up into a holy and stately temple unto the Lord, against which the surging waves of temptation may beat vehemently without effect, in "the wreck of matter and the crush of worlds." The Christian who has looked into this perfect law of gospel liberty, not having been a forgetful hearer but a doer of the work, will still survive; his name will be indelibly recorded in the Lamb's book of life as an heir of God and joint heir with Christ, having a right to the

tree of life. Having been the recipient of this perfect law of liberty, conferred by the gospel in this life, he will finally enjoy the more glorious and eternal felicity of the freedom and liberty of the life that is to come, bask forever in the sunlight of God's countenance, see him as he is, and be made like unto his own glorious image. Turn back, if you will, to the prophecies of Isaiah, and hear him speaking of Christ as the coming Messiah, and his office, saying, "The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, recovering of sight to the blind; to set at liberty them that are in bondage." Hence we find the old prophet foreshadowing very beautifully and significantly the efficacious administrations of our blessed Redeemer, long before he was manifest in the flesh, after which we have a full confirmation of his prophesy, showing conclusively that this perfect law is the product of his infinite love, and that all physical, temporal, as well as spiritual blessings emanate alone from him. Hence we should truly love, serve and obey him, whom to love and serve aright is life eternal; because he first loved us, and gave himself for us, that we might be made the righteousness of God in him, being made free from the law of sin and eternal death, transported from the kingdom of darkness into the glorious light and liberty of the gospel—the kingdom of his dear Son.

(To be Continued.)

#### Self-Condémnation.

A celebrated author lays down a number of principles, as deduced from Paul to the Romans, on which we are assured all men are to be judged. The first of these is: He who condemns in others what he does himself. That is the act of self condemnation. It is remarkable, saying nothing about the correctness of this principle, how often we do the very things we condemn in others. Not, perhaps, the precise outward act, but we violate the same general principle or rule of action. Who does not condemn others for that species of self-will which insists on having its own way or none at all? And yet a careful examination will reveal in all men this same disposition to some extent. It is a matter that we should carefully inquire into. If we stand self-condemned, who will justify?—*Church Advocate.*

When the wolf preaches, let the lambs beware.



## For The Young.

### How Jesus Comes.

One evening the children in Falk's Reformatory at Weimer sat down to supper. When one of the boys had said the pious grace, "Come, Lord Jesus, be our guest, and bless what thou hast provided," a little fellow looked up, and said: "Do tell me why the Lord Jesus never comes. We ask him every day to sit with us and he never comes."

"Dear child, only believe, and you may be sure he will come, for he does not despise our invitation."

"I shall set him a seat," said the little fellow, and just then there was a knock at the door. A poor frozen apprentice entered, begging for a night's lodging. He was made welcome; the chair stood ready for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for a stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all this time:

"Jesus could not come, so He sent this poor man in his place; is that it?"

"Yes, dear child, that is just it. Every piece of bread, and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him: 'Inasmuch as ye have done it unto one of the least of these my brethren, you have done it to me.'"

The children sang a hymn of the love of God to their guest before they parted for the night.—*Little Sower.*

### The Young Man of Principle.

A young man was in a position where his employers required him to make a false statement, by which several hundred dollars would come into their hands which did not belong to them. All depended upon this clerk's serving their purpose. To their great vexation, he utterly refused to do so. He could not be induced to sell his conscience for any one's favor. As the result he was discharged from his place.

Not long after, he applied for a vacant situation, and the gentleman, being pleased with his address, asked him for any good reference he might have.

The young man felt that his character was unsullied, and so fearlessly referred him to his last employer.

"I have just been dismissed from his employ; you can inquire of him about me."

It was a new fashion of getting a young man's recommendations, but the gentleman called on the firm and found that the only objection was that he was "too conscientious about trifles." The gentleman had not been greatly trou-

bled by too conscientious employees, and preferred that those intrusted with his money should have a fine sense of truth and honesty; so he engaged the young man, who rose fast in favor, and became at length a partner in one of the largest firms in Boston.

"A good name is rather to be chosen than great riches." Even unscrupulous men know the worth of good principles that cannot be moved.

A gentleman turned off a man in his employ at the bank because he refused to write for him on the Sabbath. When asked afterwards to name some reliable person he might know suitable for a cashier in another bank, he mentioned this same man.

"You can depend upon him," he said, "for he refused to work for me on the Sabbath."

A gentleman who employed many persons in his large establishment said:

"When I see one of my young men riding out for pleasure on Sunday, I dismiss him on Monday. I know such a one can not be trusted. Nor will I employ any one who even occasionally drinks liquor of any kind."

Honor the Sabbath and all the other teachings of the Bible, and you will not fail to find favor with God, and with man also.—*Banner.*

### A Boy's Influence.

The following incident, related by the late Dr. Neal, of England, beautifully illustrates the power of example. We give it hoping it may be an encouragement to all young people to be faithful to their obligations, that they may realize in their own lives "that whosoever honors God, God will honor."

Dr. Neal says that he was visiting a large school, and among other places, he was shown a room, or dormitory as they called it, where as many as eighty boys slept. It is at present a rule of the school, that before they retire, silence shall be kept for a certain length of time, so that all the boys may kneel and pray undisturbed. Now twenty years ago, of all the eighty boys that were there, not one ever knelt in prayer, and it may be interesting to know how such a radical change was effected. A boy entered the school about that time not more than eleven or twelve years of age; he was not strong in health and was rather backward in learning. The first night he was surprised to see all the boys get into bed without praying. It occurred to him that if he only prayed from the heart, that was all that was necessary, and that he might say his prayers after he went to bed. Then he remembered what our Lord says, "Whosoever therefore shall deny Me, before men, him will I deny before My Father which is in heaven." And after a great struggle, he knelt, but he had no sooner done so, than there arose such an out-

cry, such a hooting, as might well have frightened a brave man, much more, a poor, weak boy. Night after night this was repeated; day after day he was mocked and ridiculed. But by-and-by some of the better boys grew ashamed of their conduct, and began to defend him, and take his part, and finally followed his example in kneeling and praying. And so it came to pass by degrees that they all knelt in prayer. Thus we see how the truth in this one boy overcame a schoolful of iniquity. And this one thing I am sure of, that of all things that are called glorious now, great victories, great conquests, great overcoming of difficulties, this is one of the most truly glorious. And something of this kind any of you may be called on to do at some future time.—*Sci.*

### The Great Master.

"I am my own master!" cried a youth proudly, when a friend tried to persuade him from an enterprise which he had on hand, "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible? Is it?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," said his friend. "I should fail sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my master, even Christ,' I work under his direction. He is regulator, and where he is master all goes right."

"One is my master, even Christ," repeated the young man slowly and seriously; "every body who puts himself sincerely under his leadership wins at last."—*Christian Weekly.*

A Christian lady who had recently lost her husband was weeping in the presence of her little boy. Upon asking her why she was weeping, she told him that it was because his father was dead. He at once replied, "Is Jesus dead too?" Some time afterwards, when on one occasion she was complaining and fretting about her difficulties, he said to her, "Are you tired trusting in Jesus?"



Miscellaneous.

Stanley Heard From.

Five letters have been received from Stanley, containing full accounts of his journeys and discoveries during the period of more than a year, in which no word had been received from the explorer.—His last letter was written on the 24th of April, not far from Ujiji, on Lake Tanganyika, where he found Livingstone. These letters describe voyages on Victoria Lake, including violent storms, and encounters with savages; journeys across the country between Victoria and Albert Lakes, including the ascent of the lofty mountain Gambaragara. Stanley did not explore the Albert Lake, and remained near it but a short time. This explains why Gessi, who sailed around it in April last, returned with no news of Stanley. He writes that he is well, and also his white companion, Frank Poceok.

This successful intrepidity in fathoming the mysteries of the African continent appeals to the sympathies of mankind far more than the comparatively fruitless feats of Arctic exploration. We see in Africa the working of a Providence that opens door after door to the light of Christian truth and human progress.—*N. Y. Observer.*

The World's Population.

The latest estimate of the number of people in the world, and their division into religions, may be thus tabulated:

Protestants.....	89,000,000
Roman Catholics.....	170,000,000
Greek Church.....	76,000,000
Jews.....	5,000,000
Mohammedans.....	160,000,000
Heathen.....	788,000,000
Totals.....	1,288,000,000

This is largely an estimate only, as many of the countries are very inadequately enumerated by census. Parts of Africa and Asia must be guessed at, with very few data to go upon. But if we drop the surplus above the thousand millions, supposing that the heathen nations are less correctly counted than the others, we still have the appalling fact that at least 600,000,000 of the human race are in the midst of Pagan or Mohammedan darkness, and are in the ways of sin and death.

The thought is eloquent! A matter-of-fact people and age ought to be moved more by its statement than by the most exciting appeals. With the powers of civilization, with wealth and means of making the money instrumental in conveying our civilization and Christianity to the darkest and most distant parts of the earth, why should we not evangelize the world without delay? All the real power of the world is in the hands of nominal Christians. They ought to give their religion to the rest.—*N. Y. Observer.*

ARE WE JEWS OR PAGANS?—Some time since the old Lutheran Church officially closed its pulpits against ministers of other Churches. Some of their preachers have since been busy defending the action. Dr. Krauth has proved one of the ablest of these defenders. He reasons analogically, thus: "The Apos-

tes accepted invitations from Jews and Pagans to preach in their assemblies, but they never returned the courtesy, &c. Ergo, We are the successors of the Apostles, teach the 'apostolic faith, and remain steadfast in the doctrine of the Apostles,' and hence may 'accept pulpits most thankfully and use them freely,' but never exchange. Now the question comes in, 'Who are the Jews and the Pagans with whom these Lutheran ministers cannot exchange?' The answer is, 'The other denominations. Will they be pleased with such logic, and such a conclusion? This does not agree with Dr. Krauth's words written in 1861. Then he said: "We acknowledge the Christian character of the true disciples of our Lord throughout the world. \* \* \* We propose no sectarian hedge to our pulpits, nor bar to our communion table, nor abnegation of the sweet bonds of Christian fellowship, which would exclude any who love the Lord Jesus Christ in sincerity." The Doctor evidently made progress in bigotry if not Christian grace.—*Church Advocate.*

ENGINE WHISTLES AND HORSES.—In a case recently tried in Pennsylvania, in which damages were claimed from a railroad company for injuries resulting from the frightening of a horse by a locomotive whistle, it was ruled by the Court as follows:—

"A railroad company having a chartered right to propel their cars by steam are not responsible for injuries resulting from the proper use of such agency. Whether alarming a horse and causing an accident by a rapidly moving train, or sounding a whistle, will make a company liable for damages depends upon whether it was from want of proper care in those in charge of the train. What would be due care in running a train through a sparsely settled rural district might be negligence in approaching a large city. A train was passing through a city on a railroad which had a number of short curves, so that persons could see the train but for a short distance; it was crossed by several streets and passed over a river on a drawbridge; the rule of the company required that the whistle should be sounded about a certain point, to warn the bridge-tender and persons about to cross at other streets. Held, the use of the whistle at that point in the ordinary manner was not negligence. If the whistle had not been sounded at such point and one had been injured by reason of the omission, it would have been negligence *per se*. One driving an unbroken or vicious horse, or one easily frightened by a locomotive, along a public road running side by side with a railroad, does so at his own peril; the right of the company to move their trains on their road is as high as that of the individual to use the public road."

The Boston Journal of August 1 says: "During the last heated term Mr. Mark Carr, of Walpole, Norfolk county, Mass., a very worthy laboring man about sixty years of age, received a severe sunstroke. The day following the attack he wandered away, and though a thorough search was instituted, no trace of him could be found. His friends gave up all hopes of him, and his estate was about to be administered upon, when news came from a farmhouse about a mile distant from

where he lived, that Mr. Carr had appeared there. His friends immediately went to his relief, and found him emaciated and weak. He says that he left his home, and that is the last he remembers. He came to his senses in the woods, and crawled to the nearest house. The fact is well substantiated that he must have remained in the woods in a state of unconsciousness for a period of three weeks, without food or water. Mr. Carr is recovering, and the case is regarded as one of the most remarkable on record, as our informant is thoroughly conversant with the facts as here stated.

CAPTURE OF A LARGE PORPOISE.—The Trenton (N. J.) State Gazette of August 1, says: "Yesterday morning a number of young men saw a large fish sporting in the Delaware River, just below the rolling mill. A number of persons started in pursuit of the monster and they finally succeeded in capturing it. They first caught him in a net, but he treated the meshes with contempt. They then procured boats, boat hooks and a harpoon, and ran the fish on the bar below the mill. He was harpooned by William Ent, and struck by others, and finally overpowered and killed. He was brought to shore and discovered to be a porpoise, measuring ten feet and six inches in length, forty inches across the back, and weighing six hundred pounds. The party were fully three hours capturing him."—*Sci.*

THE SEA SERPENT.—Baltimore, Aug. 3.—Capt. Joshua Shaw, of the Baltimore Board of Pilots, reports that while piloting the Spanish ship Augustina, on her outward voyage from that port, about two weeks ago, the vessel was becalmed off Cape Henry, at the mouth of Chesapeake Bay. While thus detained, a serpent, twenty-five feet long, and as thick as a flour barrel, wriggled up the chain cable over the bow, and got its head up to the hawser hole. The crew, armed with pistols, handspikes and capstan bars, drove it three times into the sea. The last time it disappeared altogether, leaving red stains in the water. It is supposed to have been fatally injured. The reptile had a horrid looking head, with eyes protruding an inch from the sockets.—*Sci.*

The will of the late Daniel Goodwin, of Hartford, Conn., bequeaths \$1,000 to the Connecticut Historical Society, \$2,000 to the Hartford Hospital, \$2,000 to Trinity College, and to Wadsworth Athenæum of Hartford, a portrait of his father, by Malbone, painted on ivory.

There are 713 Sunday Schools in the State of Minnesota, with 33,000 scholars, and 1,285 persons from the Sunday school have been added to the church membership during the past year.

A sense of our insufficiency to do any good thing without Divine assistance, will, I trust, whatever our trials or temptations may be, so humble us as wholly to prevent a vain dependence upon anything of our own; but surely there is as much need for watchfulness and prayer at this day, as when the disciples were immediately recommended to it.—*Sarah R. Grubb,*



## The Primitive Christian.

MEYERSDALE, PA., AUGUST 22, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### RIGHT FEELINGS, AS WELL AS RIGHT ACTIONS ARE ESSENTIAL TO CHRISTIAN CHARACTER.

It is not uncommon when brought into the relation of peacemakers to parties who have difficulties to settle, to hear one or both declare with much positiveness and appearance of sincerity, that they want nothing but what is right, and that they want to do right and nothing else. Now, every man ought to have his rights, and whatever is his own. And in their expressed intentions to do right, they may be very sincere. But in a world lying in sin as the world is in which we live, and consequently presenting many temptations, trials and difficulties to those who would "live soberly, righteously, and godly," those who succeed in living a holy life according to the

standard of gospel holiness, should make their calculations not always to receive what is just and right, but to take much less, and to endure losses and crosses. And this it becomes our duty under many circumstances to do, according to the Christian law of forgiveness and forbearance.

A difficulty occurs between brother A and brother B in a settlement that they have. Brother A claims one dollar more of brother B than the latter is willing to acknowledge. Brother A may know that his claim is altogether just, and if it is so he surely should have all he is entitled to. But brother B, either through ignorance or a want of honesty, refuses to pay brother A the amount he claims, and there is no testimony whatever to prove that his claim is correct. In such a case brother A cannot recover by an ecclesiastical court his money, and he would do well to exercise his Christian graces of forgiveness and forbearance, and let the matter rest quietly until the awards of the judgment day are given. So in many cases when we have one brother against another and no testimony on either side, and nothing from which to judge but the declaration of each party, and these being directly opposite to each other, the church, or committee, or whoever sits as judge in the case, can make no decision for want of testimony. And the innocent party, if one is altogether innocent, can only bear meekly, though he may have to do it unjustly, his burden, and cultivate a quiet and forbearing spirit.

The point or leading idea we had in view when we took our pen to write this article, and which we want to make prominent and plain, is this: We, as Christians, must not only want to speak and do right, but we must also feel right. And in doing this, we often must be satisfied with less than our own, since this cannot always be obtained, and we must cultivate a sufficient degree of brotherly love to a brother that we know has failed to do right, to enable us to live together as brethren. This is an important feature in Christian character and experience. We must want to feel right as well as to do right. And we may sometimes be called upon to feel right when we have been injured, or when injustice has been done us. Indeed we are never justified in feeling otherwise than right, however unkindly, unjustly, ungratefully or unfaithfully we may have been treated, either by a fellow-Christian, or by a person of the world. And a right, or Christian feeling is a feeling of meekness, patience, forgiveness and forbearance under whatever treatment we are called upon to suffer. It is said of our blessed Lord, and we must not forget that we are to have his mind and spirit, that

"when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. 1 Peter 2:23. And the Apostle Paul, when representing himself and his brethren under trials, says, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." 1 Cor. 4: 12,13. And the Savior teaches us that if we would be the children of our heavenly Father, we must "love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use and persecute us."—Matt. 5: 44,45.

It is frequently, and perhaps generally, more easy to do right, or maintain a Christian character or deportment in the estimation of our fellow-men, than to maintain a Christian spirit within us and before God. The fact that our actions are observed by, or are open to the world around us, while our feelings are not, will act as a restraint upon us to prevent us from doing wrong. If our feelings were as much exposed to the world as our actions are, we would be more anxious to restrain and govern them, and to have them just what they should be. We do not generally feel the same anxiety to have our feelings right that we do to have our actions right, from the fact that it seems difficult for us to attach the degree of guilt to our feelings that should be attached to them. It is to be feared that a wrong feeling, however bad it may be, if it is not carried out, or manifested in an action, is passed over by us, and but little notice taken of it by us, because it was only a feeling, and not an action. It should, however, not be forgotten by us that the Christian law requires correctness and purity of feeling, as well as of action, and that it teaches that men may commit adultery and murder in their hearts and feelings, as well as in their conduct and actions.—Matt. 6: 58.; 1 John 3: 15. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."—1 Sam. 16: 7. Brothers, do not only say when you have occasion to do so, that you want to do right, but also say you want to feel right, remembering you are as responsible for your feelings and thoughts, as you are of your actions, and that whatever respect a correct exterior deportment may obtain for you from the world, "the ornament of a meek and a quiet spirit" is in the sight of God of great price."—1 Peter 3: 4. And while you should have what is justly your own, nevertheless, it may sometimes appear that it may be to the honor of your christian character, and to the preservation of your spiritual enjoyment, and to the promotion of the cause of Christ in the world, to waive your right, sacrifice some pecuniary interest, and suffer wrong.

"To err is human; to forgive is divine."

And is the gospel peace and love!  
Such let our conversation be;  
The serpent blended with the dove—  
Wisdom and meek simplicity.

Whene'er the angry passions rise,  
And tempt our thoughts or tongue to strife,  
On Jesus let us fix our eyes,  
Bright pattern of the Christian life.

O how benevolent and kind,  
How mild, how ready to forgive;  
Be this the temper of our mind,  
And those the rules by which we live.

### AN APOLOGY.

The discussion of the propriety of a full board was introduced into the PRIMITIVE CHRISTIAN some time ago, and as is usually the case when controversies are started, a number of brethren took part in it, and wrote upon the subject. There was some language used that was objectionable, and this with the known objections of many of our brethren to the subject occupying so large a space before the public in our paper, led us to consider seriously the propriety of continuing the discussion, and we have come to the conclusion that for the present it will be best to discontinue it. We want to be impartial, and if we would insert one, we would have to insert a number. We have several articles on this subject now on hand, some on one side, and some on the other. Both sides of the subject are pretty well sustained, and we do not think that either side will lose anything by us withholding from the public its production, neither do we think that either side would gain much by us publishing its articles. We ask the forbearance of our brethren concerned in this matter. We think we appreciate their feelings, and hope they will appreciate our position.

### THE VISIT OF THE COMMITTEE TO THE GEORGE'S CREEK CHURCH.

The committee that was appointed by the A. M. to visit the George's Creek church, in Fayette county, Pa., to settle difficulties in said church, met and entered upon its duties on Monday, the 31st of July, but owing to the death of brother J. I. Johnson, which occurred while the committee was engaged in its labors, and to the amount of labor which devolved upon it, it did not close its labors until Friday noon.

The committee found the church anxious to have the existing difficulties settled, and the members entered with spirit upon the work with the committee. There was considerable found wanting, and the labors of the committee were arduous. But thanks to the Lord, who

assisted us by his grace, the combined efforts of the committee and church proved apparently very successful. The labors of the council closed with an excellent feeling. The report of the committee was accepted without a dissenting voice, and a strong determination was manifested on the part of the church to be more careful, watchful and holy in the future. The papers, that had accumulated to a considerable amount were collected and burned, that no temptation might arise from them in the future to renew the trouble. The committee felt hopeful, that with care and judicious management the future of the George's Creek church would be successful and prosperous. And what a pity that it, or any other branch of the church of Christ should be otherwise, with all the helps and encouragements afforded it. Surely there is no occasion for strife in the household of faith. "All ye are brethren," said our Lord to his disciples. And brethren should love one another, and not strive. We find there is no more space in our present paper for us to occupy, and we must close.

### A NEW PAPER IN THE WEST.

A notice of the new enterprise of our brethren of Lanark, Ills., will be found in our present number. Our brotherhood is being well supplied with periodical literature, and if it all possesses the Christian character that it should, we trust its influence, both upon the church, and upon the world, will be salutary. Some of our brethren in the west urged a consolidation of some of our periodicals before the new enterprise was determined upon, thinking it would be better to have a less number of papers, with the improvement that the publishers could make if the number were reduced and the patronage of those published increased. But instead of having less papers, it seems we are to have more.

That our brotherhood is able to support another paper in addition to what we now have, there is no doubt. But whether the cause of Christ among us as effected by the press can be best promoted by a multiplication of periodicals and the division of patronage and the writing talent of the church, which a multiplication of papers will produce, or by a concentration of the means necessary to conduct a paper successfully, is a consideration that should have due attention given it by all upon whom the responsibility of conducting our periodicals devolves. And we hope it will receive such consideration, and be disposed of wisely and discreetly.

But whatever the number of our periodicals may be, we hope they will be so conducted that the edification of the

church, the good of the world, and the glory of God will thereby be promoted, and that Christian courtesy will characterize the conduct of the editors and publishers towards one another. We assure our brethren of the press that we shall endeavor to act upon the foregoing principles, and to co operate with them in the spirit of love, in performing the work our common calling imposes upon us.

### PLEASE NOTICE.

We have a number of accounts on our books that have been there since we commenced to do business at this place. And such upon the whole is the state of our books and business, that we have thought it advisable to send out bills to those who are in arrears with us. This our clerk is now doing. And bills will be sent to those who have accounts on our books unsettled. In many cases the amount is small, owing to the nature of our business. But the number of these small accounts is such that in the aggregate they amount to considerable, and hence they are not passed by. As our books have been kept by different clerks, and as some of the accounts have been running for some time, there may be some errors in them. Should this be the case, we shall cheerfully make corrections.

Our friends being reminded by the notice they will receive that there is a business relation existing between us, will please give the matter their attention, and let us hear from them that we may understand each other. And when there is anything due us they will please to remit the amount. We trust our position, and the propriety of our course will be appreciated. While we are admonished by the apostle to be "fervent in spirit" we are also admonished to be "not slothful in business."

On Thursday, July 27th, Elder D. P. Saylor made his appearance among us. He was to preach in our meeting-house in the evening, but he felt too unwell to do so. The next day he and the editor went on a mission of love and duty to the Brethren in Fayette county, Pa. They continued there until the 4th inst, when they returned to Meyersdale arriving here about midnight. Brother Saylor remained with us over Sunday. On the Lord's day, at 10 o'clock a. m., he preached at the Mechanicsburg meeting-house, about three miles west, and in the evening, at our meeting-house in town. In both places there were good congregations, which were well served. On Monday, about noon, brother Saylor left for home. We have not heard from him since, but hope he reached home safely.

B.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## Daily Affairs.

*Dear Brother James :*

Some one writes a letter from Elkhart county, Indiana, to Hannah M. Burket, Franklin county, Pa., stating in conclusion, that if a piece were written for the paper, it would answer the purpose for all to learn how she is getting along. To make our article interesting to strangers as well as others, it may be proper to give some account of her early life, before writing anything, more particularly intended for those among whom she resided before coming to this part of the country.

Her native place may be said to be Elkhart county, state of Indiana. She was born in Montgomery county, Ohio, on the 6th of September, 1831. She lost her eyesight at the age of thirteen through chills, fever, and great pain, inflammation of the eyes taking place so rapidly that in twenty-four hours time no signs of light remained. After recovering from sickness some little light returned, but again all disappeared. When one year and a half old, her parents moved to Elkhart Co., Ind., near the yellow creek on a tract of unimproved land they had bought, built a small house in the woods, and commenced farming by deadening the trees. After some time they built a better house, and here it was that Hannah spent the best days of her life. A little story which she tells of those days, told in this place may not be amiss.

In the neighborhood there were some people living who were poor; one day the man came to their house, staying some time, but did not say that he wanted anything. After a little while one of the girls came in after him and said: "Father, you are to come home; the children are all crying for bread, and we can't stand it any longer."

The man then said he had just come to see whether he could get the loan of some flour, as they did not have any in the house. Hannah's mother said she had just baked up the last flour they had, but there was some bread left of the old baking which they could have. The man took the bread and went home. Afterwards the mother of the family told Hannah's mother how glad they were for the bread; saying, "That little Johnny ate dry bread until he fell asleep."

Hannah's father, George Burket, died in June 1850 of inflammation of the piles, caused by overdoing himself in hay-making time, aged 51 years. Her mother, Catherine Martin Burket died in October following of inflammation of the lungs. From the time she took very ill to her death was less than a week. Two days before her death she said to the family, "Children, you must be obedient one to another, there is nothing else before me but to die.

Two weeks afterwards Hannah was taken to another place, and house-keeping was broken up. She says she could hardly think that the like had ever occurred before. Sale had been advertised of the personal property of the estate, and on the day the sale was to be, her mother died. Since that time she has seen vari-

ous changes, and after being in search of a home that was like the home of her parents for seventy years and finding none, she finally made her way to Pennsylvania, where she had the offer of a room, and some assistance otherwise to make a start in keeping house for herself.

She left Elkhart county, Indiana, on the 30th of December 1873, having left Kosciusko county some weeks before, and reached Quincy, Franklin county, Pa., on the first of January following, having traveled a distance, alone, of nearly seven hundred miles, not meeting with any delay or trouble of any kind.

She took the cars at Millersburg at 7 o'clock on Tuesday morning, and reached Cleveland in the evening. Over night she and another woman were locked up in the passenger house, where there was a good warm stove. The other woman had lost the check to her trunk, and was in trouble. Early in the morning of the second day, the cars were in motion, and continued running all day, passing thro' Pittsburg, and running all night, reaching Harrisburg, Pa., at 4 o'clock in the morning. During the night, Hannah thought the cars were moving most wonderfully rapid. At 8 o'clock the cars moved for Chambersburg, 51 miles, reaching Mont Alto, 10 miles south at about 12. In the afternoon she took the stage for Quincy, 4 miles. The entire distance appears to be about 695 miles. Cleveland, Ohio, 236 miles. Pittsburg, 150 miles. Harrisburg 249 miles. Mont Alto, 60 miles. Total, 695.

While sitting at the station at Mont Alto, some children came in, and she asked for some water and a piece of bread. The children ran home and brought her some coffee and some cakes. For her journey she had provided herself with such things as were convenient, but did not get anything warm to eat on the way.

Since Hannah is here, she has been staying at one place, keeping house for herself, getting along better than some that have eyes to see. Her support is derived from different sources; it is intended to by the few, not by the many. I do not know that I should say anything more about it for the present than about this: I have always thought there were yet people enough left in the land who would cheerfully do something towards providing for all she needs, if we could just find out where they were. Some of her time she spends in knitting, which she can do very well. She spent several years at the institution for the blind, at Indianapolis, where she learned bead basket making. A bead basket for 25 cents makes a very pretty present for children. Persons at a distance could have them sent by mail. A very good way is to put two or three of different sizes in a paper box, on which the postage will be one cent per ounce. If any persons do not recollect how the colors in the rain-bow are placed, they can have them arranged in a basket.

For the information of those who might want to know something about the Pennsylvania Assylum for the Blind, I would say the proper way to direct letters is, William Chapin, corner of Race and 20th streets, Phila.

Bibles for the blind can be obtained of J. P. Rhoads, corner of 7th and Walnut streets, in eight volumes, at about \$2.50 a volume.

The following is a list of places where books for the blind are to be had.

N. B. Kniss Jr., 1126 Market street, Philadelphia. American Printing House for the Blind, Louisville, Ky. Perkins Institution for the Blind, Boston Mass. Institution for the Blind, Staunton, Virginia.

Books for the blind are printed in raised letters. They must be read with the fingers.

OBED SNOWBERGER.

Quincy, Pa., Aug. 1st, 1876.

## Neglected, but not Forgotten.

*Brother Quinter :*

The record of many a noble life remains unwritten by any recording pen in this world, but it is retained in grateful memories of those favored few who shared in the blessings which such a life confers upon those who come in continual contact with it; retained, too, in the memory of God.

But while the bloody tales of earth's heroes are written and handed down to posterity for grateful remembrance, we should not neglect the hallowed lives of the soldiers of the cross. One of these faithful followers of Jesus was found in the person of our sister—the mourned and missed—Ruth Shoemaker, wife of brother John Shoemaker, of the Red Bank congregation, Armstrong county, Pa., who died May 2nd, 1875, aged 60 years and 27 days.

Funeral services by brother J. C. Johnson, of Uniontown, Pa. Text, Gal. 3:9.

A husband and 11 children are left to mourn her loss, who will all do well to follow her noble example of christianity and virtue. She was one of the few of whom it can truly be said, she was respected by all who saw her, and loved by all who had the pleasure of her associations, while on earth. She had many friends, but no enemies, save that is the enemy of the cross of Christ, in which she gloried. She was unkind to none, but courteous to all. During the last years of her life she was often a great sufferer; she was also a noble example of that patience in which we possess our souls.

Often have we seen her eyes moist with tears, while in the sanctuary of God.

We trust, as she lived the life of the righteous, adorning her profession with the doctrine of godliness, she has attained the rest of the people of God, where tears forever cease to flow.

Written as a tribute to the memory of our sister.

J. P. HETRIC.

Philadelphia Pa.

ORANGE, LOS ANGELES CO, CAL., }  
July 6th, 1876. }

*Editors Primitive Christian :*

It is about one year since I wrote an article for publication in your valuable paper. The object then was to answer many questions asked by brethren and friends concerning this country and climate. Our present object is to give our experience for nearly two years. We think the climate is all it is claimed to be. There are no cold snow-storms in winter, but, instead, vegetation grows in winter. There is seldom any frost. Summer is cool and agreeable. The



north-west trade-winds keep the atmosphere cool and agreeable. The soil is very productive, and is especially adapted to fruit culture; yet there is a soil adapted to farming purposes, good for vegetables; potatoes, beets, cucumbers, melons and pumpkins grow very prolific.

We also find this climate very healthy. Many invalids come here for their health and the most of them are not disappointed. "Health is better than wealth," yet we think we can make a living here with the same labor we could in Indiana. Wages \$1 00 to \$1.50 per day, or from \$24 to \$30 per month.

Price of produce. Corn is worth 75 cents per owl; barley the same; potatoes 50 cents per owl; butter 40 cts. per lb; eggs, 25 cts per dozen.

We will say to brethren and friends that they need not fear to come to this country. The sooner, the better it will be to procure homes. Land is worth from \$50 to \$100 per acre, on easy terms. All churches, or nearly all, are represented, but the Brethren in this place. We feel satisfied if the Brethren knew the advantages of this climate over a cold one, they would not hesitate to come and help us build up a church, or send us missionaries, the same as to other lands, where souls are as precious. We invite you to come. We might give a fuller description, but this must suffice for this time.

Brother Quinter, I think my year's subscription must be about expired, so I will renew it by sending you the money to pay for it another year. I will enclose \$2.00 for the PRIMITIVE CHRISTIAN, and full report; \$1.00 for the poor fund, and \$2.00 for the missionary fund.

LEVI W. RILEY.

### Anacoenosis.

To C. H. Balsbaugh:

Dear Brother:—In answer to your "Anachronism" I wish to say that the origin of the "River Brethren," is considerably mixed. One tradition says that about the year 1800 William Otterbein, Martin Bæhm, and George A. Geeting united themselves and commenced holding meetings. They soon gathered together quite a congregation; that among their members were a good many Brethren (Dunkers); that they were settled in three different localities in Pennsylvania, Virginia, and Maryland, and that a society of them lived near the Susquehanna River, in Pennsylvania; that this portion of them became detached, and were called "River Brethren," and the other two factions became what is now known as "United Brethren in Christ."

Another version is that about the year 1800 two Mennonites, by the name of "Angel," came to old brother Stull in Lancaster county Pa., being a worthy ministering brother of the "Old Brethren," and requested of him to baptize them; that they wished to unite with the Brethren, provided they might preach. This brother Stull could not grant. They then went and baptized each other in the River, and hence the name "River Brethren." But before they were fully organized into a denomination, quite a number of their members were such as came from the "old Brethren," especially those who had a desire to exercise their oratorical powers, as they gave more liberty than the "old

Brethren" did. So by the time they were organized the principal elements of the church originated from the "old Brethren."

On page 198, 2nd Vol *Cospel Visitor* our worthy (now deceased) brother Henry Kurtz says that the sect called "River Brethren" separated from the Mennonites, perhaps less than fifty years ago. (1855)

It is claimed, and I think history will bear us out in the assertion, that the church of the Brethren can be traced in a direct line to the "Waldenses," and thence onward to the time of the Apostles. Now, if tradition is correct, the first "River Brethren" were Mennonites, and the Mennonites are the followers of Menno Symon; and Menno was a Waldensian Preacher, and left them for some reason and formed a church of his own. Thus I see no impropriety in saying that the "River Brethren" originated from the "old Brethren, as brother Kurtz frequently calls the Waldenses "our old brethren."

I have been informed that about the year 1811 a considerable number of brethren emigrated from Pennsylvania to Canada. There is a possibility that the "River Brethren in Canada are the descendants of that "little flock," as they are known by the name of "old Brethren" or "Dunkers." I am informed that a prominent "River Brethren" preacher from O., paid a visit a few years ago to his brethren in Canada, and they refused to acknowledge him as a full brother, because in the states they did not observe the ordinances as they do in Canada. It seems that the "River Brethren" of Canada, and the "old Brethren" of the states observe the ordinances of the house of God almost, if not altogether, alike.

The above is nearly all *dictum de dicto*, and as I see no practical utility in the discussion of the subject, I will close, and hand the subject over to you to dispose of as you deem proper.

JACOB MISHLER.

Mogadore, O.

### Danish Mission.

INDIANAPOLIS, IND. }  
August 6th, 1876. }

Brother Quinter:—

Enclosed you will find \$1.00 for our Danish Mission. I only wish it were more, but think it wrong to withhold from giving an account of the smallness of the sum. I feel so very anxious that our dear brother Hope should be free from all unnecessary care on account of his support. Surely, we cannot expect him to do much, if anything, toward the support of himself and family, and be an efficient missionary. Should we not relieve him of all care, by each one giving something? The poor can spare a little, and the rich of their abundance, could do much good.

The Danish Mission is a good and great work, and we should uphold it by pecuniary aid, and earnest prayer. We should not look upon it as a charitable object, to which we can give, or not, as we please, but as a church debt, which we have, personally, obliged ourselves to pay. The poorest can do something, and let the rich remember they are only stewards of the Lord's money, and must give an account of their stewardship. I believe it to be more blessed to give than to receive.

I am quite sure that what I have given always has given me more pleasure than what I have kept. In giving to these worldly objects, we should not wait until we can easily spare the money, but deny ourselves and give first, and afterwards attend to our wants; for self, if given the preference, will always take the Lion's share.

My dear brethren, still go on in the good work, and may God own and crown this effort of the Brethren to do good to our fellow-men. I wish those who can, would make an appeal for the mission, and keep the Treasury full. I think, sometimes, we let small matters take too much of our thoughts and time, while we neglect the "weightier matters." The small matters must be attended to, but not to the neglect of the greater. Excuse me for saying so much. I only intended to write a few words.

Yours in the Christian hope,  
A. A. BONSAK.

### The Brethren at Work.

Brother Quinter:

Inasmuch as there has been, for years, a great demand for pamphlets and tracts ably defending the doctrine and practice of the Brethren, and it seemed impracticable to supply this demand with simply individual enterprises, many have suggested the propriety of forming a *Tract Association*, having for its object the publishing and distributing of literature fully setting forth the faith and practice of the Brethren.

In order to successfully work up an institution of the kind, it was thought best to have a paper published in connection with it, and as there were three in the east, it was finally concluded to move one of them west.

Brother J. T. Meyers, of Germantown, Pa., has completed arrangements to move the *Brethren's Messenger* to Lanark, Illinois.

Instead of the *Messenger* being printed part in English and part in German, two papers will be published; one a weekly, in English, entitled *The Brethren at Work*, price, post-paid, \$1.35 per annum, and the other, a German monthly, entitled *Der Bruederbote*, price 75 cents per annum, both of which will be edited and published by J. H. Moore, J. T. Meyers, and M. M. Eshelman. *Associate Editors*, R. H. Miller, J. W. Stein, and Daniel Vanaman. *Associate Editress*, Mattie A. Lear.

Subscriptions may be sent in at once, as the first issue will appear about the first of Sept. Any person sending eight names and \$10.80 for the weekly, will receive one copy one year free of charge. Those sending five names and \$3 75 for the monthly, will receive one copy one year free of charge. For \$2.00 both papers will be sent to one address.

Address, J. H. Moore,  
Lanark, Carroll Co., Ills.

SHOALS, MARTIN CO., IND. }  
June 27th, 1876. }

Dear Brother Quinter:

Please give this a place in your paper. There is a great work to do here. Here is county after county where the word never has been preached in its purity. I humbly crave, and beg ministers to come into



southern Indiana, Martin county. I live four miles from the Shoals. Any ministers coming from the east or west, get off at the Shoals station, on the Ohio and Mississippi railroad, at East Fork of White River. If any inform me of their coming, I will meet them there. There are nine members here. If a preacher would spend or be spent, here is the place. I would like if a ministering brother would move into this neighborhood to live here and preach to the people. Much good could be done. Remember, Shoals, Martin county, Indiana.

LEONARD STEPHEN.

### Announcements.

#### Sunday School Conference.

Please announce to the brethren, that the Lord willing, we will hold our Sunday School Conference for the northern district of Indiana, Friday and Saturday the 15th and 16th of September next at the Pleasant Mound Church, near Wawaka, Noble county, Ind. Those coming by way of the B. & O. R. R. will stop at Albion. All coming by that road should give due notice in order that they may be supplied with conveyances to the place of meeting. Those coming by way of W. S. and M. S. R. R. will stop off at Wawaka.

Superintendents of Sunday Schools should address Dr. J. Sturges at Wawaka, Noble county, Ind., and receive a form for filling out a report of their respective schools. A general invitation is extended to all, and a special invitation is extended to the ministers, Sunday school workers, and those that are friends to the cause.

DR. J. STURGES.

#### LOVE-FEASTS.

There will be a love-feast in the East Nimishillen church, Stark Co., O., the Lord willing, on Tuesday, October 3d, to commence at 10 o'clock a. m.

A. BRUMBAUGH.

The brethren of the Stony Creek congregation, four miles east of Noblesville, Ind., intend, the Lord willing, to hold their communion on the 27th of October next, to commence at 10 o'clock.

The brethren in the Shilo church, Barbour Co., W. Va., the Lord willing, will hold their communion meeting on the last day of Sept., and first day of October next.

ELIAS AUVIL.

The brethren of the Vermillion church Livingston Co., Ill., intend, the Lord willing, to hold their love-feast on the 1st day of Sept. at brother Paul Dale's, 4 miles south of Cornell; meeting to commence at 10 o'clock a. m. Ministerial help is solicited.

The Lord willing, there will be a communion meeting in the South Keokuk Church, Keokuk Co., Iowa, Sept. 1st, commencing at 4 o'clock p. m., and to continue over Sunday.

JOHN FRITZ.

The brethren and sisters of the Long Branch congregation, Harrison county, Mo., have agreed to hold their love-feast on the 2d and 3d of September next, at the residence of brother W. B. Sell, five miles north west of Martinsville. An invitation is extended to all who wish to be with us. We especially invite ministers,

as we are out of the range of their general travel.

W. W. HENDRICKS.

We expect to hold our love feast in the Shoal Creek church, if the Lord wills, at Newtonia, Newton county, Mo., beginning at 2 o'clock p. m., Saturday before first Sunday in September next. We solicit the attendance of our dear brethren and sisters from abroad who can be with us. Our little fold is still increasing some by baptism.

J. W. STEIN.

The Brethren in the Sugar Creek congregation, Sangamon county, Ills., have appointed a communion meeting, on the 17th and 18th of September next, at their meeting-house near Auburn.

J. J. MEYERS.

We will hold our love-feast in the Lost Creek church, Miami Co., O., on the 2d of September next.

J. K. BYERLY.

The members of Bristolville, Trumbull county, Ohio, intend to have a communion, on the evening of the 7th of October next, commencing at 5 o'clock p. m. We invite all the brethren and sisters that can to come, as there are but nineteen members there, and they like to see the members coming.

LEWIS GLASS.

There will be a communion meeting at Lower Fall creek, seven miles south of Anderson, Madison Co., Ind., on the 1st of September, 1876, at 10 o'clock a. m. Meeting to continue over Sunday.

MARTIN J. M'CLURE.

The Bushnell congregation, in McDonough and Fulton counties, Ill., has appointed a communion meeting on Saturday and Sunday, the 2d and 3d of Sept., next, at the house of brother Henry Zug, near Ellisville, in Fulton county, 7 or 8 miles east from Prairie City station, on the C. B. & Q. R. R., from which place a stage is running daily to Ellisville, right past the place of meeting.

JOSEPH MYERS.

Our love-feast, in the Lower Twin district of church, Preble Co., Ohio, is appointed at the meeting house for the 28th of September next, to commence at 10 o'clock a. m.

A. YOUNCE.

The Lord willing, we will hold our communion meeting on the 26th and 27th of August, at the house of brother McBride near Hazel Dell, Cumberland county, Ill. We will have conveyances at Casey station, on the evening of the 25th, to meet any Brethren that will come by Terre Haute and Vandalia R. R.

JAMES M'BRIDE.

We intend holding our communion meeting on the 30th of Sep' emb' next, in the Root River congregation, Fillmore county, Minn. Our railroad station is Lime Springs, on the Milwaukee and St. Paul R. R.

JOSEPH OGG.

The brethren of Big Creek church, Richland county, Ill., intend to hold a love feast on the 16th and 17th of Sept. next, if the Lord will, at their new meeting house, three miles from Parkersburg.

WM. H. PULLEN.

Our love-feast in the Coal Creek arm of the church, Fulton county, Ills., on the

23d and 24th of Sept. next, to commence on Saturday at 10 o'clock a. m. Any Brethren coming by railroad will please drop a card to Wm. Barnes, Norris, Fulton Co., Ill.

JACOB NEGLY.

The Lord willing, the Brethren of Cowanshannock district expect to hold their love feast at Cowanshannock meeting house on the evening of Sept. 23d, 1876.

S. W. WILT.

### MARRIAGES.

By the undersigned, Aug. 13 1876, at the residence of the bride's parents, Mr. FRANKLIN MERRY and Miss CIVILIA SAYLER, all of Somerset Co., Pa.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Somerset congregation, June 16th, 1876, our friend JOHN BAIN, aged 80 years, 9 months, and 5 days. He has lived in Grant Co., Indiana, on the farm he entered, for at least 30 years. He had a good constitution, and was seldom or ever sick. He leaves a wife and ten children (three of whom are dead), to mourn his loss. The children living are all married. He had been a member of the Lutheran church for 45 years. As he requested, the funeral services were attended to by the Brethren, from Rev. 3:5, at the Mt Vernon meeting-house. Attendance large.

H. R. MINNICK.

In Madison county, Ind., December 31st, 1875, brother DANIEL MOORE, aged 74 years 2 months and 5 days.

Brother Moore was born in Hanover Co., Va., and emigrated to Indiana many years ago, being in communion with another church, but when brought in contact with the Brethren, became satisfied of our truer ways, and in his later years was identified with us. He died in the hope of a bright immortality. He left an aged companion, a bright sister, wishing the summons to meet him in the better land. Funeral sermon on the second Sunday in June, by Elder George Hoover and the writer.

MARTIN J. M'CLURE.

[Indicator please copy.]

From a fall from a buggy, July 31st 1875, in Madison county, Indiana, brother MOSES STINSON, aged about 59 years.

Funeral services by brethren Enoch Fry, George W. and Frederick Fessler.

MARTIN J. M'CLURE.

In the Lafayette church, Allen county, O., of consumption, RACHEL ELIZABETH DAVIS, on the 1st of Aug. 1876, aged 13 years, 10 months and 29 days.

Funeral discourse by the Brethren, from 1 Peter 1:24, 25, to a large number of friends and neighbors, especially her young associates and school mates. It could truly be said of her that one knew her but to love her, as she was always amiable and kind, even from a child; but while she was thus lovely, yet she passed away as the flower of the grass.

DAVID EARLY.

In the Coal Creek arm of the church, Fulton county, Ills., sister SUSANNAH ESHELMAN, wife of Daniel Eshleman, on the 20th of July, 1876, aged 42 years 6 months and 23 days.

Sister Eshleman leaves a husband and six living children,—3 boys and 3 girls,—the youngest about 5 or 6 years old, to mourn their loss, besides a large connection of relatives. Her disease was a carbuncle on the back of the neck, with Erysipelas on the forehead. She suffered much, but patiently, for four or five weeks, when death relieved her, and sorrow seized her loving family. Funeral text, Rev. 14:13.

Also, on the 16th of July, 1876, Infant son

of friend Isaac Chase and wife, aged 1 year, 11 months, and 4 days.

Funeral text, Rev. 3: 20. Services by the Brethren.

JACOB NEGLY.

In the Indian Creek Church, near Harleysville, Montgomery county, Pa., of typhoid fever, on the 4th inst., sister COUKR, wife of John Court, aged 43 years, 7 months, and 4 days.

On the following Sunday her remains were conveyed to their last resting place in the grave-yard, and the occasion was improved by brethren H. A. Price and William Nice, to an interesting concourse of people. The deceased was the mother of twelve children, and so far as we know her life was consistent with her profession.

JAS. Y. HECKLER.

In Logan Church, Logan county, Ohio, July 15th, 1876, of Diptheria, SAMUEL, son of brother Joseph and sister Eliza Plank, aged 8 years, 4 months and 16 days.

Funeral services by the writer in English, and by friend John Warie in the German, from St. John 13:3.

Also, in Champaign Co., O., July 16th, 1876, friend SOLOMON STUTZMAN, a Minister of the AMIST church, aged 65 years 8 months and 16 days.

Funeral services by John Warie, Amish minister in German, and the writer in English from 2 Tim. 4: 6, 8.

Also, in Logan Church, Logan Co., O., July 18th, 1876, ALBERT LEE, son of friend William and sister Wright, aged 9 months and 9 days.

Funeral sermon by Eld. Jos. M. Kauffman from Rom. 5: 14.

Also, in the same church, Logan county, O., July 20th, 1876, of consumption, brother HENRY BRENNER, aged 20 years 8 months, and 27 days. Funeral sermon by Elder Jos. N. Kauffman, from Heb. 4: 9. The above subject was baptized in the morning, and died in the evening of the same day. Solum warning to others, and to his brothers and sisters that are yet out of Christ.

Also, in Logansville, Logan Co., O., CHARLEY B., son of Mr. and Mrs. Ware, July 20th 1876, aged 1 year, 4 months and 4 days. Funeral sermon by Elder Joseph N. Kauffman from Cor. 15: 50.

J. L. FRANTZ.

In the Allison Prairie Church, Lawrence Co. Wis., July 30th 1876, CLAIRIE, only child of brother J. and sister E. Jellison, aged 1 year, 3 months, and 5 days. Funeral occasion improved by brother Jacob Gerhart from Luke 18: 16, to an attentive congregation.

T. M. CALVERT.

In the Lower Twin church, Preble Co., O. July 30th, 1876, sister MARGARET MCNETT, aged 50 years, 4 months, and 4 days.

She leaves a husband and five children. She was afflicted for several years, but bore her afflictions with Christian fortitude. A few days before her departure she called for the Elders of the church and was anointed. After that duty was attended to, she said that she was fully resigned, and willing to leave this world. Funeral sermon by the writer, from 2 Tim. 4: 6, 8, at the Twin Valley meeting-house.

Also, in the same church, Preble Co., O., June 23d, 1876, sister SARAH BRUBAKER, wife of brother George Brubaker, aged 31 years, 3 months, and 29 days. She is gone, we hope, to a better home, as she was a very pious sister. She leaves a kind husband and infant child, and many friends. Funeral sermon by the writer, in the Brethren's meeting house, from Rev. 14: 12, 13, to a large congregation of friends and neighbors.

Also, in the same church, Aug. 3d, 1876, of Erysipelas, sister FRANCIS EMBICK, aged 60 years, 8 months, and 26 days. She united with the church some four years ago, and lived an exemplary life until her death. Her husband had gone before her some six or seven years; also three of her children

preceded her in death, while she leaves ten children living. The funeral services were attended by Samuel Garber and the writer, and in presence of a large concourse of friends and neighbors. Text, 1 Cor. 15: 21, 23. The body was then taken to West Alexandria, and buried in the Lutheran cemetery.

A. YOUNGE.

In the George's Creek church, Fayette Co., Pa., July 31st 1876, brother JOSEPH I. JOHNSON, aged 32 years 2 months and 28 days. The deceased was a deacon in the church, and he filled his office with satisfaction. He called his friends to him on his death-bed, and said to them that he was at peace with all men as far as he knew.

The funeral was attended by a large number of relatives and sympathizing friends, and the services were conducted in the Fairview meeting-house by the brethren, the undersigned with others.

EDITOR.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Middlekauff & Newcomer 50; Henry Jones 14 50; J. F. Ncher 50; Wesley Adams 2 25; David Olds 75; Alpheus Bolyard 5 75; Josiah Reosberger 2 25; Charles Urner 2 10; D. E. Kline 25; Enoch Rinehart 25; Leonard Furry 12 00; Wm A Peters 6 50; C. F. Detweiler 25; Jonathan K Zook 1 60; Christian Bucher 2 50; Emanuel Greenaant 11 01; J J Lichty 25; John S Mohler 25; D W Wabash 50; Wm J Coalbank 3 25; S B Shirkey 1 00; E B Swane 1 00; Elizabeth Hiner 50; Polly Witwer 1 25; Martha A M Nose 1 10; J Elwood Ockelmon 20; Lewis Strayer 1 85; Samuel McMillen 1 25; Sarah Harley 70; Samuel Sprankle 75; A Brumbaugh 6 00; John Barklow 5 00; Josiah Keim 14 00; C Long 1 18; John Garber 2 50; I H Crist 6 75; Wm Heiny 10; Minerva Cheney 25; A A Bonsack 1 00; Haouah Ross 1 50; Nannie Meyers 1 00; Mark Miner 10; John Dunlap 1 60; Thos S Holsinger 3 50; Elias Auvil 5 00; J W Martiu 1 00; John A Miller 3 50; Levi W Riley 5 00; M H Shaver 5 75; J S Snyder 1 10; Daniel B Heiny 60; Harriet A Smith 50; Daniel Crofford 1 85; Benjamin Overholser 25; Jos Holsopple 50; J D Baer 1 00.

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LONDON HAIR COLOR RESTORER.

LONDON HAIR COLOR RESTORER.

Not a Dye; makes harsh hair soft and silky; cleanses the scalp from all impurities, causing the hair to grow where it has fallen off or become thin.

Can be applied by the hand as it does not

stain the hand or soil the finest linen. As a Hair Dressing it is the most perfect the world has ever produced. The hair is renovated and strengthened, and natural color restored without the application of mineral substances.

Since the introduction of this truly valuable preparation into this country, it has been the wonder and admiration of all classes, as it has proved to be the only article that will absolutely without deception, restore gray hair to its original color, health, softness, lustre and beauty, and produce hair on bald heads of its original growth and color.

This beautiful and fragrant perfume article is complete within itself, no washing or preparation before or after its use, or accompaniment of any kind being required to obtain these desirable results.

HERE IS THE PROOF OF ITS

**SUPERIOR EXCELLENCE.**

Read this Home Certificate, testified to by Edward B. Garrigues, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great value of the **London Hair Color Restorer**, which restored my hair to its original color, and the hair appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigues, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

MRS. MILLER,

No. 730 North Ninth St., Phila.

Dr. Swayne & Son—Respected friends: I have the pleasure to inform you that a lady of my acquaintance, Mrs. Miller, is delighted with the success of your **London Hair Color Restorer**. Her hair was falling rapidly and quite gray. The color has been restored, the falling off entirely stopped, and a new growth of hair is the result.

E. B. GARRIGUES,

Druggist, cor. Tenth and Coates, Phila.

**BOSTON TESTIMONY.**

July 22d, 1871.—Dr. Swayne & Son: Last winter, while in Trenton, N. J., I procured six bottles of **London Hair Color Restorer**, which I like very much, in fact better than anything I have used in the last nine years. If you please, send me one dozen bottles C. O. D., care of W. S. Fogler & Son, druggists, No. 723 Tremont street, Boston.

Respectfully yours,

ADA BAKER,

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**London Hair Color Restorer and Dressing** has completely restored my hair to its original color and youthful beauty, and caused a rapid and luxuriant growth.

MRS. ANNIE MORRIS,

No. 616 Seventh street, Phila.

Dr. Dalton of Philadelphia, says of it: The **London Hair Color Restorer** is used very extensively among my patients and friends, as well as by myself. I therefore speak from experience.

75 CENTS PER BOTTLE. SIX BOTTLES \$4.

If not sold by your druggist or storekeeper, we will forward by express, to any address, on receipt of price.

Address orders to Dr. SWAYNE & SON, 330 North Sixth street, Philadelphia, Pa., sole Proprietors.

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ERYSIPELAS AND CUTANEOUS DISEASES.—If popularity be the test of a medicine, Holloway's Pills and Ointment are assuredly the greatest remedies of this or any other age, as they are unconfined to nations or people, being as familiar to the denizens of the backwoods as to the citizens of New York, London, Paris, Vienna, Berlin, St. Petersburg, &c. Their universality is, however, the least of their merits. Their safe and speedy cures of Erysipelas, Salt Rheum, King's Evil, Scrofula, and all skin diseases, are their chief recommendation. Persons afflicted with any of the above disorders should have immediate recourse to them.

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CAUTION!—None are genuine unless the signature of J. HOLLOWAY, as agent for the United States, surrounds each box of Pills and Ointment. A handsome reward will be given to any one rendering such information as may lead to the detection of any party or parties counterfeiting the medicines or vending the same, knowing them to be spurious.

## A GREAT DISCOVERY!

SCIENTIFIC REMEDIES

For Dyspepsia, Liver complaint, Constipation, Sick Headache, and for the Destruction of Worms.

The remedies for the above named diseases are put up in the form of *Granules, Sugar-coated*—pleasant to take as so much sugar, perfectly safe in any case. Sufficient for any recent case will be sent by mail to any part of the United States for 50cts. Chronic cases require more. Address:

Dr. U. M. BEAGHLY,  
1:17-2:17 MEYERSDALE,  
Somerset Co., Pa.  
Refer to Editor *Primitive Christian*.

## Clarks' Anti-Bilious Compound.

Never fails to give a good appetite. It purifies the blood, and restores to the Liver its primitive health and vigor. It is the best remedy in existence for the cure of Dyspepsia, Loss of Appetite, Sourness of Stomach, Sick Headache, Chronic Diarrhea, Liver Complaint, Biliousness, Jaundice, Consumption, Scrofula, Catarrh, Rheumatism, Erysipelas, Salt Rheum, Fever and Ague, General Debility, Nervous Headache, and Female Diseases.

### A REWARD

Was, for three years, offered for any case of the above diseases which could not be cured by Clarks' Anti-Bilious Compound.

It is sold by nearly every druggist in the United States. Price, \$1.00 per bottle.  
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Consignments of all kinds of Country Produce respectfully solicited and prompt and satisfactory returns guaranteed. Good Butter and Fresh Eggs a specialty. It pays better to send your produce to this market than to dispose of it at country stores or town-tray. Send for shipping instructions, tags, &c.

### ITALIAN QUEENS FOR SALE.

Bred from pure and choice stock, and will be sent by mail or express. Send stamp for price list. Satisfaction guaranteed in all cases. Address

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Miss E. C. WALTER, - "  
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Miss E. HUMBERSTONE, Music Teacher.  
Miss L. S. VOIGHT, Teacher of German.  
Mrs. M. LLOYD, - Matron.  
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**BUFFALO ROBES**  
ON HAND!

One of the largest and choicest lots of all-wool, superior-tanned and painted Robes ever got together in the Western country. Send your address on postal card and get Circular, Price List, and *Special Terms to Agents*.

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No. 35.

For the PRIMITIVE CHRISTIAN.

## AN ANGEL VISITANT.

Selected by C. A. MINNICK.

The door opened to my heavenly guest,  
And listen'd for I thought I heard God's  
voice ;

And knowing whatsoever he sent was best,  
Dared neither to lament nor to rejoice.

Thou, with a smile that filled the house  
with light,

"My errand is not Death, but Life," he  
said ;

And ere I answered passing out of sight,  
On his celestial embassy he sped.

Then fell upon the house a sudden gloom,  
A shadow on those features' fair and thin ;  
And softly from that hush'd and darken'd  
room,

Two angels issued where but one went  
in.

All is of God ! If he but wave his hand,  
The mist' collect, the rain falls thick and  
loud ;

Till with a smile of light on sea and land,  
Lo ! He looks back from the departing  
cloud.

Angels of life and death alike are His .

Without his leave they pass no threes'old  
o'er ;

Who then would wish, or dare, believing  
this,

Against His messenger to shut th' door.

For the PRIMITIVE CHRISTIAN

## Perfect Law of Liberty.

BY GRABILL MYERS.

"Whoso looketh into the perfect law of  
liberty, and continueth therein, he being not  
a forgetful hearer, but a doer of the work,  
this man shall be blessed in his deed." James  
1 : 25.

Jude, the brother of James, in the  
fifth verse of his epistles, says :  
"Beloved, when I gave all diligence  
to write unto you of the common  
salvation, it was needful for me to  
write unto you, and exhort you  
that ye should earnestly contend  
for the faith which was once deliv-  
ered to the saints." James, in con-  
nection with the forgoing, says :  
"Lay apart all filthiness and super-  
fluity of naughtiness, and receive  
with meekness the engrafted word,  
which is able to save your souls."

This law is perfect, first, in its  
salvation ; and second, it is perfect  
in its liberty, which God has design-  
ed for all. This law "is the power  
of God unto salvation to every one  
that believeth." It is so perfect for  
time and eternity that no other

institution, even the best, can be  
admitted. It would be superfluous  
to admit any other "how fair soe'er  
it seem."

It will bring us down to a com-  
monness. It is a levelling system,  
when carried out systematically.  
It is also self-supporting ; when all  
superfluities are laid aside, there  
will be money enough, and to spare,  
to support the cause. I am confi-  
dent that, if we become truly relig-  
ious, come down to commonness, it  
will stop all unnecessary expense,  
and we will have money to spare  
for the good cause ; that is if we lay  
aside whatever things are merely  
for show, or the gratification of the  
flesh, or self-will. Self is a great  
foe in the cause. Self, causes prej-  
udice, ill-will, fault-finding with  
others. There is such a thing as  
becoming insane on some points  
and yet sensible on others. Again  
I may be conscientious in not doing  
things that my brother thinks are  
right. If the perfect law of Liberty  
is silent in the case, let conscience  
dictate ; as long as there is no vio-  
lation of law, there is no judgment.  
If our forefathers did as well as they  
knew, we hope that it is all right  
with them ; but, religion being a  
progressive work, looking at the  
pressure of the times, by their in-  
telligence we at the present day  
ought to be able to judge from the  
same stand point that they did—  
from that perfect law of liberty.  
Faith in Christ demands a full sur-  
render to Christ and not to men.  
I will now close, desiring the wel-  
fare of all.

*Eldorado, Pa.*

For the PRIMITIVE CHRISTIAN.

## The Sword of War.

BY ILLANDER MYERS.

The subject before us seems to be  
a mystery to some of us. "He that  
hath no sword, \* \* \* let him  
buy one." Christ spoke thus to his  
disciples, which was as much as to  
say that some of them had swords  
and some had not. We think this  
is easy to understand. When they  
at that time confessed it, and said,  
"Here are two swords," he said,  
"It is enough." They sold not  
their garments to buy one, but they  
had two already, and they confessed  
it.

I have read several articles on

the sword question, but there is a  
mystery in it that all have over-  
looked. I think it not necessary to  
mention the connections of the  
mystery. The part we will men-  
tion is that Simon Peter, and one  
other disciple, whose name is not  
mentioned, had concealed weapons  
on that occasion. You may think  
this a strange idea, but we will read  
Luke 22 : 31, 32, which reads thus :  
"And the Lord said, Simon, Simon,  
behold Satan hath desired to have  
you that he may sift you as wheat ;  
but I have prayed for thee, that thy  
faith fail not ; and when thou art  
converted, strengthen thy brethren."  
God knew that when Peter was  
converted he would make a useful  
man.

But perhaps you are not yet sat-  
isfied that Peter had a concealed  
weapon. Turn again to Luke 22 :  
36. "Then said he unto them,  
but now, he that hath a purse, let  
him take it, and likewise his scrip ;  
and he that hath no sword, let him  
sell his garment, and buy one."  
38th verse, "And they said, Lord  
behold, here are two swords. And  
he said unto them. It is enough."  
Do you see the plan Christ took to  
get them to acknowledge they had  
the swords. "He that hath none"  
is as much as to say that he knew  
they did not all have swords.

What do we understand by "It is  
enough ?" We understand it to  
disannul the command "sell his gar-  
ment and buy one ;" and again,  
enough to accomplish his design,  
was to give the command to put up  
the sword. As we are all to be  
"tried as gold tried in the fire,"  
this is one trial that they had to  
undergo. Christ gave no command-  
ment to use the sword ; but they  
ask for a command, in Luke 22 : 49,  
which reads thus : "When they  
which were about him saw what  
would follow, they said unto him,  
Lord, shall we smite with the sword ?"  
50th verse, "And one of them smote  
the servant of the high priest, and  
cut off his right ear." 51st verse,  
"And Jesus answered and said,  
suffere ye thus far. And he touched  
his ear and healed him." You see  
here that Christ was still doing  
good for evil. The command to  
put up the sword is as binding to-  
day as it was then, and will be good  
until he comes in the clouds of  
heaven to redeem them that keep  
the faith until he comes.



It was not so strange that Peter had a concealed weapon, at that time, when he was not yet converted, as it is now in this enlightened age of the world, when church members carry revolvers when traveling. This is wrong; they should not do it. We are commanded to follow Christ in non-resistance; and "who soever shall smite thee on thy right cheek, turn to him the other also." John 18: 10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. \* \* \* Then said Jesus unto Peter, put up thy sword into the sheath." This is the last command Jesus gave them, and then he went to prepare a place for all that keep his word until he comes. But there will be war among the wicked as long as the world stands. We read "of wars and rumors of wars," and "famines and pestilences and earthquakes in divers places." Be ye not troubled. God will never call you to war. The devil may but you are not to obey him.

#### The Fearfulness of Atheism.

Atheism is without hope, without glory, as it is without reason. It has its own terrors, with nothing to calm them. It gives the soul no security against the direst conceivable evils, whilst it takes away every moral ground or reason for believing in ultimate triumph of truth and goodness. Such a hope illumines the darkest aspect of atheism: "Clouds and darkness are round about God, but righteousness and judgment are the foundation of his throne." There is reason for everything. In the godless view there is reason for nothing. Every destructive movement is conceivable, possible, and even probable—only give it time enough, as a class of scientists are so fond of saying. There may be retrogradations, deteriorations, if we may use such words where there is no standard according to which they may be reckoned, no hyperphysical measure by which they may be determined. There may be a progress, seemingly such, yet only a progress in honor. There is no security, even, against the direst forms of evil that are feared or fancied as connected with the religious view itself. This awful, unknown nature may have its devil and its hell. As it has produced monsters in the past, so may it continue to produce monsters in the future. It may supersede man by the evolution of a new race, transcending in depravity as it transcends in strength and demoniac sagacity, the one that for six thousand years—twenty thousand, say

some—has made this world a Golgotha of crime and misery. If we follow on the analogy we cannot refuse to admit that there may be involved a state of things which shall throw into the shade the enormities of all preceding periods. Take away the ideas for which we are indebted to religion and revelation; view man simply as a product of nature, with no other hopes than nature gives, and we are safe in saying that no one of the geological ages has surpassed in destructive enormity, in irrational waste of human life, the human cycle. Had we remained gorillas, the earth would not have been so filled with blood—with crimes against nature exceeding in honor all actions that beasts could commit. My hearers will not mistake me here, nor misunderstand the hypothesis of total and hopeless irreligion on which such statements of human facts and human possibilities are grounded. We may take a step beyond this Paradoxical as the language seems, nature may produce a false God. Give it time enough, and there may come out of the physical evolutions some dire consciousness, corresponding to that awful being whom the infidel imagination gives us in its deformed caricature of the scriptural deity—a power vast, malignant, irresistible, having in it the concentrated evil drawn from all the productive forces of the universe. Given a past eternity for nature's working, she may have long since produced such a being, having his seat of power somewhere in the infinite space, and extending to remote distances his malignant rule. And so, too, in regard to another life, another state of being for man. Irreligion sometimes boasts that she has slain that chimera of superstition. Man may now eat and drink without that haunting fear of something after death. But neither for this does atheism give any security. The human protoplasm may live on, carrying with it the human consciousness, the human identity. It has one of the forces of the universe, and may preserve its individuality in other conditions, or as correlated to other forces. Science can give no security against this, or against any evils its changed physical condition may involve. It may still be true that the conscious sensualist "lifts up his eyes, being in torment"—the torment of an unknown physical hell.—Taylor Lewis.

For the PRIMITIVE CHRISTIAN.  
A Sabbath Evening's Musings.

BY JOSEPH STAYER.

The sermon in the morning and the

Sunday-school lesson in the afternoon had filled my mind with noble and elevated thoughts. I wish that my mind, and the minds of all men, were oftener engaged, like mine was upon this particular occasion. I was seated—comfortably seated—on the "front porch," a porch so large in comparison with others in the community, that it frequently reminds me of Solomon's porch. The day of rest was nearly a thing of the past; the golden sun was about shedding his last ray upon the surrounding landscape, giving to everything a brilliant hue; it seemed to have a desire to linger on the lilies and dahlias near by; and the flowers, leaves and all nature, it seemed to me, wanted to hold to this nourishing element, this life-giving agent; but all these things, without a groan or murmur, yield to the plan and design of the Creator. How transcendent and sublime; how elaborate, and exquisitely wrought! Everything seemed to be a heavenly smile and even the image of God seemed to rest upon everything, from the tiny dewdrops or blade of grass to the grand dome of heaven: I imagined that everything had been painted with that holy beauty by the hands and brushes of angels.

The little birds in the tree-top near by, I thought, were chanting their evening prayers and retiring to rest, safe in the hands of their Maker; and the howling of the herd, the howling of the dog, the croaking of the owl, all seemed to have a tone that praised him on high; the gentle zephyr infused my whole being with divine feelings and thoughts, the lightning flash, in the far distant, conveyed to my mind, as instantaneously and vividly as it itself occurred, an idea of the power, wisdom and infinite goodness of Our Father who is in heaven. The stars, as they stepped out one by one into the firmament, seemed to be only so many angels, glowing with holiness, coming to welcome christians home. How appropriately did that beautiful hymn (written by Phoebe Cary) apply to myself, and how plainly it presented itself to my mind, beginning with

"One sweetly solemn thought  
Comes to me o'er and o'er  
I'm nearer to my home to-day  
Than e'er I've been before."

New enterprise, Pa.

#### What Holiness Does For Us.

In general, it purifies our entire nature, saving us from all sin, by destroying the carnal mind. In particular—

1st.—It removes all pride from the soul, so that we think, speak, and act without attributing any merit in; or attaching any honor to ourselves. We do all to please God, and nothing to please ourselves. We

feel that "Jesus is all in all, and we are nothing at all.

2nd.—It destroys all selfishness, by filling us with love to all men. We can "Lay down our lives for the brethren," "In honor preferring one another." It makes us "Seek another's wealth"—i. e. his prosperity and success, even at the expense of our own.

3rd.—It takes away the fear of man, by giving us a holy boldness to do our duty, and declare all that Jesus has done for us. We are not afraid of our reputation. We glory in having our "names cast out as evil." We obey God without reference to what people will do, or say, or think.

4th.—It entirely destroys all angry feelings. Circumstances do not provoke us. We have the mind of Christ, and can say with the poet,

"Anger I no more shall feel,  
Always even, always still."

All propensity to get mad is taken out, and gentleness rules the heart. Glory be to God.

5th.—It removes all impatience. A holy person never frets, nor scolds; is never sour and disagreeable; never repines under adverse conditions; can suffer "joyfully the spoiling of his goods," and "glory in tribulations." He feels as ready to suffer for Jesus' sake, as to shout and sing for him. He can say in all things, "Thy will be done."

6th.—It destroys all love of the "world and the things that are in the world." The person having true holiness does not "conform to the world in dress, in conversation, or behavior."

Holy people are plain in their dress. They hate fashion. Gold, and pearls, and costly array, and all outward adornings are an abomination to them. Their "conversation is in heaven." They cannot jest, or joke, or smilingly give countenance to those who do. They do not seek after worldly honor, or wealth. Their entire "affections" are on "things above;" hence they labor to please God, and advance his cause by giving themselves, their children, and their property into his hands, giving him praise when he takes and uses any part as he will.

7th.—It keeps us from "appearance of evil." We cannot fellowship wickedness of any sort, nor seek company in worldly associations. A holy man cannot affiliate with Masonry, or any oath-bound secret society. The command is, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." He loves to obey. He does not trust in that doctrine of devils, that "all means are sanctified by the goodness of the end

sought, or aimed at." Consequently he will not endorse church fairs and lottery festivals, nor countenance other doubtful expedients of supporting the Gospel; such as auctioneering seats of worship, and making the paragon a "house of mirth, and frolic, and dancing."

8th.—It saves from all filthiness of the flesh. God not only requires purity of soul, but also holiness of body. We are "to cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God."

A holy person after a Bible sort will not become nor remain a slave of any sensual or depraved appetite. He cannot use tobacco, nor opium, nor morphine. He loathes and abhors all such filthiness. He feels that he cannot use such hurtful and vain things, in the "Name of the Holy Jesus giving thanks unto the Father by him." To claim holiness while a slave to habit, is to practically "deny the power of God." They who possess Bible holiness, are neat in their persons, and surroundings. A woman that is slovenly in her appearance, and in her house work, is not transformed soul and body to God's pattern of entire purity. We are to have our "bodies washed with pure water" as well as our "hearts sprinkled from an evil conscience," if we "enter into the holy of holies, by the blood of Jesus."

10th.—In conclusion, Bible holiness transforms the whole being. Paul's prayer was, "I pray God that your whole Spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 25.

This prayer is answered in the hearts of such as have "gone on unto perfection," and have continued in the faith. Holiness lifts the whole being up into God. Perfect peace, perfect rest, perfect joy, perfect love. Such is the state of those who walk before God with a perfect heart. Jesus is the "Author and finisher of our faith." "Now hath he appeared to put away sin by the sacrifice of himself." Then said he, "Lo I come to do thy will, O God." "By the which will we are sanctified."

May God help us all to believe and receive all that Jesus hath wrought for us. Amen.—*Earnest Christian.*

FOR THE PRIMITIVE CHRISTIAN.

### Moral Reflections.

BY JAMES WIRT.

Man is a being endowed with moral powers and social capabilities, and with perceptive and reflective faculties. These

functions are improved by being brought under favorable influences, that tend to raise his aspirations toward a higher scale of intellectual advancement.

His social nature is improved by freely mingling in the society of his fellow-men. By this means our views may be exchanged, each others sentiments may be made known, information imparted, friendly associations formed, ties of love and true affection strengthened, and the higher qualities of human nature are enhanced to useful activity.

Man's perceptive faculties enable him to justly appreciate the many events which are in constant review before him, by taking a right view of things as they really exist in the social and moral economy.

Man's reflective faculties will cause him to revert to former incidents of his life, and he can profit from these reminiscences.

To experience the advantage of this function of the mind, the memory must not be lacking in its capacity. Meditating in hours of calm devotion improves the memory.

There is in some persons a great degree of mental acumen that is inherent in their constitution, enabling them to raise their themes in the lofty regions of eloquent display, satiating their eager longings.

Moral principles are such as these, Love, mercy, and equity. Where love dwells harmony prevails. To be kind and of a forgiving disposition is becoming a christian. Justice demands what is right and proper. Truth and Righteousness will prevail universally when sin, its effects and contingencies, are removed from the world.

Many rules have been given to man for him to observe in order to secure permanent enjoyment and lasting happiness; but those precepts found in the Bible are far superior to any prescribed by ancient Sages or Philosophers.

The Word of God is called the sword of the Spirit used by the christian soldier in the defense of the truth as it is in Jesus.

All Scripture is given by inspiration of God.

The sacred penman continues and says that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto every good work.

Many wholesome truths are learned by rightly investigating the sacred oracles. Jesus says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

The physical powers of man subserve a very important end in forwarding his own spiritual interests, in securing his future happiness thereby, obtaining a blessed immortality beyond the grave.



**THE COMFORT OF THE HOLY  
GHOST.**

When the leaves of life are falling,  
When the shadows flit appalling,  
When the twilight voice is calling ;—  
Mighty Spirit, comfort !

When youth's verdure all is fading,  
When I pass into the shading,  
Life's long load at last unloading ;—  
Mighty Spirit, comfort !

When the frost of time has found me,  
When the chains of age have bound me ;  
When the evening mists surround me ;—  
Mighty Spirit, comfort !

When the worn-out flesh is sinking,  
When from burdens it is shrinking,  
And from earthly ties unlinking !—  
Mighty Spirit, comfort !

When the gates of life are closing,  
All its latches-bolts unloosing,  
And the spirit seeks repasing ;—  
Mighty Spirit, comfort !

When these skies look wan and dreary,  
When the inner man is weary,  
Worn out by the adversary ;—  
Mighty Spirit, comfort !

When the one keen eye is failing,  
When the steadfast heard is quailing,  
Flesh and fiend, and world assailing ;—  
Mighty Spirit, comfort !

When past sins are flocking round me,  
When the fiery arrows wound me,  
As if hell would then confound me ;—  
Mighty Spirit, comfort !

When I think on manhood wasted,  
Cups of pleasure vilely tasted,  
Holy longings madly blasted ;—  
Mighty Spirit, comfort !

When my farewell's I am taking,  
And these lower rooms forsaking,  
To my upper home betaking ;—  
Mighty Spirit, comfort !

Holy Spirit, strength in weakness,  
Holy Spirit, health in sickness,  
Give me comfort, patience, meekness !—  
Mighty Spirit, comfort !

Ah ! thou wilt not then forsake me,  
Strong in weakness thou wilt make me,  
To thy bosom thou wilt take me ;—  
Mighty Spirit, comfort !

—Dr. Bonar.

For the PRIMITIVE CHRISTIAN.

**Perfect Law of Liberty.**

BY P. S. NEWCOMER.

"Whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1: 25.

Who is it that would not aspire unto such liberty as this, in order to become joint-heirs with Christ, and to that eternal inheritance held in reservation for all who bow in submission to the divine will ? St. Paul gives us this comfort, "because the creature itself also shall be delivered

from the bondage of corruption into the glorious liberty of the children of God." "For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. "Now the Lord is that Spirit ; and where the Spirit of the Lord is, there is liberty." Then our great, vital object should be to stand fast, therefore, in the liberty wherewith Christ hath made us free, that we do not become again entangled with the yoke of bondage.

But Peter says, "There were false prophets among the people, even as there shall be false teachers among you, who shall privily bring damnable heresies, denying the Lord that bought them, and bring upon themselves swift destruction ;" for whilst they promise them liberty, by false prophecy and delusive doctrines, even they themselves are but the servants of corruption ; for of whom a man is overcome, of the same is he brought into bondage. Thus he becomes the servant of sin unto death eternal.

It may have been your prerogative once to have looked into this perfect law of liberty with a virtual effect ; but it is possible for you to fall from your steadfastness, not continuing therein, become a forgetful bearer of the word, and not a doer of the work. Such cannot, will not, be blessed in their deeds, having none to come up before God as a memorial that we may become the recipients of divine favor like the women at Bethany, in the house of Simon the leper, who anointed the head of our Savior with costly ointment of spikenard, which created such indignation among the people, who declared that it might have been sold for so much ; but we discover the Lord kindly rebuking them, saying, "Let her alone, she hath wrought a good work ; she hath done what she could ; she has come aforehand to anoint my body to the burying. Verily, I say unto you, whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And of Cornelius it is written, "Thy prayer is heard and thine alms are had in remembrance in the sight of God." These, with many other instances we might narrate, are plain evidences that blessings from God are absolutely conferred upon those who are happily engaged in good works. Such shall be blessed in their deeds. Although they may appear insignificant to us, to God they are of vast importance. "The wisdom of this world," it is written, "is foolishness with him." The simple prayer of the poor pub-

lican, "O Lord, have mercy upon me a sinner !" was more effectual than that of the pharisee who stood and prayed with himself, thanking God that he was not as other men, who were "extortioners, unjust, adulterers, or as this publican," rehearsing his deeds of self-righteousness, as if God was not conversant with them, or did not fully appreciate all the virtue that was in them. But behold the contrast of this poor publican, standing afar off, not so much as lifting his eyes up toward heaven, shrinking away as if he felt his own insignificance and unworthiness, smiting his breast, saying, "God, be merciful to me a sinner !" It is said, "This man went down to his house justified, rather than the other." "For every one that exalteth himself shall be abased ; and he that humbleth himself (before God) shall be exalted." He looks not at the outside of the platter, but at the motive that induces our action. He is a discerner of the thoughts and intent of the heart, and hence his divine favor is dispensed accordingly. Whatever virtues we possess, or whatever advancement we may make in the divine life, we must virtually ascribe the merit to him and not to any works of our own ; for through his merits and mediation there has been made accessible to us a throne of grace, whereby we may obtain mercy and find grace to help in every emergency—justified, sanctified, and redeemed from the thralldom of bondage, transported from the power of darkness, sin and iniquity into the marvelous light of new creatures in Christ Jesus our Lord.

I feel unhappily conscious that there are thousands, and tens of thousands, who are yet living under the yoke of bondage, slaves to the pernicious influences of sin and iniquity, subject to the wrath of the Almighty, of whom it is said, "Vengeance is mine, I will repay, saith the Lord, although enjoying the exalted privilege of living in a land of civil and religious liberty, free from the oppression and tyranny of a monarchical form of government—a land in which all are allowed to worship God under their "own vine and fig tree" with no one to molest or make afraid. But yet, whilst these in valuable privileges are happily accorded, whilst the bounds of civilization and religious liberty are being extended to every race color and condition of mankind, freedom of speech and a free press are casting their enlightening influences throughout the length and breadth of the land, penetrating the domains of idolatry and superstition whose populace are fast succumbing to the power and healthy influence o

civilization, and many are being brought to a knowledge of the living and true God, and to the enjoyments and blessings of Christianity.

"O shame! where is thy blush?" Shall it be said that there are scores who have been born under the banner of civil and religious liberty, who are struggling under the laws of sin and iniquity, slaves to the base passions and appetites of fallen and depraved humanity, being led captive by Satan at his will, strangers and aliens to the common-wealth of Israel?

If there be such among those under whose observation these imperfect jottings may fall, let me say to you that you are standing on treacherous ground. A hidden volcano lies slumbering at your feet, ready to swallow you up and engulf you in the vortex of interminable ruin. With scarcely a moment's warning the brittle thread of your existence may be snapped assunder, when you may be called upon to pass through the dark valley and shadow of death with no David's rod or staff to comfort you, but with the fear of evil forebodings still clinging to you in your last expiring breath. Then the waters of death will indeed be chilly, and the lurid flames of hell will loom up before your sunken visage. The remorseful pangs and eternal terrors of the damned will then be your unwelcome messengers, adding fuel to the flames of reproach and condemnation.

There is no repentance in the grave whither thou goest. These are some of the dread realities, but lightly colored, consequent upon a misspent life—the unhappy termination of those who have lived without God and without hope in the world. But thanks be to God the Father of our Lord Jesus Christ, who giveth us the victory over death hell and the grave, there is a sovereign balm for every sin sick soul. All these awful calamities and disasters may be averted. The means are easy of access and adaptation, applicable to all who call upon him in truth. Whoso looketh into this perfect law of liberty, "being not a forgetful hearer but a doer of the work;" they that do this, shall be blessed in their deeds; blessed in this life and the life to come and shall enjoy eternal rest in the city of our God, where sickness, sorrow, pain and death are felt and feared no more forever.

Fellow pilgrim, do you desire such unalloyed happiness as this? Do you feel the necessity of the pardoning power? Do you feel oppressed by a sense of wrong, sin and guilt? Are you weighed down and oppressed by the cares and anxieties of life? Are you strug-

gling against the surging tide of adversity? Under these vicissitudes, come to Jesus for comfort. Or if, perchance, you are luxuriating in the lap of wealth and affluence, or wearing the laurels of distinction and honor upon your brow, come, all these will perish with the using of them, and end with death. If you are dwelling in the abode of poverty, with but the rude surroundings and comforts of life, under whatever circumstances or condition of life you may exist, the invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Spirit of the Lord is upon me, because he hath appointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Blessed office, blessed administrator, and sanctified the means necessary to procure our salvation, how easy of access! The redemptive plan of gospel liberty is continually unfolding its protecting branches developing their luxuriant fruit, nourished and sustained by the omnipotent hand of Jehovah. The waters of life are freely flowing, bearing upon their placid bosom the sparkling diadem, the pearl of great price. "Ho, every one that thirsteth; come ye to the waters; and he that hath no money, come ye, buy and eat, come, buy wine and milk without money and without price." "Seek ye the Lord while he may be found; call upon him while he is near; for behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." "But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

My dear, unconverted friends, to-day his saving arm of love and mercy is being extended you, and that pathetic pleading voice is now whispering in your ears, "Whosoever will may come and partake of the waters of life freely;" and negatively we have the retributive injunction and warning, "Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and in the holy angels."

"Ashamed of Jesus, yes, I may,  
When I've no guilt to wash away,  
No tears to wipe, no good to crave,  
No fears to quell, no soul to save."

Feeling an interest in your eternal welfare, then, as "ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." Let this be the interrogative sentiment of your hearts,

"What shall I render unto the Lord for all his benefits so copiously vouchsafed unto me through the atoning blood of his Son? and this the hearty response of your will, "I will take the cup of salvation and call upon the name of the Lord." "Now is the accepted time, now is the day of salvation." Look into this perfect law of gospel liberty; accept of the liberal offer of love and mercy, and become the recipients of all the blessings and benefits it so happily confers, by rendering implicit obedience to the Master's will. "The law of the Lord is perfect, converting the soul. The testimonies of the Lord are sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned, and in the keeping of them there is great reward."

The words of the indomitable Peter, on that eventful, pentecostal occasion, were, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and your children, and to all that are afar off, even as many as the Lord your God shall call." And Jesus said: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The price of your liberty was no less than the precious blood of Christ. This perfect law of liberty requires belief in him and obedience to his will. May God flash conviction into every unregenerate heart, and may it dart from soul to soul, until the muddy waters of the fountain of sin and perdition are broken up, and scores of precious souls may come flocking to the blood stained banner of king Immanuel, prince of life and peace, and have their robes washed and made white in the blood of the immaculate lamb who taketh away the sins of the world.

"Whoso looketh into this perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work," this man, and this woman too, shall be virtually blessed in their deeds.

May the Lord bless and sanctify every legitimate effort put forth for the promotion of his holy cause, the advancement of his glory, for the spiritual edification, and, finally, the salvation of souls, is my prayer.

Boonsboro, Md.



FOR THE PRIMITIVE CHRISTIAN.

## Music.

BY C. H. BALSEAUGH.

An outside inquirer sends me the following: "*Did Jesus, or His Apostles, ever invent musical instruments, and introduce them into Divine worship? If so, where will I find it?*" On this he requests "a good, long lecture." The lecture will be brief, and to many, doubtless, not good.

There is no record that I know of to show that Christ or His Apostles either invented or used musical instruments in the service of God. How carefully the musical part of worship was ordered in the temple service of God's elect, is known to every reader of the ancient Scriptures. The choirs of singers and players on instruments were arranged with great precision, and both grief and gladness found expression through strings and tubes. In the everlasting dispensation all the sacred ingenuities of song will be brought into concert, and the choral multitudes of praise will swell into a *Te Deum* that might make even the foundations of the Upper Zion tremble. The everlasting song will have its harps, as representative of all the musical devices that Jubal and his festal progeny ever invented. Gen. 4: 21. Rev. 5: 8.—14: 2.—15: 2. Whether instrumental music is admissible in the present economy, must be determined by the principle that rendered it proper in the Levitical ritual, and gives it a place in the worship of the upper sanctuary. God is full of music. The instrument He plays is the Universe. Love and joy must sing with heart and tongue and hands and feet. David's jubilation became pedal. He danced before the Ark of God with all his might. 2 Sam. 6: 14. Christ enjoins us to "*leap for joy.*" Let us note the occasion, and not fail to obey. Luke 6: 23. The soul was made for music,—for its performance and enjoyment. Col. 3: 16. Light is not to be smothered under a bushel, neither is song to be denied expression. When the earth was yet non-existent, Heaven was ringing with all the melody angelic hearts could hold, and angelic lips and hands execute. Jehovah is a great musical performer, only we are dull of hearing. "The music of the spheres" is more than a poetic concert. Under the hand of the Great Architect, every thing becomes organ, harp, or cymbal. To hush all the instruments of music would be to annihilate both "the things that are made" and the Maker. The harps of glory were in God before they were in the hands of

angels or redeemed saints. The Holy Three were in concert from everlasting. No danger that the "new man" will sing or play overmuch. There is too little genuine Christian jubilation in us all. When our "feet are fast in the stocks" then is the time to "sing praises unto God." If you have an instrument, sweep the strings with all the vigor of your Christian nerve, or put in all the breath the Holy Ghost has given you "Consider what I say, and the Lord give thee understanding in all things." 2 Tim. 2: 7. *Union Deposit, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

## That Deceiver.

BY JAMES Y. HECKLER.

"The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord: If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10: 24.

These are some of the words that Jesus spake to his disciples when he first sent them out to preach the gospel to the lost sheep of the house of Israel. And after his mission was fulfilled, and he had finished the work assigned him to do, when he was "despised and rejected of men, wounded for our transgressions, bruised for our iniquities," nailed to the tree and laid in the grave, "the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again," &c. Math. 27: 63. Now, I suppose you will recollect that Pilate told them to make everything safe, so that there could be no deception, and there was none.

Oh! I am glad that all was real and true about the resurrection of Jesus, and that he himself is the truth, that there is no imposition, no deception, whatever, about the doctrine and resurrection of Jesus, as there is about that false prophet, Mahomet. How will those deluded Mussulmans be surprised in the day of judgment! Not so the christian; he knows that his Redeemer liveth, and that he lives with him, by him, and in him. The deceived seldom know, until it is too late, that they are deceived; but we know that we are not deceived. We know that, "we have not followed cunningly devised fables;" but we have followed the Son of the living God, the Lamb slain from the foundation of the world; we have followed that form of doctrine which will make us wise unto salvation; we have followed that same Jesus whom his enemies called a deceiver; and he was in all things a pattern for us. Now it is nothing strange if his enemies also hate us, and call us deceivers. There are no

greater enemies to the cross of Christ than the hypocrites are. And if we glory in the cross, there will be none more ready to hate us and to call us deceivers than they are. Living in a neighborhood where there are scribes and pharisees, you may be sure that among them there are any number of hypocrites, and they, in going about to establish their own righteousness, readily call those deceivers who contend for the righteousness of God, and the faith once delivered to the saints. Therefore, my brethren, do not seek the friendship of the world, but turn your backs to the kingdom of darkness, let the world sneer at you, and even speak evil of you falsely, for Jesus' sake, and he will reward you openly in this world already, and in the world to come, with eternal life.

*Hartsville, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

## Be Kind to the Afflicted.

BY SYLVANUS ANNON.

Who can say, "I have always been kind to the afflicted?" It surely is a great comfort to those who can look back upon the past and think of those who now sleep in their graves and can say, "I rejoice, for I can say I know that I have done all I could to comfort the afflicted! Oh, what a comfort, what peace, I now enjoy; for I have been a comfort to those who now are in the tomb." But what sorrow what grief, what trouble, to those who stand by the graves of departed ones, and must say, "Silent be thy slumbers; in peace thy body rest; and can and must I say, I remember my unkind words; I remember when I caused your tears to flow. Now your trouble in this world is over. No more can I see you in this world, but when we meet again it will be in eternity. My disobedience has caused an aching in my breast that disturbs me now. What might have been my peaceful rest?" Oh, doleful, if this should be the case! whose heart would not condemn in a case like this? And if our heart condemn us, God is greater than our hearts. O brethren and sisters, do you not think that this would cause the good Lord to look down with displeasure? Let us remember the dying words of St. Stephen. When he was stoned to death, he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge." And when he had so said, he fell asleep. If Stephen had such a forgiving spirit to those, how much more should we show kindness to our brethren and sisters? While I am talking about charity, has it not been the case when con-

tributions were wanting and required of the church, some would begin to say, "I can't do this, and I am not going to keep this one and that one," and at the same time they would have full and plenty. Oh, think of what the scripture saith. If I see my brother stand in need of those things and shut up my bowels of compassion, how dwelleth the love of God in me? And yet let me say, if I only keep my brother or sister because I get pay for it, where is my reward? But if we do it for love for them and God, then "blessed are ye."

Now I must close by saying that I have written this in love. If I cared nothing for my soul's salvation, and for my fellow-man and my Creator, I would not have written this. I trust those few lines may be productive of some good. Brethren and sisters remember your unworthy brother when it goes well with you. My prayer is that we walk worthy of our calling, and finally receive a crown of life.

*Kasson, West Va.*

### Speak It Out.

There is no doubt that one of the prime sources of strength for a preacher is found in speaking his latest thought. Back of all strong expression is the life of the speaker. This life, through exercises of mind and soul, is continually getting larger and larger development. A man who thinks, grows fast, and his latest growth is always best. It is the best because it is the freshest, and because it represents the ripest experience. The character of the thought decides the quality of the expression, also, in public speaking. Stale thought can never be eloquently expressed. The sympathies of the heart, and the tones of the voice, will not respond to it. The best part of pulpit speaking is born of new ideas. Vivid conceptions give illumination to oratory and cause it to brighten and glow as it moves on in its puissant course.

Now, many preachers keep their latest thought to themselves, through fear of saying something heretical, or strange, or sensational. Many preachers are timid by nature and conservative from habit. Hence they hold back from saying what they feel in their hearts to be true. Their reason is ahead of their utterance. In thought they are radical and progressive; in speech they are old foggy and repetitious. They dread nothing so much as the charge of unsoundness. They know that if they say only what has been said a thousand times before, they are perfectly safe from all attack and suspicion; so they keep saying it over

and over, week after week. Drowsy orthodoxy sleeps undisturbed in its napping, and the pews keep getting more and more empty. The young people desert the sanctuary, and the old folks cry out against the irreligious indifference of the rising generation.

The true way to preach, as we conceive, is to preach your latest thought. Each successive sermon should give indisputable evidence to the congregation that the pastor's mind is growing. Scholarship is discovery, and preaching is but the announcement of the new discoveries that the preacher has made of divine truth. A true sermon is not deduction, is not inference, is not conclusion. It is, above everything else, suggestion. It should start lethargy into thoughtfulness. It should act as a spur to quicken the pace of the lazy intellectual life of the people. To keep back any new idea that the Spirit has given a man, is to defraud the Spirit, is to thwart the divine purpose of the pulpit. The ministry of the Spirit is an ever-operant ministry. Its finest work is yet a thing of the future. God's messages are not all delivered yet, nor his prophecies uttered. The prophetic gift is born with each generation, and the prophet who denies his gift sins against the Holy Ghost. "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—*Golden Rule.*

### "Mine!"

"And they shall be mine saith the Lord of hosts"—*Mal. 3: 17.*

How sweet are these words of divine promise. "Mine." Yea by creation, by redemption, and by adoption in Jesus, the believer belongs to God. The Lord has bought him from sin, and death, and hell, with a great price. The blood is spilled. The ransom is paid. The Redeemer's claim is good. The ownership is sure. Now, "none can pluck them out of my Father's hand." No longer a slave of sin, or a child of the devil, he rests secure, sheltered in the everlasting arms. God is his God. He is God's son. He is God's property by right. And because God's power is equal to his love, he will surely accomplish his purpose in Christ regarding his own, and save them with a mighty, and an eternal salvation.

"Mine." In seasons of great trial the saint may realize this heavenly relationship and be strong. The prince of this world who sought to sift the Master as wheat, found no

goods within him that bore his evil stamp. Christ was God's. He was the obedient Son and wholly the Father's child. "Mine!" said Jehovah, and the fiend fled away. And that they that are Christ's may in God's strength say to Satan, thou hast "nothing in me." The shout of faith, "I am the Lord's will vanquish the enemy.

"Mine!" Disease and waiting may wear and pale the form and face made in the image of God; nevertheless God says of the one bruised "and mangled by the fall," he is "mine." What God claims and loves is ever safe. Amid fightings without and fears within; amid the anguish of mortal weakness, and faintness of the dying pillow, and the pang of fleeting breath; that sweet voice steals through the gloom saying, "Still thou art mine!" Though death set his seal, and corruption made her home within the shattered body, when the best earthly friend shrinks from what the enemy has smitten, God's love wastes not. It is never withdrawn. Even when man is weakest and death is strong, his victim is "precious" in God's sight. A never forgotten "jewel." Death may conquer for a season, but the saint shall one day conquer death forever and ever. Death is in the power of the believer, for "all are yours," yea, even life and death; things present and to come.

"Mine!" Into the caverns of the dead, Jehovah will look. The king of terrors will cower before those burning eyes. Shouting over the sleepers, "They are mine!" the hand that is strong to deliver will snatch his jewels from the enemy's grasp, and lo, his dungeons are now vacant. Oh, the grandeur, the glory, when that glad, countless host rise into the air to meet the Lord. "My beloved!" he will cry. And they will see the King in his beauty, and sing, "he is mine and I am his." And now he wakes up his crown-jewels, and through the ages that will have no end, Paradise will ring with the music of that one word, which alone, were there neither green new earth nor golden city, expresses a full heaven of bliss.—"Mine!"—*D. D. T. in Methodist Free Press.*

THE greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menaces and frowns; whose reliance on truth, on virtue and on God is most unflinching.—*Seneca.*



## For The Young.

### Story-telling.

More than thirty years ago there was a little boy in Glasgow who was very fond of stories. He was accustomed to go in the afternoon to a neighbor's house, where stories were told all around by the boys like himself. There were stories told about robbers, and stories about ghosts—foolish stories! And stories about poor boys who went to rich London and became great men; and stories about sailor boys who had been shipwrecked and cast on desert islands in the midst of the tumbling sea—fine stories! It was a very pleasant sight to see the fire blazing on the hearth, and the boys all seated within its light, each telling his story in his turn.

The boy I speak of would have been entirely happy at that fireside, but for one little fear. In the street where he lived there was a graveyard. His father's house was on one side, and the house where the stories were told was on the other. To go back to his father's house he had to pass this graveyard, and he was afraid to pass that way after dark; so he had to leave every evening before the stories were ended. Sometimes, in the midst of a very good story, he would be seen turning his eyes to the window, and watching the darkening sky, as if he would keep the night from coming on.

One day the boys happened to be alone in the house. The stories were all fine, and the fire was warm, and they all forgot that the hours were passing away. The sun went down; the sky grew dark; nothing was to be seen at the window but blackness. But just as they had reached the middle of a story there came a flash of lightning from the sky, and after that a peal of thunder, and then rain, thick and heavy, dashing against the panes.

My little friend remembered the graveyard in a moment, and wished he were home. He went to the door; but the light of the fire, as it fell forward across the street, made the darkness seem more dark.

"I wish I were home," he said.

He was a timid little boy, and began to weep. He was afraid of the dark night and the rolling thunder, but especially he was afraid of the graveyard.

After a long while he got courage to say, "Keep the door open, and cry after me till I am out of hearing, and I will not be afraid." The other boys agreed, and opened the door to let him out. But just at that moment there came another flash of lightning, and another roll of thunder, and they ran back and cowered beside the fire.

"Come with me, some of you," he next said. "Come, two of you; I am

afraid to go alone." But the other boys were very little older than himself. And now they also were afraid, and they began to cry.

"Eight o'clock! Nine!

"O, I wish I were at home!"

Ten and still he is afraid to go.

Half-past ten! Eleven!

"I wish—I wish I were at home."

He went to the door a third time. He still saw nothing but the black, wet night. He cried more bitterly than before. He cried as if his heart would break, "I wish—I wish—I wish I were at home!"

While he was sobbing out these words, he saw a star of light twinkling through the gloom. It came nearer and nearer, and grew bigger the nearer it came. Joy! It was light from his father's house! His brother, carrying a lantern, had come to bring him home. It was as if daylight had come back again. His crying was at an end; his tears were dried up. He became bold as a lion. The fear of the graveyard went away, and he stepped out into the darkness with a smile on his face. *His brother was by his side, and the light of his brother's lantern would light him home!*

Now Christ does for his dying brothers and sisters just what this boy's brother did for him. He comes for them, with light from their Father's house, and takes them by the hand to lead them home.

Our life upon the earth is like the story-telling of these boys. We are all story-tellers, telling our stories to each other. The hour of death comes, to bring our story-telling to an end. Suddenly we find that the day of life is spent, The sun goes down. The night comes up. We cannot remain on the green earth and beside the ruddy fires any longer. O, it is pleasant in that hour—it dries up all our sorrows—when the Elder Brother is seen by the soul of the dying one coming from the home in the sky!—*Dr. A. Macleod.*

### A Bulfinch Finding a Thief.

A poor musician had an ebony flute, with silver keys. The flute, however, like many other things, had more beauty than use, for there was a defect in one of the upper keys, so that the note had to be skipped.

The musician had for a friend a tailor, who, having some taste for music, would often come to the musician's room to sing; and when he came he liked to try his skill on the flute with the silver keys. One night, when the musician was out, the flute was stolen. The tailor seemed sorry for his friend's loss, and tried to help him ferret out the thief. They suspected an old woman that was around the house, but as there was no proof against her she was let off, and the real thief, whoever he or she was, escaped detection.

In a few months the tailor went to live in another town. After a year or so the musician paid him a visit, and he found his friend had for company a beautiful bird, a bulfinch, who could whistle several tunes very correctly. This, of course, delighted the musician, and he liked to hear it; but what was very curious, he soon found that the bulfinch, whenever it came to a certain high note, always skipped it and went on to the next. He was greatly puzzled to make out how this could be; but as he pondered over the matter, it struck him at last that the note which the bird skipped was the very note which had ceased to sound on his own old flute, and so he came to the conclusion in his own mind that the bulfinch must have been taught in some way from his stolen flute.

He charged the tailor with having stolen the flute, and the miserable man, pale and trembling, confessed the theft.

### Causes of War.

A certain king sent to another king, saying, "Send me a blue pig with a black tail, or else——"

The other replied, "I have not got one, and if I had——"

On this weighty cause they went to war. After they had exhausted their armies and resources, and laid waste their kingdoms, they began to wish to make peace; but before this could be done it was necessary that the insulting language that led to the trouble should be explained.

"What could you mean," asked the second king of the first, by saying, "Send me a blue pig with a black tail or else——?"

"Why," said the other, "I meant a blue pig with a black tail, or else some other color. But what could you mean by saying, I have not got one, and if I had——?"

"Why, of course, if I had I should have sent it."

The explanation was satisfactory, and peace was accordingly concluded.

The story of the two kings ought to serve as a lesson to us all. Most of the quarrels between individuals are quite as foolish as the war of the blue pig with a black tail.

Prayer requires more of the heart than of the tongue, of signs than of words, of faith than of discourse. The eloquence of prayer consists in the fervency of the desire, in the simplicity of faith, and in the earnestness and perseverance of charity. Our trust and confidence ought to proceed from that which God is able to do in us, not that which we can say to God.

—Fashionable life is a merry ground, that first makes us giddy and then ill.

## The Primitive Christian.

MEYERSDALE, PA., AUGUST 29, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper, and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "Now" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### NOT TOO OLD TO STUDY AND LEARN.

It is surely an inestimable blessing to be favored in early life with good opportunities for cultivating both the mind and the heart. Youth is the best season both for acquiring knowledge and for forming a pious character. At that age the mind is most susceptible of improvement. It is not pre-occupied with objects that will interfere with a close application to study, neither has it then formed habits of a criminal character that must be broken or subdued before those of a pious character can be established. But while youth has decided advantages over age as a season for improvement, it is a fact susceptible of the clearest proof, and one established by a multitude of witnesses, that persons at an advanced age may greatly improve themselves, both in knowledge and godliness. It is true, the degree of mental

improvement which the old are susceptible of, will depend in a great measure upon the degree of health they enjoy. If the body is wrecked by disease, and its powers diminished, the mind acting in sympathy with it, will feel the debilitating effects of the body's prostration. But when the body retains its ordinary health and vigor to advanced age, the mind may successfully study, and add to its stores of knowledge. And here we may remark upon the importance of preserving health, that the mind may be more likely to retain its faculties, if not altogether unimpaired, so much so that its usefulness to its possessor may be prolonged.

There is a duty devolving upon us in regard to the preservation of our health, and the prolonging of our lives which it is to be feared is not appreciated as it should be. The body is the medium through which the mind in the present state of things exerts its influence upon the world, and also the source from which the mind is in a great measure supplied with its power. Hence a good, healthy bodily organization becomes very desirable to all who would render themselves as useful as possible, and who would prolong their usefulness as much as possible. Sin is no doubt often committed by a violation of the laws of health, in overworking the body, in failing to take the proper rest, in an intemperate use of the food designed to sustain it, in receiving into it substances which are destructive of life, and in imprudent and careless exposure. In these ways diseases are often contracted, and premature death brought about. Whereas, if the laws of life and health had been more strictly observed, in many cases we have reason to believe life would have been prolonged, and an increased amount of good accomplished. And as we shall be held accountable for life and health, a prudential course of living should be observed, and our existence, a precious gift of heaven, continued as long as possible, and made in every way as useful as possible in doing good to our fellow-beings, and in promoting the great cause of Christian truth.

With the foregoing introduction, we come to the subject of mental improvement and successful study in old age—a subject worthy the consideration of all, and especially of such as have had but poor facilities of an educational character in early life, for the acquiring of useful knowledge. And this has been the case with many of our brethren. Although they feel the need of education or knowledge, and youth, or the best time for obtaining it, having passed away, they feel but little encouragement to study in after life. We would like to give some encouragement to such, especially to those who are anxious to labor successfully in the Sabbath-school, or in the ministry, or

in some other department of Christian labor, the providence of God having placed them in some such position, and feeling that some more knowledge would increase their capacity for usefulness, they would like to obtain it, if they thought there would be any chance of their doing so.

1. There seems to be no good reason why progress in knowledge should not continue to be made while the mind retains anything like a common share of its native vigor. Indeed, after some of the faculties, such as memory, may begin to decline, still some improvement in knowledge may be made. It is true, knowledge may be pursued and obtained under disadvantages in after life that would not have existed at an earlier period in life. But if it can be obtained at a later period, though it may be done under disadvantages, still had it not better be done even then, than to lose the advantage of it? Many things are remunerative, though obtained under great disadvantages, and at great sacrifice. It is a fault with a great many men, perhaps with a great majority, that they cease to be students at too early a period in life. If a judicious course of reading and study was pursued, and an active service in some useful calling continued, instead of mental indolence, and a cessation of useful labor, it would often be promotive of health, happiness, usefulness, and holiness.

2. History furnishes us with many interesting cases of men who after they had advanced to considerable age, prosecuted their studies very successfully. Cato a distinguished Roman, at eighty years of age, commenced to study the Greek language. It is said that Plutarch when between seventy and eighty commenced the study of Latin. Dr. Johnson, the great English author, died at the age of seventy-five, and but a few years before his death, applied himself to the study of the Dutch language. Ogilby, the translator of Homer and Virgil, was unacquainted with Greek and Latin until he was past fifty. Dr. Benjamin Franklin did not fully commence his philosophic studies till he had reached his fiftieth year. John Wesley informs us that he was far abler to preach at the age of seventy-three years, than he was at the age of twenty-three. And he attributes his capacity for enduring such great labor at such an age, under the providence of God, to exercise, early rising, sound sleep, and evenness of temper. The Apostle John, according to Chrysostom, was one hundred years old when he wrote his Gospel. And there was the prophetess Anna, eighty-four years of age, and notwithstanding her great age, she constantly attended the worship of God in the temple, morning and evening, and on all



occasions, and "served God with fasting and prayers night and day."

We do not mean to say that we all can bear our age, should we live to be old, or do in old age what those have done to whom we have referred, but we do mean to say, that with care, and judicious living, and with the blessing of God, we may be successful students, and active workers in the vineyard of the Lord, at an age when many abandon both study and work.

#### THE PROPRIETY OF CONSIDERING TIMES AND CIRCUMSTANCES IN APPLYING THE PRINCIPLES OF TRUTH.

"The children of Issachar were men that had understanding of the times to know what Israel ought to do."—1 Chron. xii. 32.

David, in his eventful life, is at Hebron. God had directed him here. His way to the throne of Israel, had been, by diligence and perseverance, pretty well cleared of difficulties, and the time for him to be crowned had arrived." Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh." 1 Chron. xi. They met to establish David in his kingdom.—The various tribes of Israel were represented, and the historian mentions several traits of character for which the tribes or their leading men were distinguished. Of the tribe of Issachar it is said, they "were men that had understanding of the times, to know what Israel ought to do."

In the administration of the government of nations, and of the church, as well as in the accomplishing of enterprises in general, while power and courage and money are needed to give success to the undertaking, understanding or wisdom is highly important and absolutely necessary in order that a judicious application of the available and necessary means may be made. However rich and abundant the resources of material for accomplishing any enterprise may be, if there is not understanding or wisdom to apply that material to advantage, the enterprise may fail. Many enterprises have failed, not from a want of means to accomplish them, but by a misapplication of those means. In the trials and perplexities and dangers which at the time alluded to surrounded the nation of Israel, the wisdom or "understanding" of the men of Issachar, by which they "knew what Israel ought to do," no doubt had much to do in conducting the affairs of the nation to the successful issue which they reached in establishing David upon the throne. From the "understanding of the times, to know what Israel ought to do," it was seen that the providence of God pointed to David as king of Israel, and hence the assembling of the tribes at Hebron to crown him.

The words, "The children of Issachar were men that had understanding of the times, to know what Israel ought to do," are very suggestive and instructive. The doctrine of expediency, though liable to be abused, is highly deserving of our attention, since we have so many occasions in life to apply it, and since our faithfulness often depends much upon a judicious application of it. And it is mentioned to the honor of the tribe of Issachar that it possessed and practically applied this doctrine. And the success of the nation in settling its difficulties, and in securing peace and prosperity, was no doubt owing in a great measure to the application of this principle. The world in which we live is constantly changing, presenting new wants and new forms of evil; and to meet those wants and to successfully oppose those forms of evil, new applications of the great principles of gospel truth must be made, to successfully meet the emergency of the case. Hence the necessity of having "understanding of the time to know what ought to be done" to meet the wants of the times. Ministers of the gospel, statesmen, men of business, heads of families, and indeed all men should have more or less of that understanding of the times to enable them to know what to do in their respective callings of life, that they may best apply the principles of truth to the accomplishment of the object for which those principles were designed.

The practical rule to be deduced from the character of the children of Issachar, which is honorably mentioned by the historian, is this: *The manner in which we apply the principles of Bible truth must often be affected by times and circumstances.* That we may not be misunderstood, or the rule we are applying not abused, we would say that it is to the *manner of applying the principles of truth*, and not to the principles themselves, that we refer when we speak of it as being affected by times and circumstances. The principles of Christian truth must abide.—"Heaven and earth shall pass away, but my word shall not pass away," said our Lord, Matth. xxiv. 35. And the apostles were to teach the nations to whom they would come in the prosecution of their great work, what the Lord had taught them. Matth. xxviii. 20. And Paul said to Timothy, "The things that that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." 2 Tim. ii. 2. The principles of truth themselves must not be changed.—They need no modification. They are the principles of the perfect law of liberty, and therefore will admit of no improvement. Our love to God, to our fellow men, our regard for truth, honor, and purity, our devotion to our Redeemer,

and our obedience to his precepts, must be strong and abiding, and rather than depart from them, death itself must be endured. But the manner in which these principles must operate, and must be applied, will often depend upon times and circumstances. And therefore understanding and discretion are necessary that we may know how best to apply and manifest them.

While the rule under consideration may be applied to many things in life, it especially concerns us to make a judicious application of it in both manifesting and promoting our Christianity. The Apostle Paul affirmed that all things were lawful for him, but all things were not expedient, 1 Cor. x. 23. He admitted the principles of the church supporting its spiritual laborers, but in his own case he judged it expedient for him not to use the liberty he might have used, as by so doing he might have "hindered the gospel of Christ." 1 Cor. ix. 6—15. He also sustained the general law of matrimony, declaring "marriage is honorable in all," Heb. xiii. 4. But in his own case, he thought it expedient for him not to marry. 1 Cor. vii. 8. Our Lord said to Peter and Andrew his brother, "Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him." Matth. iv. 19, 20 After the man of an unclean spirit had been cured by the Savior, "he prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—Mark v. 18, 19. In both the above cases our Lord gave commandments. In one case he required those to whom the commandment was given, to follow him.—They obeyed, and followed him.—In the other case the restored man desired to be with Jesus, but he commanded him to go home, and tell his friends what the Lord had done for him. In both cases the spirit of obedience was exemplified, in the one case by following our Lord, and in the other in going away from him, and by going home.

It remains for us to apply the rule to the present times and to our brotherhood. It is now over eighteen hundred years since the Christian church was organized, and since the first earnest Christian workers did their work, which accomplished so much. If the same faithful band now lived to labor for the promotion of a cause which was so dear to them, as Christianity was, it is not at all improbable that they would use means now to further the work which they did not use in their day, simply because they had not those means to use. We may instance the press.—When we look at the excellent facilities afforded by the press for the dissemina-

tion of truth, we cannot but think the primitive church would have used, and that liberally, the press as an auxiliary to the ministry to enlighten and reform the world. In the organization of the Christian church, it was made the duty of the church to teach the nations. But it depends much upon the men in the church that have "understanding of the times to know what Israel ought to do," to choose and apply the means best calculated to accomplish the work.

Again: The youth of the Jewish commonwealth, and of the families of Christians were to receive special attention. To Jewish parents it was said, in regard to teaching their children the law, "Thou shalt teach them diligently unto thy children, and shalt talk to them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 7. To parents under the gospel dispensation it is said, touching their duty to their children, "Bring them up in the nurture and admonition of the Lord," Eph. 6: 4. Here we have our duties to our children stated in very general terms. And it is for us to apply the principle as we best can in the times which we live, and under the circumstances under which we live to accomplish the object to be sought, namely, the Christian education and salvation of our children. And if the Sabbath-school properly conducted, is likely to prove an auxiliary to the church and family for instructing our youth, may we not, and should we not, avail ourselves of it, and use it to subserve the cause of truth? We should like to make farther applications of the rule, but our article is too long already. May we have *understanding of the times to know what we ought to do*, to make the most successful application of Christian principles.

## Gleanings and Gittings.

OUR MANUSCRIPT BOX.—No. 13. D. A. L., Hamlin, Kansas. This article has reference to the baptism of the Holy Spirit and of fire. The author calls attention to an editorial comment on the baptism of fire and to an article by Bro. Longancker on the same subject. These presenting different views, the author ventures to give still another. He quotes from the second chapter of Acts, first the 16th verse, then the 2nd, then the 38th, and concludes: "Here we see the baptism of the Holy Spirit and of fire were simultaneous and synonymous; the two constituted the one great baptism predicted by the prophet Joel." He argues, too, from the 11th verse of the same chapter "that none but the apostles were included in this baptism." As he introduces no argu-

ment to sustain his position, with this notice we pass the article into the waste box. B.

THERE is no service so honorable nor so remunerative as the service of Christ: it makes us children of God, gives us a hundred fold in this life, and eternal life and all that the pure soul can desire in the life to come.

BROTHER S. H. Bashor, writing from Maitland, Mifflin county Pa., under date of Aug. 7th, says:

"Our meetings at McVeytown, are now over. We commenced on the 28th of July, and preached every evening up to Aug. 6th—ten discourses in all. The congregations, at first, owing the unfavorable state of the weather, were small, but there was an increase in the attendance every evening to the close. Baptism was put off until the last discourse, when we came together with twenty-two candidates who desired to go with Christ. They were examined, and found in full faith. After the services we gathered at the water-side, where they were all immersed "in the name of the Father," etc. It was said by some that the congregation was the largest ever known there; only about two-thirds were in the house. About one thousand people witnessed the scene. Many tears were shed, and a solemnity, such as I never before saw, pervaded the whole assembly. There were several lawyers and doctors present, but they did not scoff as the same class did at Jordan. We are now at the Dry Valley meeting house. Announce my address, till further notice is given, Clover Creek, Blair Co., Pa."

BRO. Z. ALBAUGH, Elsie, Clinton Co., Mich., Aug. 14th, 1876, says: "It was wet here in the forepart of the season, then it turned in dry, and still continues so. Crops are not very good. Weather is very warm. Health is tolerably good. The Lord's flock here is small—only sixteen—with no minister within less than sixty miles. Brethren, here is a field open in which to work for the Lord.—Who will be the first one to respond to the Master's voice to preach the gospel in our country, and make his home here? This is a timbered country, and land is cheap. Brother Isaac Miller, our Elder, and Bro. Fryfogle were here with us yesterday and preached for us. It truly was encouraging to the children of God, and sinners were made to feel that if they died in their sins, where Christ and God are there they cannot go; but still none were willing to come out on the Lord's side.

We expect to hold a lovefeast here on the 16th of September, to which we extend an invitation. If any feel to be present with us, we will gladly receive them; and if any desiring to come will drop me a few lines, we will meet them at Oakley, on the Jackson and Saginaw railroad, or Ovid, on the Detroit and Milwaukee road."

D. W. ROWLAND, Centre View, Mo., says: "A sad accident occurred on Saturday evening, Aug. 12th, about 5 o'clock, p. m., whilst the westward-bound train was about entering our town. A young man about 19 years of age attempted to ascend the cars, while moving up grade;

but he fell with one hand across the railing, the car passing over his wrist, almost severing it from his body. Amputation was performed by Dr. James Hill of our town."

Moral.—As the hazardous attempt of this young man resulted in a great loss and in much suffering; and as his head might have been crushed (what then?) as easily as his wrist; and as a similar attempt by others may bring about similar results; therefore, Let the adventurous take warning and hazard no such experiments. B.

MINISTERIAL LIST FOR OUR ALMANAC FOR 1877.—Do you want a full and correct list? If you do, please help us to make it so. Do not depend on others to do this work for you, for they will not do it. We know they will fail just as they did last year. What you did, was well done; but what you left for others was left undone, as it always is. Your help will be appreciated and thankfully received. B.

BRO. James McBride of Hazel Dell, Ill., some time ago sent us an item of church news, in which he speaks of a visit paid them by Bro. Ananias Hensel, of Indiana. He came to them on the 28th of April and stayed with them till May 1st, during which time he preached six sermons at three different places to the apparent satisfaction of those who attended. In conclusion he says:

"So we feel truly thankful to our brother from Indiana for the visit he made us: and we hope that the brethren in distant churches will not forget to follow his example to visit our lonely church in Cumberland county, Ill."

BRO. J. H. Moore has changed his address from Urbana, Ill., to Lanark, Ill. Persons who have occasion to write to Bro. Moore should note this change.

BRO. Abraham Molsbec, of the Cedar Grove congregation, Hawkins Co., Tenn., under date of Aug. 12, writes:

"Our visit meeting is among the things of the past, and a very pleasant one, indeed, in part, it was to us. However, we were much pained at the request of one of our number, who wished to be cut off from the body. There was very little laid in on the visit, except the usual warning against pride, and too much worldly talk. The remarks on the occasion were excellent, as we thought. Some souls have been received in the Cedar Grove church, by baptism, since the first of January.

## DANISH MISSION FUND.

W. D. Lichty,	\$ 50
Big Creek church,	2 90
A Sister in Ind,	50
M. O. Sparland,	1 00
A Brother and Sister,	1 05
A Brother,	1 00
John Bennett,	25
Betsy Kline,	1 00

C. P. ROWLAND, Treas.

Lanark, Ill., Aug. 17th 1876.

(Pilgrim please copy.)



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## Why this Contention.

I have been a reader of the *Christian Family Companion* and *PRIMITIVE CHRISTIAN* for about four years in all, during which time a good many strange things were brought to my notice and consideration. The year previous to my conversion and baptism (being the latter part of 1870), the *C. F. C.* was for the first time brought under my notice, at which I greatly rejoiced, not knowing, previously, that there was such a paper published, wherein the doctrine of our blessed Redeemer was held forth to full view. I immediately subscribed for it, being under serious impressions at the time. I read it with much satisfaction for some time, at the same time carefully reading the word of God and comparing, as I thought, the spirit of the word with the spirit in which some of the communications were written that appeared from time to time; and I was brought to the conclusion that they were not in the self-same spirit, for I can nowhere find that the Spirit of Christ is a spirit of contention. So firmly was that riveted on my mind that I ceased to be a subscriber until after Brother Quinter took the editorship. Hoping for better things, I again became a subscriber, and have been tolerably well satisfied thus far. Now and then, however, an article appears which, I think, is void of that spirit of charity which brethren that are called by that "one calling," should manifest toward each other.

Last spring an article appeared setting forth that several of your ministering brethren were on a visit to Canada. They were kindly received and hospitably entertained, and yet, sad to relate, they found no Brethren there. They must have been a little more partial than the Apostle Paul was; he found brethren everywhere, even where the gospel had not been preached. After this, it appears, a centennial war broke out—Brethren vs. River Brethren. Bro. Mishler fired a tremendous volley into the quiet camp, when his ammunition cart was happily upset by Bro. Balsbaugh. Several articles have already appeared since the sword was first unsheathed, but to what purpose I cannot tell. It appears to me that it is only proving what has already been proved, that we differ about as much from you, as you differ from yourselves, and surely, if "charity covers a multitude of sins" at home, it ought, at least, to shade ours also, and not, as did Bro. Bucher, take one man to condemn a whole society. I, too, might do the same thing, but I do not wish to condemn a whole order for what I see wrong in one man, or family, or one neighborhood, as we do not all see or understand things exactly alike. Delay in baptism, upon confession of faith, is by no means general, so far as I know; neither is it approved of by the church in the North to my knowledge; neither is it maintained that the bread and wine—"the emblems of the Lord's body"—is the supper; at least I do not believe so, and I think I have many dear brethren who will testify to the same; consequently we are wrongfully accused.

He is also very careful to give us tradi-

tion of the rise of the River Brethren, and that they were refused baptism by the Brethren, for certain reasons which he does not state, except that they refused to comply with their requests. But he is very careful not to give us a word about how or where the Brethren originated—whether it was likewise or different.

He then says: "The difference at first seems not so great. They are a plain, honest people; seem full of love; and pretend to have the forgiveness of sins." I would ask, is it only "a pretense"? Is not the tree known by its fruits? Will not the motive of the heart show itself by the outward actions? I care not what a man's pretensions may be, the principles imbibed in the heart will manifest themselves outwardly, and this our brother calls "a pretense." Show me an instance in the word of God where any person was baptized without showing fruits of repentance (upon which, I claim, is the forgiveness of sins). Faith and repentance always do and must precede baptism in every case of genuine conversion, unless it is, as our brother has said, "they pretend to have the forgiveness of sins." The apostle says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself." Rom. ii. 1, 2.

After he has given us all he knows about it, he asks the question: "Who was the real originator of their church? Was it of God? If so, is God, then, divided against himself?" No, I think not; but some who claim to be his children, are divided against themselves and their God.

We might continue to turn his own guns toward himself, but charity saith, "forbear." A little more consideration, a little more forbearance, a little more humility, a little more brotherly kindness, a little more love, and the sword can again be sheathed, so that we no more see its glistening blade, which will but tend to cut the bonds of love asunder.

Now, I hope that I have not been too tedious. I have tried to be as brief as I possibly could, to give my view of the matter. I beg for patience of my older brethren, as I am but a babe in Christ; and correction, if I am wrong. And may the God of peace and all comfort guide and direct our ways into the paths of peace and true holiness, is my prayer.

Yours in love, FAIRPLAY.

Clarence Centre, N. Y.

CROTON, New Jersey, }  
July 23, 1876. }

Dear Brother Quinter:

Perhaps it would not be uninteresting to the readers of the *PRIMITIVE CHRISTIAN* to hear from this part of the brotherhood. We have had several additions to the church in the past year, and have a very interesting Sunday-school. Our whole number of scholars is 65, of which about fifty are in New Testament classes. I see that our brethren in different places are suggesting the holding of a Sunday-school convention. This is a move in the right direction; and I hope our brethren will fall in with it. We suggested to Bro. J. T. Meyers the propriety of such a move and requested the suggestion to be published in the *Brethren's Messenger*.

We are having very hot and dry weather here now; and have had little rain

since spring. The earth is parched; vegetation is dying under the scorching rays of the sun; the streams are dried up; springs and wells are failing. The weather has been the hottest ever known in this locality. The mercury has run up as high as 109° in the shade. Showers have passed around us, with very heavy thunder and vivid lightning. Considerable damage has been done by it. On Thursday night of last week a heavy cloud passed with very light rain fall, and I understand that no less than six buildings were burned by lightning.

Fraternally yours,  
AMOS CHAMBERLIN.

CARLETON, NEBRASKA, }  
July 29, 1876. }

Dear Brother James:

As I see nothing from this part of God's moral vineyard I thought I would write a few lines to let the brethren know, through the *PRIMITIVE CHRISTIAN*, that we are still trying to serve our Redeemer. I sometimes think that we are persecuted, but when I consider the language of our Savior, "Happy are ye when men shall revile and persecute you, and shall say all manner of evil against you falsely for my sake," I think it is all as it should be; and I hope all our brethren will pray for all those who speak evil of us. And in connection with our prayers may our light so shine that others may see our good works, and glorify our Father who is in heaven.

I feel, however, that our heavenly Father has done better for us than we could ask. Our crops are good; not only wheat, but everything. Then, when we consider his kindness to a sinful world, should we not pour out our hearts in giving all the praise to him?

I would say to the brethren that, if there is any one who would like to come to this country who does not wish to buy, I will rent my place on shares, or for money, for two or three years. If any brother wants to come to Nebraska to stay and see how he likes it, I do not think he can do better than to come here.

W. C. MILROY.

RURAL VALLEY, PENN'A., }  
August 5, 1876. }

Dear Brethren Editors:

Inasmuch as there has been no church news sent for publication from the Cowanshannock congregation for some time I take the liberty to send as follows: As far as my present knowledge extends, we are in love and union, trying to labor together for the advancement of the cause of our divine Master. On last Lord's day one expressed a willingness to become united with Christ by yielding obedience to one of his sacred institutions—Christian immersion. Four weeks prior to the above time, two others were in manner as the one above stated, numbered with the disciples of Christ. During the last two years ten were immersed into Jesus Christ, and arose to walk in newness of life.—May they be kept by the power of God unto salvation is our sincere desire.

In the Glade Run congregation, there was one more added to the church on the 31st of July, which makes 33 in number since the 13th of Feb. 1876. May the blessings of heaven attend them, and all God's dear children elsewhere, so that the great name of our God may be glorified,

his kingdom be advanced, and an innumerable host of the children of earth be saved, through Jesus Christ, our dear Redeemer, who shed his precious blood for the human family.

J. B. WAMPLER.

NEW FLORENCE, Penn'a, }  
August 14, 1876. }

*Beloved Brother Quinter:*

I will for the first time attempt to write a few lines for your excellent paper for the purpose of informing our dear brethren and sisters of the prosperity of our little congregation, which has lately sprung up in this neighborhood, in the north east corner of Westmoreland Co., Pa. We are in the lower end of what is known as the Ligonier Valley, three miles from New Florence, on the Pennsylvania Central railroad. This is a very thrifty settlement, and the prospect is that we will have a large church here in a few years.

It is only a little over one year since I came from West Virginia to this, my native place, having united with the Brethren while there. Up to the time of our moving here, there never had been any of the Brethren in this vicinity. In fact the were but few that had ever heard of them, and those that had, it seems only heard the various misrepresentations that are afloat. And really it seemed almost an impossibility to make a beginning; but we are glad to know that that all things are possible with God. Truly the hand of the Lord has been with us, and we feel that our prayers have been answered in behalf of the people of this community.

We were favored with a visit from Bro. Solomon Bucklew, of W. Va., on the 16th of last February. He stayed with us one week, in which time he baptized seven. And there were two other members moved here, which increased our number to eleven. Then we were without preaching, until the 14th of June, when the same brother visited us again. He preached four sermons and there were eight more added to our number by baptism. We were also favored with a visit from Bro. Valentine Blough on the 15th of July, and though there were none added to our number during his short stay with us, we feel that he made good impressions upon the minds of many.—Also, Bro. Stephen Hildebrand paid us a short visit. He came here on the 30th of July, and stayed until the following Thursday, and preached six very interesting discourses while with us. He is very much liked by the people in general.—He also baptized two while with us, which makes our number twenty-one in all. It is true, we are few in number compared with the brethren in some places; but though we are few in number we are glad to know there is no restraint in the Lord; he can work by few as well as many, and we feel that he is working powerfully in our midst at this present time. May his Holy Spirit ever continue with us to guide us in the way of all truth, that all things may be done in accordance with his will and to the honor and glory of his name. We desire the prayers of the entire brotherhood, that we may through grace divine be enabled to stand up bravely in the service of our blessed Master, and so live that others may see our good works and be constrained to glorify our Father which is in heaven. Though we

have had considerable preaching of late late, we still feel the need of more. We cannot get too much here, for truly the harvest is great compared with the number of laborers that are enabled to visit us. And I would here say to any of the brethren to pass this way, we would be glad if you could give us a call. We are always ready and willing to welcome you into our midst.

S. L. DECKER.

*My Dear Brother:*

Thinking it may be of interest to some of the readers of your valuable paper, I will state that Elder Jacob Wine and myself, at the request of the Lost River congregation, visited Hardy county, W. Va., and attended seven meetings, two of which were council meetings. The first was a council meeting held in a new and as yet unfinished meeting house on Crab Run. Two of the ministers—Caldwell and Teets—were absent attending a funeral; however, E. d. C. Whitmore and a respectable number of members being present, we proceeded to business, and after adjusting some matters, the church agreed and elected Henry Moyers and William Dove to the office of deacon. The council passed off pleasantly and in union, and may he "who trieth the hearts and reins" bless the labors of the day to the advancement of his kingdom.

Our next appointment was at the house of friend Jacob Ellek near Morefield, to which point we were accompanied by Bro. Lorenzo D. Caldwell, friend Ellek is a native of Germany, but does not allow his judgment to be shackled by the tenets of his early years. He takes an interest in furthering the cause of truth in his neighborhood. This meeting was followed by a council meeting held at Powder Springs school house. This was the first regular council meeting held in this section. Much of the time was occupied in defining the rules of the church as drawn from the New Testament. Upon agreement the church called Brother Jonathan Pope to the office of minister and Bro. Job Wilkins to the office of deacon. There was also a number of applicants for baptism, among whom was a man by the name of Ben, a miller by trade, formerly a resident of the Valley of Virginia, who, though not an Apollos, is at least in some degree, "mighty in the Scriptures." May they prove faithful. Powder Spring is situated about four miles east of Morefield in the spurs of the Branch Mountain. The members living in the locality are not in possession of much of this world's goods, yet they ask no favors. We met with the people of this section twice for public services, and then went to Morefield, where Bro. Wine addressed the people from Gal. vi. 7, 8. Here we had the pleasure of meeting Bro. N. Leatherman, wife and daughter, of Hampshire county. This town is on the South Branch of the Potomac. Here is bottom land of apparently inexhaustible fertility.

From here we proceeded to Oak Grove, nearly four miles distant, where the people were addressed from Matth. v. 8, on the subject of "heart religion," showing that if the heart, the seat of the affections, becomes pure, it will manifest itself outwardly, according to John xiv. 15; Rom. vi. 17.

Upon the whole, our trip was a pleasant one. It is gratifying to see the cause

of the Redeemer advancing, and to see the people of God dwelling together in peace.

DANIEL HAYS.

Moore's Store, Va.

NORTH GEORGETOWN, O., }  
July 15, 1876. }

*Dear Brethren:*

The communion meeting of the Sandy congregation was held at Bro. David Shively's, on the 10th of June. The weather being fair we had a large attendance, and, all things considered, we think we had a very good meeting. God's covenant children were built up and much strengthened and we are assured by observation as well as from the expressions in words, that the many lambs of the Shepherd's fold who partook for the first time of the sacred emblems of the broken body and shed blood of our blessed Redeemer, enjoyed a feast of good things long to be remembered with feelings of joy and gratitude. The uncovered were warned to flee the wrath which shall come upon all the ungodly who hold the truth in unrighteousness.

We were favored with the ministerial aid of brethren Conrad Kahler, Moses Weaver, Henry Brumbaugh, Josiah Keim, B. B. Bollinger, Jacob H. Kurtz, and J. J. Hoover. At this meeting Bro. Simon B. Stuckey was called to the ministry, and brethren Levi Heestand, D. E. Bowman, and Robt. N. Shively to exercise in the duties of deacons. May they prove to be faithful laborers in the plentiful harvest, and be led by the Holy Spirit, helping to build up the household of faith, and be the means through which God may call many from the power of darkness to the true and marvelous light of the gospel of our Lord Jesus Christ. A short time previous to our communion meeting there were four souls added to the number that gladly received the word of God, and recently four more, making a total of 59 soldiers of the cross who have enlisted with us in the Christian warfare since the dawn of the great American Centennial year. May the Lord enable them with us all to prove more than conquerors through him that loved us, and finally enjoy the society of God, Christ, and faithful loved ones gone before.

J. A. CLEMENT.

WOODBURY, Pa., Aug. 15, 1876.

*Brethren Editors:*

I have been sick for several weeks, not able to be out much, though still able to be up and about. I know that my days will soon be numbered, as I am pretty well up in years, and soon what little is left, after my departure, of this world's goods, will fall into other hands. A man has a perfect right to do with his own as he thinks best. The subject of spreading the gospel is before the brotherhood, and a great many plans proposed. Many brethren favor immigration as the best and safest way. That is my opinion.—But brethren that move to the far West as Bro. J. S. Flory and a great many more have done, when they organize in their new fields of labor very often labor under great disadvantage, not having houses to worship in, and not being able to build meeting-houses. Would it not be a great help for the spreading of the gospel if brethren that live in the eastern churches, that have their meeting houses and are rich enough to keep their poor,



for those among them that have no children to make a will and have what is left after their departure used in building meeting houses where brethren are too poor? But, brethren, let me say right here, Let us be careful how we build, and not build more costly than we can afford, so that people cannot say, as we read in Luke xiv. 30, "These people began to build and were not able to finish." And as I am one of the brethren that have no children, and may have some little left after my departure, I would have it used to the best advantage in the cause of the Master. Now, members, you have my idea, and as I am a poor scholar, I hope some abler members will take the subject up and give their opinion, if it is thought proper.

ELD. JACOB MILLER.

#### In Memoriam.

Little Ellie May, daughter of Brother John M. and Sister Mary A. Fike, died Aug. 8th, 1876, in Marshall county, Ill., aged one year two months and two days. Disease, whooping-cough. "Suffer little children to come unto and forbid them not, for of such is the kingdom of heaven." Funeral services by the Christian minister.

Beneath that mound our Ellie lies,  
Who once was with us here;  
God sent a summons from the skies  
And claimed our Ellie dear.

Our Ellie now has gone to rest  
With those who've gone before,  
And, in her angel garments dressed,  
She stands on Zion's shore.

By faith we can her yonder see,  
Upon the farther shore;  
And there she waits for you and me,  
And many, many more.

Though hard it was for us to part—  
For parting gives us pain—  
Yet this shall cheer the aching heart:  
Our loss is her great gain.

We will not weep for Ellie, then,  
Whose troubles all are o'er;  
But trust in God to meet again  
Where parting is no more.

GREELEY, Colo., July 31, 1876.

#### Brother Quiter:—

We quite recently took a drive through the agricultural sections surrounding this town and within the bounds of the colony enclosures, and must say that notwithstanding the flattering accounts we had heard concerning the crops, we found the wheat crop in particular, beyond our expectations. Such a heavy crop of wheat as will be harvested here, nothing preventing, during the next 15 days, we have never seen anywhere. We saw square miles of wheat ready for the sickle that to look over, looked like a golden sea. Many fields will doubtless average 40 or 50 bushels to the acre. It would be difficult to conceive how more could grow to the acre. Harvest has just fairly commenced. The bulk of the crop will be out this week. There are fine fields, however, that will not be ripe for several weeks yet. Competent judges estimate the wheat crop of the Greeley colony at from 200,000 to 250,000 bushels. The oat and corn crop are such that there will be a large surplus. The potato crop is very large. Farmers are in good spirits

and times are improving. Now that Colorado is a State, coming in with bright prospects after a season of discouragements, it is thought she will make rapid advancement in developing her resources and proving beyond a doubt that if farming will pay anywhere it will here. As a stock country it has no superior. Considering the abundant blessings we are receiving from God we should indeed be thankful to him and in prosperity learn to put dependence in God.

J. S. FLORY.

IOWA CENTRE, IOWA, }  
Aug. 15, 1876. }

As nothing has appeared from this part of the "vineyard" for a long while in the way of church news, I will try to give a brief notice of our condition, prospects, &c.

Through the plenitude of God's mercy, the Indian Creek church is still prospering. Though accessions are not by the scores, as I am glad to hear is the case at other points, yet, occasionally a few become tired of sin and unite with the people of God, while many others, convicted of sin, as of olden time, send out the message, "Go thy way for this time, at a more convenient season I will call for thee." Our largest addition this summer has been by emigration. Seven loving members from Illinois and two from Indiana located in this arm of the church this last spring, and more are expected. I would here say, there are excellent opportunities here yet of securing good, cheap homes among a congregation of Brethren that are in love and union, and trying in meekness and wisdom to live to the gospel standard of humility. Numerically, we number some 48 only, as it has been but recently that the Des Moines Valley church has been set off from this arm of the church. Besides, others of our dear fellow laborers have borne the gospel banner further west, where no doubt they are trying to lead sinners to the Cross. This arm of the church was the home of our much-esteemed and beloved brother, Henry Flora, who, by consistent living, purity of Christian character, and fervent zeal in the ministry and eldership, built up a strong membership and won the confidence and love of all the brotherhood where he was known, and exerted a powerful influence for good on the community at large. His widowed companion (a most exemplary member) still occupies the same farm that they first purchased 21 years ago. We have preaching every Lord's day in the month. We have but one speaker, hence we desire some consistent minister to locate with us.

I am indeed glad that some of our able contributors are writing up the subject of "Secretism," and while they are aiding the light to "shine into the dark" haunts and abodes of Grangism and Odd Fellowship, I should hail with gladness a few well-directed rays of the same light on the subject of Free Masonry. Although the tick of public sentiment seems just now to be turning against this giant monster of corruption, yet our brotherhood cannot be too cautious about questioning applicants, on this point, in order to keep out this Satanic agency, as our brotherhood has always been fortunate in doing in the past.

Health good. Crops, except wheat, abundant. There will be but little wheat

to export from Iowa. I think, this season, yet there will be plenty for home supply. Apples abundant, selling at from 25 to 50 cents per bushel.

Fraternally,

D. E. BRUBAKER.

#### In Memory.

"Precious is the memory of the just."

It is with a sad heart I sit down to hastily record the death of Bro. Leonard Emmert, who died August 12th, 1876, aged 54 years nine months and four days.

Truly a good man has fallen. The sad circumstances attending his death, as near as we can collect them, were these: On Saturday evening last, after having partaken of supper, a heavy shower of rain having fallen, he repaired to his farm a quarter of a mile distant from his place of residence, to adjust some destruction incidental to the flood. Being of an excitable temperament it was apprehended that undue excitement and over exertion superinduced a pain in the region of the heart, after which he was assisted upon his horse by his son David, who held him on until his arrival home, where by continued suffering for the space of three quarters of an hour from the time he was affected, in perfect consciousness he calmly and peacefully expired, surrounded by his sorrow-stricken family.—The last triumphant expression falling from his lips ere they closed in death was this: "Oh, what a blessed thing it is to be prepared to die!" We may add, "Yea, verily, blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." His life was virtually an exemplification of a pure Christian character. He was a living epistle, not written with ink, but known and read of all who knew him. The family has lost in him a good husband and a kind father, the community an estimable citizen and neighbor, and the church a beloved brother and a zealous minister in the Master's cause, who never shirked any responsibility that was upon him. But he is gone. Though dead yet he speaketh. May we use our best efforts to imitate his many virtues, so that we may die the death of the righteous—that our latter end be like his.

"The passing spirit gently fled,  
Sustained by grace divine;  
O may such grace on us be shed,  
And make our cud like thine."

P. S. N.

#### Announcements.

The brethren of the Decatur county congregation have appointed their love-feast on the 9th of September.

S. A. GARBER.  
Leon, Decatur Co., Kansas.

The brethren comprising the Pleasant Valley, Appanoose county, Iowa, have appointed their communion meeting on the 23 and 24 of September, 1876, to commence at 2 p. m., at the usual place, 3 1/2 miles south-west of Cincinnati. By order of the church.

WM. A. KERCHNER.

The brethren of Bethel church, Holt county, Mo., expect, the Lord willing, to hold their communion meeting on the

30th day of September, at their meeting-house. Preaching to commence at 4 o'clock p. m.; also preaching next day. If any come by public conveyance their stopping point will be Forest City. If they will let us know in time, some one will be there to meet them. By order of the church. JOEL GLICK.

Mound City, Mo.

**Book Notice.**

Brother Quinter: Please state in the PRIMITIVE CHRISTIAN that my work entitled "Tyne Immersion Traced to the Apostles," is now translated and printed in the Danish language, and we have on hand enough to supply the demand in America. The work will be sent post paid on the following terms: One copy, 20 cents; six copies, \$1 00. Address,

J. H. MOORE,  
Lanark, Carroll Co., Ill.

**MARRIAGES.**

Aug. 6th, 1876, by the undersigned, at the residence of Bro. David Shively, in Columbiana Co., Ohio, Mr. WILLIAM D. DOWLING, of Hanoverton, Columbiana Co., O., and Sister EMMA WELKER, of Hardin Co., Ohio. J. A. CLEMENT.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In the Grundy Church, Grundy county, Iowa, June 21st, 1876, of dropsy, sister Hannah Brown, wife of David Brown, formerly of Mahoning county, Ohio, aged 66 years, 7 months, and 14 days.

She leaves a kind husband, 3 sons and 3 daughters and many friends to mourn their loss; but their loss is her great gain. She died in the blessed hope of immortality beyond the grave. One daughter preceded her to the Spirit land. Funeral occasion improved by the writer, to a large assembly of friends and neighbors, from 1 Cor. 15:23:34. H. P. STRICKLER.

Near Ashland Jackson county, Oregon, Feb. 30th, 1876, GILBERT O. WIMER, youngest child of Bro. J. D. and Sister S. A. Wimer, aged one year eight months and five days. Funeral discourse by the writer, from 1 Peter i. 24, and 25. E. L. PRATHER.

Of cholera infantum, JOSEPH LARANCE, son of Jonas and Elizabeth Leedy, aged eight months and eight days. Funeral services attended to by David W. Rowland, from Mark x 14, "Suffer the little children to come unto me." 23

In the Elk Lick congregation, Somerset Co., Pa., Aug. 13th, 1876, WILLIAM IRWIN SCHRACK, aged one year one month and one day. Occasion improved by C. G. Lint and Joel Gnagy, from John xi. 23.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Wilfred Rice, 10; Hiram Gible 25; Wm H Pullen 25; C. J. Christianson 50; L L Wagner 10; David Keim 10; John Bennett 25; Samuel Garber 3 50; James Strouder 1 55; H P Sulckler 35; John S Shutzman 5 00; Geo Hartsough 10 00; Philip Bame 3 00; Jacob Babr 15 00; Jonas Fike 3 25; Moses E Brubaker 50; A B Snider 4 50; Abram Bowman 11 50; J E Bauer 25; J W Hawn 50; Jacob Miller 35; Isaac Kulp 1 00; J H Miller 60; John Moomaw 50; Geo Carper 2 00; Peter Rietz 80; Hannah Horning 1 00; Aaron Fike 9 00; Mary Sperry 25; Lydia Studebaker 25;

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No. 36.

## WISHES.

A man in his carriage was riding along,  
A gaily-dressed wife by his side;  
In satin and laces she looked like a queen,  
And he like a king in his pride.

A wood-sawyer stood on the street as they  
passed;  
The carriage and couple he eyed;  
And said, as he worked with his saw on a  
log,  
"I wish I were rich and could ride."

The man in the carriage remarked to his  
wife,  
"One thing I would give if I could—  
I'd give my wealth for the strength and the  
health  
Of the man who is sawing the wood."

A pretty young maid, with a bundle of  
work,  
Whose face as the morning was fair,  
Went tripping along with a smile of delight,  
While humming a love-breathing air.

She looked on the carriage; the lady she  
saw,  
Arrayed in apparel so fine,  
And said in a whisper, "I wish from my  
heart  
Those satins and laces we re mine."

The lady looked out on the maid with her  
work,  
So fair in her calico dress,  
And said, "I'd relinquish my position and  
wealth,  
Her beauty and youth to possess."

Thus it is in the world: whatever our lot,  
Our mind and our time we employ  
In longing and sighing for what we have  
not,  
Ungrateful for what we enjoy.

We welcome the pleasure for which we have  
sighed,  
The heart has a void in it still,  
Growing deeper and wider the longer we  
live,  
That nothing but heaven can fill.

—Selected.

For the PRIMITIVE CHRISTIAN.

## To a Sinking Disciple.

BY C. H. BALSBAUGH.

May the Everlasting God, manifest in the flesh, come to your rescue on the rolling billows, and snatch you from the yawning gulf of perdition.

It is easy to sin. A thought, a look, an emotion, may be the germ of eternal death. A word may be a spark from the furnace of endless woe, and may kindle a flame of unquenchable torture. The arrows in the infernal archer's quiver are ethereal, and he can shoot into our closets, and send hell-barbed thought into our hearts when we are on our knees. He is a bold, cunning, unprincipled foe. He inaugurated a

rebellion in the realms of glory, and dragged many angels down to hell. He is a great liar, a great strife-maker, and a great murderer. Nothing is too mean or wicked for him to do. He snared Adam and Eve, and ruined all their posterity. He tempted Abraham, Isaac, Jacob, Moses, David, Elijah, Job, and Peter. He assailed the sinless Son of God. He made war in Heaven, filled hell with sin-blacked, wrath-scarred souls, and turned the world into a vast aceldama. He is still at work. He has broken into the fold of which you are a sheep, and is trampling many of you under his fiery hoofs. A mighty, fierce, cruel, ugly devil is he.

But he is not invulnerable. Mighty, he is not *all* mighty. He has been met and conquered by a Greater than he. The Cross is his terror. The blood of the Lamb is hemlock to him. One drop throws him into spasms. The sword of the Spirit, bathed in the blood of Emmanuel, is the only weapon that will drive him back. "It is written, *it is written*, IT IS WRITTEN," met all his wilderness-temptations with an eternal overthrow. If we fight with our fists, or tongues, or sell-will, or with any weapon of our own, he will soon crush us beneath his hot, hell-baked stampers. He is afraid of nothing but the Tree of Calvary. It is a terrible Bohon Upas to the devil and his angels. The weakest saint can rout him by showing his pierced hands and feet. He stands aghast at a single scratch of the thorn-crown. If we are crucified with Christ we are devil-proof. But as soon as we become self-pleasing, or petulant, or angry, or vindictive, we invite the devil to a tussel, in which we are certain of being worsted. Just as soon as we pull the nails out of hands and feet, and run and do the errands of the flesh, we are in the clutches of the soul-devouring Abaddon. Better lie down in the dust, and let the world and the church trample us into a jelly, than give the devil an inch of advantage.

I love you, and pity you, and deplore the wounds which backbiters have given you, and pray that you may be endued with power from on high to "tread on serpents and scorpions, and over all the power of the enemy." Let not "the gates of hell prevail against you." Strain

every fibre of body and soul to keep your heel on the old serpent's head. You have been sorely tried, and I fear some of Apollyon's arrows have reached the quiek. You must not allow an asp-tongued, refractory sister to overmatch your Christian valor. If you suffer her to drive you from the church, you proclaim to the world that you were overmastered by a woman. The devils would clap their hands. "Be strong in the Lord, and in the power of his might." What can all the legions of hell do with a man who stands on the Rock of Ages, panoplied from the armory of Jehovah. If you fall in the rear, and get over the wall, you have lost the battle. But I will not believe it. You are too much of a man to let an ecclesiastical Xantippe whip you out of Zion. You have many warm friends in the church, and your influence for good has been felt; and if you would desert the ranks of Emmanuel, there would be sad hearts on earth, and a drooping of wings around the throne of God. Throw yourself anew into the breach, do violence to yourself, and take the kingdom of Heaven by force. That will be a glorious victory, which will make the arches of the Upper world ring with angelic applause. This is the crisis of the fight for you. Victory or death; victory by death; victory at all hazards. March through the crystal doors of the New Jerusalem blind, halt, maimed, mangled, bleeding, **SAVED**. Give no quarter; sabre the old man and the devil to death, and you will not only "escape with the skin of your teeth," but you will be a Jachin or a Boaz in the temple of the Lord. 1 Kings 7: 21.

Do not make your difficulty the subject of conversation. Send all gossips to Siberia. Strike your roots deep down around the rocks in the mountain of the Lord, and be firm as a cedar of Lebanon. Dig a grave four thousand miles deep—stop not this side of the earth's centre—and bury your scandal, and roll the Rocky Mountains on the mouth of the sepulchre, so that all the furies in hell cannot drag the putrid, stinking carcass to the light. Let all that love the Lord Jesus, say Amen

Union Deposit, Pa.

The mind grows narrow in proportion as the soul grows corrupt.



**What Eminent Pedobaptists Say of Romans vi. 4. and Col. ii. 12.**

Prof. Lange: "Baptism in the apostolic age was a proper baptism—the immersion of the body in water." "As Christ died so we die (to sin) with him in baptism, the body is as it were buried under water; is dead with Christ; the plunging under water represents death, and rising out of it the resurrection to a new life. A more striking emblem could not be chosen." *Infant Bap.*, p. 81.

Archbishop Tillotson: "Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up out of the water to signify their entrance upon a new life. And to these customs the apostle alludes, Rom. vi. 2-6." *Works*, vol. i. p. 179.

Dr. Macknight: "At the beginning he (Christ) submitted to be baptized, that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial and resurrection." *Comment on Rom. vi. 4*

Dr. Albert Barnes: "It is altogether probable that the apostle in this place had allusion to the custom of baptizing by immersion." *Comment on Rom. vi. 4*

Dr. Adam Clarke: "When he [the person baptized] came up out of the water, he seemed to have a resurrection to life. He was therefore supposed to throw off his Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments." *Comment on Rom. vi. 4*

Dr. Knappe: "We are like Christ, buried as dead persons by baptism, and should arise like him to a new life." "The image is taken here from baptize 1 persons as they were immersed (buried) and as they emerged (rose again)."

Dr. Whitby: "It being so expressly declared here (Rom. vi. 4. Col. ii. 12.) that we are buried with Christ in baptism by being buried under the water; and the argument to oblige us to a conformity to his death by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, (Episcopal,) and the change of it into sprinkling, even without any allowance from the author of this institution or any license from, or council of, the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use." *Note on Rom. vi. 4*

Conbeare & Howson: "With Him, therefore, we are buried by the baptism wherein we shared his death [when we sank beneath the waters and were raised from under them], and even as Christ was raised up from the dead." &c. In

a foot note, referring to Col. ii. 12, as explaining what is elliptical in Rom. vi. 4, they say: "This passage cannot be understood, unless it be borne in mind that the primitive baptism was by immersion." *Vol. ii. p. 169, and vol. i. p. 439*.

Tholuek: "In order to understand the figurative use of baptism, we must bear in mind the well known fact, that the candidate in the primitive church was immersed in water, and raised out of it again." *Comment on Rom. vi. 4*

Blomfield: "There is here (Rom. vi. 4) plainly a reference to the ancient mode of baptism by immersion; and I agree with Koope & Rosenmuller, that there is reason to regret it should have been abandoned in most Christian churches, especially as it has so evident a reference to the mystic sense of baptism."

John Wesley: "Buried with Him in baptism—alluding to the ancient manner of baptizing by immersion." *Comment on Rom. vi. 4*

Rosenmuller: "Immersion in the water of baptism and coming forth out of it, was a symbol of a person's renouncing his former life, and on the contrary beginning a new one. The learned have rightly reminded us that, on account of this emblematical meaning of baptism, the rite of immersion ought to have been retained in the Christian church."

George Whitefield: "It is certain that, in the words of our text (Rom. vi. 4) there is an allusion to the manner of baptizing by immersion." *Eighteen Ser. p. 297*

Dr. Doddridge: "'Buried with him in baptism.' It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion." *Fam. Expos. Note on Rom. vi. 4*

Dr. Samuel Clark: "We are buried with Christ by baptism. &c. In the primitive times the manner of baptizing was by immersion, or dipping the whole body in water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul in the above-mentioned similitudes." *Exposition of the Church Cat. p. 294*

Dr. Chalmers: "Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, wherein he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism to have resigned our old life, and, in the act of ascending, to emerge into a second or new life."—*Religious Herald*

FAITH doth not reason about difficulties—hath nothing to do with them; the difficulty is the Lord's, who knows no difficulty—the promise is mine:

For the PRIMITIVE CHRISTIAN.

**Feet-washing Condemned as a Church Ordinance.**

BY WILFRED RICE.

"If she have washed the saints' feet."—*Tha. 5: 10*

So lightly of our Savior's commands we can hear men speaking daily; but we need not wonder, for they "love the praise of men more than the praise of God." Paul never said "an ordinance" in all his writings, but "keep the ordinances" as I delivered them to you." Who is for Paul? Let us go to the teacher. In a common school if a pupil wishes to know how to solve a problem of any kind, where does he go for information? To the teacher. Suppose, then, that the teacher solves the problem on the board or slate, and says: "Well, John, do you understand it?" "Yes." If that pupil knows how to solve it, he will go about it in the same way. What kind of teaching would that be? Example. So our Savior says, "I have given you an example, that ye should do as I have done to you." *John 13: 15*. Brethren let us do likewise, and not say with others that "it is a kind act, and we ought to do it, but not in the church." Where else? It has a spiritual meaning, the same as baptism. Let us not be ashamed of Christ before men.

Hagerstown, Md.

For the PRIMITIVE CHRISTIAN.

**Love not the World.**

BY JAMES WIRT.

This language was spoken by the Apostle John to believers, and our object is to notice the meaning attached to the words. We know that the idea it conveys is quite different from this. "God so loved the world." The Bible shall be its own interpreter. We are commanded to set our affections on things in heaven and not on things on the earth; and we are to love all mankind, our neighbor as ourself; therefore we are led to conclude that we are not to love the ways of the world, their customs, their manners, their fashions, and their general deportment.

What is the general deportment of the world? is a question easy enough to answer, if we will only observe what most interests the masses. They are bent upon obtaining wealth, fame, and worldly honor; they mind high things, and do not condescend to men of low estate; they fare sumptuously, like Dives, in the very presence of suffering humanity. But we are not to love the world, neither should we act like the world; for the poor we always have with us, and whosoever we will we can do them good by bestowing upon

them the bounties of God. We cannot serve God and mammon at the same time; one will have the uppermost seat in our affections, and the object we most love we are apt to serve. Our affections should not be placed supremely on riches, nor should any other worldly interest or consideration hinder our spiritual warfare in obtaining the highest interest of the soul—the true riches—eternal life at God's right hand, where there are pleasures forevermore, where the wicked cease from troubling and the weary are at rest.

The term world defined in this connection is the earth and its affairs as distinguished from heaven; concerns of this life as distinguished from those of the life to come; the present existence and its interests, secular affairs, engrossment or absorption in the affairs of this life, worldly corruption, the ungodly or wicked part of mankind.

"God so loved the world." This includes the human family—his fallen creatures, who had rebelled against their Creator and were plunged into the depths of misery and woe, compelled to leave their blissful situation in Eden's garden, whose entrance was guarded by a flaming sword in the hands of angels which turned every way to keep the way of the tree of life. Christ has opened up "a new and living way." He is "the way, and the truth, and the life."

Our affection should be placed in heaven, our hopes are centered there, our treasures are there, and we fondly anticipate a meeting with loved ones who have gone before. We will soon pass our allotted time on earth; then we will exchange this world for a future state of existence beyond the grave. We will then put a different estimate upon sub-lunary things; for at present many value them too highly. They that will be rich, suddenly fall into temptation and a snare. When we see individuals using their energies and talents for the accumulation of this world's goods to the exclusion of those spiritual treasures, we know they give evidence that they love the world. This is like a person working in a mine raking the trash and coarser metal together too intent to look above him where lies within his reach the pure gold.

*Virden, Ill.*

FOR THE PRIMITIVE CHRISTIAN.

**The Way of Holiness.**

BY B. B. BRAT.

"Jesus my all to heaven is gone."

While musing on past events, my thoughts were carried to this beautiful and familiar hymn. Think, brethren and sisters, upon this, how much is contained in these few words. When we sing these lines, do we sing them with the spirit and understanding, feeling assured

that our "All" has gone to heaven? I recollect being at a baptism a few years ago, when these lines were sung. When they came to the words,

"This is the way I long have sought,  
And mourned because I found it not,"

the people assembled at the water-side were moved to tears, which carried my thoughts back to the great baptism in the river Jordan. It made me feel as though there was a heaven below. And then the sweet words echoed along the stream,

"Then I can tell to sinners round,  
What a dear Savior I have found."

Dear brethren and sisters in the Lord, do we, when assembled in divine worship, understand all we hear sung or preached? Do you ever think of these lines while congregated together, where we mingle our voices in singing songs of praise to the Redeemer? Well might these lines be headed "The way to holiness." It seems to me that this hymn is more suitable to the occasion than any other.

*Bement, Ill.*

FOR THE PRIMITIVE CHRISTIAN.

**Wonderful.**

BY EMANUEL SLIFER.

The following shows how one pedobaptist minister prevented another from being baptized by immersion. It is not necessary that names should be given; yet the parties concerned will recognize themselves as actors in the *wonderful affair*, if they ever read this. The writer happens to know one of the parties well. It is fair that I should say that I have not the facts from him myself; yet I have it from a source that leads me to think that he is not misrepresented.

This terrible affair was prevented in the following manner: After using the ordinary means to prevent it, and failing, extraordinary means had to be employed, and here they are. This wayward brother's name was Joseph (at least, I will so call him.) He was addressed by his brother, who for the time being assumed to be his director, and therefore was the happy instrument in the hands of *somebody* to avert so terrible a catastrophe—the baptism of this wayward brother by immersion.

Do not be impatient, reader, here are the means employed. He addressed him by his familiar name, as follows: "Joseph, Joseph, Joseph, Joseph, Joseph. Yea; yea, you get baptized by immersion. See that the water is deep enough. Be sure of that. Water has a very purify-

ing effect. See that it is well done," &c. It would appear that this advice was heeded just as a spoiled child regards the orders of its parents, he would not do it, and the thing was wholly averted. Wonderful! Wonderful!!

Whether irony of speech is justifiably employed to ridicule things pertaining to religion is no question at all. All will say, "No." But to use irony to expose a person who has thus used it, I claim justification. The Savior himself once said, "The whole need no physician." I think he used the word "whole" ironically at that place. But, seriously, what are we to think of matters of this kind? It has always been so, and I suppose it will remain so until the end of time. There always have been imposters and those susceptible of impositions.

Now with regard to the parties referred to in this communication, had they never read that "John baptized in Enon near to Salem, because there was much water there?" (The *much* water seemed to be a matter of ridicule by one of the parties.) But they say, "John's ministrations do not belong to the Christian dispensation." But what says Christ? "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it."

But suppose they had read those passages, and perhaps purposely forgotten them, they not suiting their purpose, may we not suppose that what Mosheim, the great church historian, says upon the same subject comforts them sometimes, whilst they are consulting him upon other subjects? He says, "In those earlier ages, baptism was always performed without the assemblies by immersion of the whole body."

I will only say, by way of conclusion, that all we can do is to "Preach the word," and leave consequences with God.

*Burkittsville, Md.*

Jesus is not always to be found in the place where we seek him, but is often in the place where we least expect him. Let no one presume that Christ belongs solely to him. Let no man despise his neighbor, for he cannot tell how far he may be secretly acceptable to God, although apparently unknown and contemptible in the sight of men. Jesus himself was once unknown to the multitude, and few perceived who and how great he was.—*Thomas a Kempis.*

Many an honest man practices on himself an amount of deceit sufficient, if practiced upon another, and in a little different way, to send him to the State prison.—*Bovee.*



## I OFTEN WONDER WHY 'TIS SO.

Some find work where some find rest,  
And so the weary world goes on ;  
I sometimes wonder which is best ?  
The answer comes when life is gone.

Some eyes sleep when some eyes wake,  
And so the dreary night-hours go ;  
Some hearts beat, where some hearts break,  
I often wonder why 'tis so

Some wills faint where some wills fight—  
Some love the tent—and some the field,  
I often wonder who are right—  
The ones who strive—or those who yield ?

Some hands fold, where other hands  
Are lifted bravely in the strife ;  
And so thro' ages and thro' lands  
Move on the two extrem's of life.

Some feet halt where some feet tread,  
In tireless march a thorny way ;  
Some struggle on where some have fled—  
Some seek, when others shut the fray.

Some swords rust where others clash—  
Some fall back where some move on—  
Some flags furl where others flash  
Until the battle has been won.

Some sleep on while others keep  
The vigils of the true and brave ;  
They will not rest till roses creep  
Around their name, above a grave.

—Selected.

For the PRIMITIVE CHRISTIAN.

## The Closing Scene.

BY GEO. K. SAPPINGTON.

"Strong drink is raging."

Dr. Johnson once said that he never glanced over a newspaper but what he saw something that was new and interesting, from which he derived instruction ; and I find it to be my experience. In reading one of the papers of our city this morning, I was forcibly struck with the natural pathos and the simple but true picture of human life depicted in the following little article :

"Johnson, the officer says you were drunk, and that you haven't drawn a sober breath for a week. How is that Johnson ?"

"Yer Honor," said Johnson, as he dropped one arm over the rail and leaned back heavily on the policeman, who supported him by the shoulder, "yer Honor, it's true, I've been drunk for a week, as you say, an' havn't got a word to say to defend myself. I've beer in this 'ere court, I guess a hundred times before, an' every time I've asked yer Honor to let me off light. But this time I don't have no fear.—You can send me up for ten days or ten years ; it's all one now."

As he spoke he brushed away a tear with his hat, and when he paused he coughed a dry, racking cough, and drew his tattered coat closer about his throat.

"When I went up before," he continued, "I always counted the days and the hours till I'd come off. This time I'll count the blocks to the Potter's Field. I'm most gone, Judge."

He paused again, and looked down upon his almost shoeless feet.

"When I was a little country boy, my mother used to say to me : 'Charlie, if you want to be a man, never touch liquor ;' an' I'd answer ; 'no mother, I never will.' If I'd kept that promise, you an' me wouldn't have been so well acquainted, Judge. If I could only be a boy again for half a day ; if I could go into the schoolhouse just once more and see the boys and girls as I used to see them in the old days, I could lie right down here and die happy. But it's too late now. Send me up, Judge—Make it ten days, or make it for life.—It don't make no difference. One way would be as short as the other. All I ask now is to die alone. I've been in crowded tenements for years. If I can be alone for a little while before I go I'll die contented."—*Frederick Times.*

This is but one of "the short and simple annals of the poor," but how forcibly it strikes our imagination as being a true description of a drunkard's life—a drunkard's end ! The object of all writing or speaking should be to set people thinking. No matter how short a composition is, if there is something in it to make persons think for themselves, it has attained its principal object ; but, though it be a long and elegantly worded one and lacks this one essential, it has lost its purpose and is of but little value, for the reason that people act more on their own thoughts and suggestions than upon those of others. We often read sketches in newspapers, see little incidents on the street or by the roadside, that preach more religion and do us more good than some of the most elaborate sermons delivered from the pulpit. Why ? Because they set us thinking in proper channels, and we act on those thoughts.

We are apt to blame drunkards, and look upon them as objects unworthy our sympathy or help ; but when we consider that none but kind, good-hearted, generous men become totally depraved by drink, we should pity rather than censure them. That none but noble hearted men become drunkards may seem, to many, to be a strong assertion ; but I am ready to prove it.

First, I will ask any wife whose husband is a confirmed inebriate, if, before he "took to drinking," or now, when in his sober hours, he is kind-hearted, good-natured, loving and true—all she could desire in a

faithful husband. I will put the same question to the parents concerning their drunken son, to the sister concerning her drunken brother, and to the children of their drunken father, and they will all answer, "yes." Why, it is common to say, "He is a splendid fellow, if he only wouldn't drink."

Secondly. Women are of a finer, more delicate organization than men. They live, as it were, in a higher, purer atmosphere. They are the refiners of men ; and we expect something good in their nature that man has not, or, in plain words, they are really better than we men are ; yet when women become addicted to drink, there is no hope of reforming them. Men are sometimes reformed, but women never. When she is *lost*, she is lost forever. Hence I say again that men of a fine-grained organization, especially those of a fine mental temperament—the greatest minds, those who, it seems, were born to rule the rest of mankind—are strangely fascinated by alcohol, and subject to its influence. I might mention the greatest orator our country has produced, and a long list of other noble names, who, in their lives, gave abundant evidence of the truth of this assertion.

Do not understand me as declaring that there are no men great in heart and mind but what become drunkards. Far from it. But I do say that every drunkard has a warm heart and a good head. Why, then, do we blame them ? It is true they should not have taken the first drink, but when we reflect that it was this goodness of disposition that led them into it and took the power of resisting temptation away, we should at least give them our sympathy when it does as much good as, and more than our contempt.

There is nothing so affecting as the closing scenes in a drunkard's life. Those innocent women and children, who are now perishing under the sword of the cruel Turk on the plains of Servia, and our gallant young soldiers, shot and scalped among the defiles of the Yellowstone, all have relatives or friends who are, no doubt, now weeping bitter tears for their departed, loved ones, and will, in the future, pour out their grief over those lonely graves ; but who is there to shed a tear of regret or sympathy—who is there to mourn over the grave of the drunken tramp ?

We will never drive intemperance from our land by letting out our spleen upon drunkards and casting them out with no pity or mercy, or by making war upon rumsellers and giving them a de-

mand for their whiskey, or by condemning legislation when popular opinion does not sustain it. If the demand for liquor was taken away, there would be no rum-sellers; and if public opinion were against it—if we were properly educated against liquor—there would be no need of legislation. This popular opinion must be formed by each individual resolving to do,—not to think alone,—all in his power to shield our young men from the influence of this great evil. Then, and not till then, may we hope to see our country free from this curse.

*Frederick, Md.*

For the PRIMITIVE CHRISTIAN.

### How We are Led Astray.

BY J. W. BUTTERBAUGH.

I will try and write a few lines for the PRIMITIVE CHRISTIAN against sin and wickedness which seem to be on the increase. There are many ways in which people are led to sin. The apostle Paul in speaking of the idolatry of the people of olden times, says, "They sat down to eat and drink, and rose up to play." This is idolatry. But we see many professing Christians nowadays engaged in many things that are hurtful to their souls we fear. Such amusements as croquet, card playing, base ball, and such like, are practiced in the moral world, and by professors of the gospel, and by some that want to stand high in the church, and as lights are leading poor souls away from Christ instead of to him. It is lamentable to think of. They sit down to eat, and, perhaps, not to return thanks to the all-wise Giver for the food received from his inexhaustible hand, and then rise up to play. These things may lead to greater evils. The apostle terms it idolatry.

Oh, let us beware of temptation. To sit and look on, we believe, may tempt us to engage. This time we may resist, next time may engage, and so may be led off, not being on our guard. It is easy to be led away from the narrow path, the virtuous path, upon which we should travel. We are to deny ourselves of all the sinful pleasures of this life. It is the young the rising generation that is in the great danger of being taken captive by temptation by the will of the enemy of souls. Paul, the great apostle, says, "Abstain from all appearance of evil." 1 Thess. 5: 22; James (4: 7) says, "Resist the devil, and he will flee from you." It is the little foxes that spoil the vines, the tender grapes. It takes watching on every side, at every corner.

When it is said that there is no

harm in those amusements, they advise contrary to the teaching of Holy Writ. It is to be feared that they do not examine the word of the Lord to know if any harm be in it. When inspiration says, "The people sat down to eat and drink, and rose up to play," Paul calls it idolatry. These amusements are growing evils, and are becoming worse every day. We protest against them on the ground that they are the next step to gambling, and some are already. When betting is done and money is staked, it becomes a still greater evil, a sin.

Brethren and sisters, watch over your children that they be not led away. Bring them up in the nurture and admonition of the Lord. Train them in the way they should go. Yes, train them for a better world where temptations or sorrows are not, or ever will be.

The apostle speaks very comfortingly and encouragingly to those that come to Christ. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you: and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. And "what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" We are to be the temple of the living God. He hath said that he will dwell in us, and walk in us; "and I will be their God, and they shall be my people."

In conclusion I will say with the apostle, "Set your affection on things above, not on things on the earth." May the grace of God be with us all.

*Liscomb, Iowa.*

### Antichrist Described.

SELECTED BY M. A. WORKMAN.

Antichrist is the adversary of Christ; an adversary really, not pretendedly. So then Antichrist is one that is against Christ—one that is for Christ by pretense, against him in deed; for him in word, contrary to him in practice. He can prescribe how others must do, but does not set the example himself. Antichrist is the man that says that he stands between God and man; he is the son of perdition, a beast that hath two horns like a lamb, but speaks as a dragon. Christ is the Son of God; Antichrist is the son of Satan. Christ is holy, full of love, and mercy, and forbearance; Antichrist is wicked, outrageous, and exacting, to the making of all of his followers come under

his rule. Christ seeks the good of the soul, and says, "Come to me all ye that labor and are heavy laden, and I will give you rest." Antichrist seeks his own avarice and revenge, and says, "Come to the church, if you can obey me and my rules, if not, I do not want you." Christ is content to rule by his word, antichrist saith, "The word is not sufficient, we must have a change"—just enough to use his tyranny. Christ preferreth his Father's will above heaven and earth; antichrist preferreth himself and his traditions above and over all that is written, or that is called God. Christ has given us such laws and rules as are helpful and healthful to the soul; antichrist seeks to abuse those rules to our hurt and destruction.

Now some will wonder where this antichrist keeps himself. I can tell you, *right in the church of God*: not that the church did willingly admit him there to sit as such, for he had covered his cloven foot with flattery, promising to do for Christ and his church, that which he never meant to perform; for he did not live up to God's rule, but set up his one rule before the church was aware of it. So mischief must needs follow this ugly deed of the man of sin; for as a cause produces an effect, so, oftentimes, an effect sets on foot another cause. Witness the jars, the oppositions, the contentions, the emulations, strifes, whisperings, tumults, and condemnations, that, like cannon-shot, have so frequently on all sides been let fly against one another. "By their fruits ye shall know them." Now the fruits of the Spirit of Christ are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law."

Christ then is the head of his church; Satan is the head of antichrist. The elect are the body of Christ; the reprobate professors are the body of antichrist. The Holy Ghost is the spirit of life that actuateth Christ's body; that wicked spirit of iniquity is that which actuateth the body of antichrist. God help us, lovers of religious liberty, to check the growth of the man of sin. He has tried to blot out freedom of conscience and of speech. It is no wonder that he makes his subjects believe that the religion of Christ is false. He does this by making them give up their judgment and reason to him. They dare not believe, only so far as he prescribes. But the power of God will bring the head of this great antichrist down. God has set his bounds, and he cannot go beyond the time appointed; therefore are set forth before us who are the great heads of those two bodies.



For the PRIMITIVE CHRISTIAN.

### The Word of God is Steadfast.

BY JOEL SENGER.

Can persons legally claim to be followers of Christ without fully complying with all the commandments and teachings of Christ and the apostles? Christ said, "Go and teach all nations," and so forth. But what must the people be taught so as to become fit subjects for baptism? We know that the apostles taught the people on the day of Pentecost, and convinced them that they had crucified their long expected Messiah, which caused them to cry out, "Men and brethren, what shall we do?" Then Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38. We may judge that not all those who found themselves guilty had laid hands on Christ's person, but had in their hearts, condemned him to die. Man should now be taught that Jesus is the Christ, the Son of God, and the only Lawgiver by which we are to be governed; who has sealed his law with his blood, so that it can be depended upon, and we will not be led astray if we do comply with it.

Christ said, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Luke 14: 28. If we want to build anything, we must know what materials we must have, and what they cost, before we can make a true calculation of its cost. If we are wise enough to manage things pertaining to our interest in perishable things, how much more ought we to reflect solemnly upon that which we intend to undertake, which is intended to be to the honor and glory of God and our everlasting welfare. I fear there are many who started out and covenanted with God in baptism, who were ignorant, and not fully taught what to forsake, and what to do, to be counted worthy to be numbered with those who have washed their robes and have made them white in the blood of the Lamb, as was shown to John the Revelator. Rev. 7: 14. Man should be taught fully what is demanded of him, before baptism is administered, otherwise, he cannot count the cost; and if in this way he commences his spiritual building, he is likely to fail, fall away, and the little which he has done will decay and come to naught, which is often the case, as we see. But if the applicant is legally taught, so as to know what is demanded of him, and has found himself willing to comply with that which is de-

manded of him, and has covenanted in baptism with his Master, then all is right so far, and he is a new-born babe in Christ; and now is the time, according to the instruction of Christ,—"teaching them to observe all things whatsoever I have commanded you,"—to teach him to observe all things which he was taught before baptism. This is a labor which will require a life-time of watching and prayer, with thanksgiving. If the evil one is expelled, he will try his utmost to get possession again. We are living in a time when we are surrounded by temptation.

Christ said that men must give an account of every idle word they speak. Matth. 12: 36. This may seem to be a small thing; but we may depend upon it that it is unalterable truth. All jesting comes from the evil one, as well as cursing, swearing, stealing, lying, cheating, quarreling and fighting, and many other gross evils.

I have above stated explicitly when the new, spiritual birth should take place. I look at it as of great importance, as a premature spiritual birth is as if in a natural birth, the child were born before the proper time. There must be something wanting in the teaching and house-keeping, which is the cause that the church is so corrupted. Satan is always busy in trying to make disturbance and bad feelings between the children of God; but we should take heed and comply with the directions which Christ has given, when he said, "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." (He did not say "thou hast gained thyself," as you, perhaps, would wish to have it, but, "thy brother.") We should go in love to meet our brother, in order to convince him that he had done injury to himself, and, if we can get him to see his fault and he asks pardon, we should gladly forgive him. But in case he had taken advantage of us in dealing, selling or buying, he could not expect pardon unless he would make the wrong right. "But if he will not hear thee, then take with thee one or two more." Perhaps you had not sufficient judgment yourself; but if the two or three find him in the fault, and he will not yield or hear them (appoint no committee of six, seven or eight, to try any further, let the case be as difficult as it may), "tell it unto the church." If the case is so difficult that even the greatest number of the church are unable to decide, it should be left to those who claim to have judgment enough to decide it; but if the decision

should by some of the members be considered illegal, which can be the case if those who decide are not clear of prejudice, or one-sided, the privilege should be granted to call upon an adjoining church. The church should try her utmost to convince him of his error; but if he will not hear the church, then disown him as a brother, and if all is done legally the action is ratified in heaven, as Christ said, "Whatsoever ye shall bind on earth shall be bound in heaven." Matthew 18: 15—18.

The above rule which Christ has given is much abused by church-members in common, and also by the house-keepers. The condition of the church depends much on the house-keeping. I am quite certain if the house-keepers were impartial and would not on the least degree digress from the teaching and direction which Christ has given, all would be well, and the church would be in a healthy condition, and prosper. I have often wished that the Lord would solemnize the hearts of the house-holders, and cause them to feel the responsibility which rests upon them. Come, brethren, form a resolution to come fully to God's truth, feed Christ's sheep and lambs with unadulterated and wholesome food, and clear yourselves before an all-knowing God. In writing of keeping all the commandments, I have not only reference to baptism, the Lord's Supper, feet-washing, and so forth; these are no hard things to keep, or comply with; but to become holy and live a holy life is what is demanded of us, otherwise we have no promise in the word of God of being saved. We have all the commandments recorded in the New Testament, so that I need not name them in this article, which we must observe to become such beings as God wants us to be; and we all have, or can have, it in our houses, and can, by examination, discover what we owe to Christ. He said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39. So I say, let us search the New Testament Scriptures; there we can find what will be to our everlasting benefit, if we comply therewith.

I suppose the most difficult task we will meet with will be to love our enemies from the heart, if we have any; for if we want to do anything to the honor of God, it must come from the heart, otherwise it is not accepted. But glorious it is that we have the promise of help from above, if we stand in need of it and ask for it. We can pray or ask whether in the field, in the mountain, or anywhere else on this side of

the grave, whenever we stand in need of help; so that we cannot excuse ourselves and say, "We had too hard a task; we could not overcome." We can have no harder task to undergo than Christ had on the cross. Come, brethren and sisters, let us reflect and see whether we have got rid of all things which are hinderances in getting along in the narrow path. Let us press forward. I would like to meet you all on the happy shore of immortality, where parting will be no more.

Cherry Grove, Va.

For the PRIMITIVE CHRISTIAN.  
Explanation.

BY LEWIS O. HUMMER.

Why do we baptize forward? Because it is the easiest and best way, and the way that historians describe as the primitive way. As there is no command, the example of the primitive Christians should be considered a safe ground of action.

In reference to Romans 6: 3, 4, Paul had been talking in the preceding chapter about death being brought into the world by Adam's transgression. I understand Paul to mean a spiritual death. This commenced with Adam, and all his posterity followed his example: they all transgressed God's law. Paul says sin is the transgression of the law, and the fruits of sin is death (spiritual death.) "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron?" Heb. 7: 11. "For if that first covenant had been faultless, then should no place have been sought for the second." "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Death being produced by the law instead of life, rendered the law useless, and thus room is found for a new covenant; and as there is always an act in our disobedience, so there must be an act in our obedience; and as the act of our disobedience has produced this spiritual death, so the act of our obedience will produce spiritual life; this act of obedience being the conditions of the new covenant with him to a new life; hence the language, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the

Father, even so we also should walk in newness of life." If we have been baptized into his death, then we rise from the watery grave like Christ rose from his earthly grave, to a new and glorious life. It is in the act of our obedience that we get the benefit of Christ's death.

Some may think I am too strong on baptism, as I leave out faith and repentance. Faith and repentance are prerequisites, but are not the induction into the family of God. Faith and repentance are the wedding garments, but baptism is the sealing ceremony, or marriage ceremony. The marriage contract would be illegal without the marriage garments, for the law requires them as a proper condition for the ceremony; hence baptism without faith and repentance amounts to nothing (being illegal.) Neither do faith and repentance amount to anything without baptism. Faith and repentance are the legal qualifications of the bride, but without being legally united with the bridegroom there can be no legal right to his inheritance.

"But," says one, "It is not water baptism that unites us to Christ; it is the baptism of the Spirit." To this I reply that it is the Spirit that unites us to Christ in the act of water baptism, and without water baptism no legal union with Christ can be effected. The Spirit cannot seal a contract that has not been fulfilled.

Sinner, beware; trifle not your time away! The Spirit calls to-day. Hasten to his power. Prepare the wedding garments, enter into the marriage contract, and be sealed by that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession. Accept the proffered mercy; comply with Heaven's requirements; follow your Lord and Master into the watery grave; arise with him to a new life, and be a legal heir of the inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, where neither drouth, hot winds, grasshoppers or chinch bugs, can rob us of the rewards of our labor, and where the charities of the church and friends will no longer be necessary to keep us clothed and fed.

North Topeka, Kansas.

#### Sink Your Well.

The easiest time to dig a well is in wet weather, but the best time to dig one is in a time of drouth. Many wells sunk in times of spring freshets or autumn rains, in a little while are dry, and then the well has to be taken up and sunk deeper.

The best time to sink a well, and the only time when a perpetual supply of water can be obtained is in a time of drouth; then, as the well goes deeper and deeper, it passes beyond the region of surface water and strikes those hidden currents which feed it from unfailing fountains.

There are many souls whose only knowledge of the water of life is gained in times of freshets, in revivals, when everything seems afloat; when the windows of heaven seem opened, and the earth beneath is saturated with the abundant showers. Then they know the blessedness of living water; but in the time of drouth, when comforts wither and joys depart, when all tokens of reviving have vanished, and when everything seems like barrenness and desolation, they, too, feel the blight of prevailing influences, and become like fountains that fail. Then is the time to sink such wells. Go deeper, learn something of the depths of the love of God. Go down through all this surface water until you strike the divine reservoir which cannot fail. Then, as from an Artesian fountain, there gushes up a stream which cannot fail, so in your heart the word that Christ has given shall be unto you a well of water springing up unto everlasting life. Sink your well. Do not wait for a freshet, do not wait for a revival; now, in your time of drouth and desolation, go to your Bible, go to your closet, go to your Savior, go to your God. Do not forsake the living waters; do not hew out broken cisterns that hold no water. Dig deep. Taste the divine fullness. Dwell in God, and God shall dwell in you.—*The Christian.*

WHEN the summer day of youth is slowly wasting away into the nightfall of age, as life wears to its close, it is pleasant to look back through the vista of time, upon the sorrows and felicities of our earlier years. If we have a home to shelter and hearts to rejoice with us, and friends have been gathered together around our firesides, then the rough places of our wayfaring will have been worn and smoothed away in the twilight of life, while the sunny spots we have passed through will grow brighter and more beautiful. Happy indeed are they whose intercourse with the world has not changed the tone of their holier feelings or broken the musical chords of the heart, whose vibrations are so melodious, so tender and touching in the evening of life.

It is the greatest possible praise to be praised by a man who is himself worthy of praise.



## For The Young.

### The Little Poisson.

FROM THE FRENCH OF FLORENCE DE MARTIGNE.

From the principal school in Fontainebleau, in the year 1795, about fifty boys, from fifteen to seventeen years of age, might have been seen rushing out of doors at the sound of the noon bell, and scattering in every direction. The older pupils were walking together under the few trees, talking busily; the younger ones were commencing to play their different games, when the outside door opened for a new scholar, whom none of the boys had ever seen before. He was about fourteen years old, and so small that the first glance placed him at eleven or twelve years; yet, when more closely noticed, he seemed more like a little old man, in his coarse, awkward-cut woolen clothes, and his almost grotesque hat—a little too large for his head. He appeared to be an intelligent little fellow; his look was penetrating and profound; and his face, though so young, wore a singularly thoughtful expression.

Entering timidly, he stood still at a short distance from the door. In an instant all the scholars surrounded him.

"See, see! A new scholar! a new scholar!" cried one.

"Oh, what a funny little fellow—what a queer one!" said another.

"Yes! and just look at that hat!" exclaimed a third.

"He must learn manners here," said a big boy, giving the unfortunate hat a knock with his fist that sent it flying in the middle of the court.

"Good for you!" cried another "Tell me, young one, what's your name?"

"Simeon."

"Ha, ha, Simeon!—named after one of the patriarchs, eh? Tell us what you've done with your eleven brothers? But that isn't your whole name; what's your other? Who is your father?"

"M. Poisson."

"Ha, ha, ha; so you're the little Poisson, then?" said the big boy, laughing immoderately. [Poisson, is the French word for *fish*.] "You're the little fish, then! Well named,—my eye!—you're no larger than a little fish-hook!"

"Yes; and just see; boys, doesn't he look like a fish out of water?" At this all the boys burst out louder than ever with their rude laughter.

Poor Simeon reddened and paled in turn, and knew not what to do, nor how to escape, when, to his great relief the principal of the school sent for him.

M. Billy had been attracted to the window by the unusually loud clamor-

ings of the boys, and, seeing the new scholar's embarrassment, had sent for him, as much to deliver him from the pleasantries of his malicious comrades as to examine him in his studies.

M. Billy was an intellectual, quick-sighted, gentle and patient man, who loved the boys and knew how to prize their affections; and he was, in return, loved and revered by all, except by a few of those scapegoats who interpret according to their own peculiar fashion that line of La Fontaine's—

"Our enemy, he is our master!"

It was before this good and intelligent man that the young boy stood to be examined. His father having previously told M. Billy that he was well advanced in mathematics, the Principal gave him a most difficult question. The child spoke timidly at first, but gaining confidence little by little, he gave an answer so complete, and expressed with such elegant conciseness, that M. Billy himself could have done no better.

Thinking that chance had perhaps favored the boy by lighting upon a question that he had studied particularly, he asked him the "why" and the "wherefore," but the child was not puzzled, and answered equally well on all points.

When he finished, the master, moved and surprised, embraced him crying:

"My friend, I shall be proud some day to have been your professor; come let me introduce you to your companions."

They went down into the court; a bush fell over the boys at the sight of M. Billy; but one or two whispered:

"See there—little Poisson! What in the world can, the little fish have done that the master should come out with him?"

"Boys," said M. Billy, "here is the finest mathematician that I have ever had in my school! I heard you a few minutes ago call him the little poisson (fish); bear in mind, I beg, the words of La Fontaine:

Petit poisson deviendra grand

Pourvu que Dieu lui prete vie."

'The little fish will become great,

If God will lend him life.'

You will see, in a few years, if he studies enough to gain what he now promises, that, some day, he will be one of the glories of France."

The child amply justified the prediction, and, twenty years after, when the illustrious geometrician demonstrated to the academy the sciences of some discovery, his old master might have been seen among the assistants, listening attentively to his words, and enjoying the praises and honors that were heaped upon the works of his scholar.

"I'm Too busy."

A merchant sat at his office desk. Va-

rious letters were spread before him. His whole being was absorbed in the intricacies of his business.

A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Christ," said the good man.

"Sir, you must excuse me," replied the merchant, "I'm too busy to attend to that subject now."

"But, sir, iniquity is on the increase among us," said his friend.

"Is it? I'm sorry; but I'm too busy at present to do anything."

"When shall I call again sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning."

Then, bowing the intruder out of the office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning, a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying: "Go home with me!"

The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bedside, whispering, ever and anon: "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, notes, houses, and lands, flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

Humanity, mercy, and religion, had alike begged his influence, means, and attention, in vain; but when death came, the excuse was powerless; he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—*Christian at Work.*

A Christian mother, when praying beside her little boy, had mentioned his name in her prayer. Upon rising from his knees he said, "I am glad that you told Jesus my name, for when he sees me coming he will say, 'Here comes little Willie Johnson.'"

A mouse can drink no more than its fill from the mightiest river.

## The Primitive Christian.

MEYERSDALE, PA., SEPT. 5, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

## THE LORD A GREAT CONVENIENCE TO HIS PEOPLE.

"He is at my right hand."—PSA xvi. 8.

The Scriptures represent God to us in various relations and in various characters adapting him to our various wants. This is the admirable provision that is made for us in divine revelation. We have a system of religion adapted to us as fallen creatures, with a Savior to save us from guilt, a Holy Spirit to sanctify us, and a God able and willing to help us. And that this help may always be available, he is represented as being at our right hand. The right hand suggests two prominent thoughts. It is a place of honor and a place of convenience. The hands are important members of the body.—With these the body performs much of its service. And of the two hands we

possess, the right hand is the principal one, and the one most used, and the one with which most of the work we do with our hands is done. And when the Lord is represented as doing marvelous things, it is said, "His right hand, and his holy arm hath gotten him the victory." Right hand seems in this passage to combine in it activity and power. The pious Jew is represented as saying, when in captivity in Babylon, and as expressing his attachment to Jerusalem and to the religious services there performed, "If I forget thee, O Jerusalem, let my right hand forget her cunning." *Psa. cxxxvii.*

5. Reference here is to the skill of the right hand, and perhaps more particularly to the skill in handling the harp, which seems to have been the subject of discourse.

Then as the right hand is noted for its skill and strength, and much used in manual labor, when God is represented as being at the right hand of his people, it implies that he is near to deliver, to protect, to strengthen, and to help. As the workman has his tools with which he works, and the materials used by him in making what is to be made, as near as possible, and near his right hand, so that he can avail himself of them at any time they are wanting, so the Christian endeavors to have God always before him, and with him and on his right hand, that he may have his help whenever it is needed. And as we always need his help, we should endeavor to have him always near, even at our right hand, that we may have his help as we may need it to answer our various purposes in forming a Christian character, and in living a holy life.—And every believer can say with the prophet, "He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up." *Isa. l. 8, 9.* Such is the boldness and safety of those who have God on their right hand.

And while God should, and while he does occupy this position of convenience and nearness on the right hand of the good and faithful, Satan also seeks to occupy the same position. The prophet Zechariah had a vision in which Joshua the high priest seems to represent the people of God. In regard to that vision it is said, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist." *Zech. iii. 1.* Here Satan is represented as standing at the right hand of the servant of God. He wanted to be near his right hand to be ready to afford him his help to do evil.—But the Lord was also at the right hand

of Joshua. And had not the Lord been near to help him, Satan would have intruded his temptations, and caused the fall of the servant of God. But God being on the right hand of Joshua, a victorious defense is made of him, and Satan is repulsed.

The two great powers of good and evil are seeking to have the mastery over us. And as God is the stronger of the two, if we have him on our right hand, he will gain the victory over us and for us. "The Lord at thy right hand shall strike through kings in the day of his wrath." Though our enemies be kings, who usually have their way and carry their point, if the Lord is at our right hand to help us, even such enemies shall be subdued. There will be with all who try to serve God and try to live soberly, righteously, and godly, some inconveniences, some troubles, some opposition, some crosses to endure, but with the Lord—who is the "fountain of living waters;" "the Lord of lords, and King of kings;" "the Father of mercies and the God of all comfort;" "the Lord, the Creator of the ends of the earth;" the source of all that is pure, and excellent, and holy, and desirable, and needful,—on our right hand, affording us resources in every way ample to meet all our necessities in our Christian race from the time we take up our cross until we lay it down to take up our crown; and to have such resources always near us, by day and by night, at home and abroad, waking and sleeping, living and dying; is a convenience far outweighing all inconveniences that can possibly occur with any who are endeavoring to live a Christian life. Who then will be discouraged, or who will hesitate to enter upon a Christian life with such advantage in favor of the good?

Christianity is real, not imaginary; substance, not shadow; practice, not theory. It is designed by heaven to afford us comfort and help. Our Christianity should be to us a source of comfort and help. It should be available to us at all times. Our dangers, our duties, and our weakness are such, that we need the Lord as our helper, and we need him at all times, and we therefore should have him at our right hand—have him convenient to us, that we may have his help when needed. Paul realized the convenience of having the Lord near him. When he was a prisoner at Rome, and in trouble, and forsaken of men, he says, "notwithstanding the Lord stood with me, and strengthened me; that by me the preaching may be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever, Amen." *2 Tim. 4: 17.*



This is honorable to the Lord, and encouraging to all who would serve the Lord.

#### THE COMMUNION MEETING AT CHERRY GROVE.

A branch of the Elk Lick congregation, that in which we are here living, lies in Garrett county, Md., about twenty miles from this place. The name of Cherry Grove has been given to it. We held a communion meeting there on the 19th and the 20th ults. We had a very pleasant meeting. The congregation was large for that country, as it is mountainous and not very thickly settled; at least not as much so as in older and more improved districts of country. The number of members in that district is about fifty, a considerable part of which has been received the present season, and they all seemed to be zealous in the cause of the Lord. The prospects of the church look encouraging, and we doubt not that it will further increase if the brethren and sisters are faithful. And we do hope that they will be faithful, and let their light shine, and be witnesses to the power and excellency of Christianity. They need some ministerial help, as our brother, Eli Weitzel, the ministering brother who lives among them, is not enjoying very good health. They thought something of having an election for a minister, but it was thought best to defer this awhile yet. They, however, thought it advisable to call a brother to the office of deacon, and an election was held, and Bro. David Merrill was chosen. The ministering brethren of our congregation should not fail to visit the brethren at Cherry Grove, as we think their visits would be acceptable and profitable.

#### THE REPORT OF A. M.

We regret very much that we have not been able before this to fill our orders for the Report of the Proceedings of A. M. The brethren of the *Pilgrim* and ourself made arrangements to have the Report published. Bro. Brumbaugh contracted with a publisher in Huntingdon to publish it. The work will be much larger than was expected. Instead of its making a pamphlet of about sixty pages there are over eighty. There has also been a delay in the printing, the cause of which we have not learned. In a letter received from Bro. Brumbaugh a few days ago he informed us that the printing was done, and that they were making arrangements for binding them. So we hope to be able to send them out in a few days. We beg the indulgence of those who have sent in their orders. We have done the best we could under the circumstances. But there has been a failure in getting out the work at the time it should

have been got out. Should we ever have occasion to get out the Report of another A. M., we hope to do better. We shall know more about it, and be better prepared to make arrangements for the execution of the work.

#### THE ALMANAC--ADVERTISEMENTS.

Some of our brethren are manifesting an interest in the Almanac for 1877. A few contributions and a number of corrections in the list of ministers have been sent in. For these we are thankful and still solicit farther aid in the same direction.

We shall also want a number of advertisements—enough to fill the inside pages of the cover. We want no objectionable advertisements to be offered. Others will be entered with the date on which the application was written, until the space is filled, after which no more can be admitted. Be particular to state how much space you want.

ADVERTISING RATES: 1 column, \$30 00;  $\frac{1}{2}$  column, \$16 00;  $\frac{1}{3}$  column, \$12 00;  $\frac{1}{4}$  column, \$10 00;  $\frac{1}{8}$  column, \$6 00. B.

#### Cleanings and Jottings.

"WEAK REASONING."—Under this heading, in a late number of the *Church Advocate*, we find the following:

"How even doctors of divinity will expose their prejudices when arguing for a favorite dogma. Not only their prejudices, but the fact that prejudice will overmaster reason. Dr. Howard Malcom is a learned man, a man of ripe age and experience, and we doubt not a pious man. Thus he writes in favor of close communion:

"How dare mortals be liberal with what is not theirs? The Lord's supper is not ours. If I invite you to dine with me, and you say to a friend or two, Come I am going to dine with Brother Malcom, would not that be impertinence and imposition?"

"Now it is this very fact, that the Lord's Supper is not ours," that prohibits us from refusing any of God's children the privilege to sit down and partake of it. The Lord has provided the Supper, and he asks all his disciples to eat and drink in remembrance of him.—No one has a right to prohibit any one from doing this."

If Dr. Malcom's reasoning is weak, the editor of the *Advocate* surely has failed to show it. The Doctor asks: "How dare mortals be liberal with what is not theirs?" The *Advocate* does not answer. Men dare be liberal with what is not theirs, but only so far as he whose it is gives them license. Did the Lord authorize his disciples to say, "Here is the Lord's Supper; and as it is his,—not ours,—we invite all who consider themselves God's children to sit down and partake of it?" If the Lord gave such

license, we should like to know when and where and how he did so. It will not be sufficient to say that the Lord did not forbid the extending of such an invitation. Dr. Malcom's friend (and we will suppose the editor of the *Advocate* to be that friend) might apologize for his "impertinence and imposition" by saying, "It is true, Dr., that you did not give me a grant to invite these friends to your dinner, but as you did not forbid it, and as the dinner is prepared for your friends, and as these profess to be your friends, I have taken the liberty to invite them to your table." Would not this be heaping insult on imposition"? Certainly so; and if Dr. Malcom should deal as justly as his friend's apology is unreasonable and offensive, he would turn both him and those he invited out of doors to find their dinner elsewhere. If the Master should find some who had on no wedding garments, and should say to them, "How came ye in?" might they not appropriately answer, "Easily enough, for thy steward (minister) invited us and opened the door." Naturally so. If the Lord should call on such a steward to give account of his stewardship, what would he answer? We imagine that we can hear him reply: "True, Lord, you did not command us to invite these to your supper, but as you did not forbid it, and as this supper is yours and is designed for God's children, and as these brethren claimed to be such, therefore I took the liberty to invite and receive them." Is it not most probable that such a steward would be led to the door with those who were not in proper dress? Dr. Malcom's question, "How dare mortals be liberal with what is not theirs?" is, after all, not so easily shoved off by saying that the fact that it belongs to some one else is evidence enough that they should not be restrictive. The fact is, the position assumed by those who oppose restricted communion, if followed to its logical end, would subvert all discipline in the church of God, and would leave the Lord's pleasant vineyard in the midst of a howling wilderness, without wall or watchman. We must not open the gate and lead a wolf into the fold merely because he pretends to be a sheep. B.

In a private letter received from Prof. Howard Miller, he states that the ornithology of our Natural History lessons proved too much for our young readers. *P. rufus* is the brown thrush, and *P. minor*, the woodcock. Not a single guesser got them right. He will get back to quadrupeds and expects prompt answers.

Bro. Dennis Clark, of Grant Co., W. Va., Aug. 14th, 1876, says: "Health, in general, is good in this county. The wheat crop was very good. Corn looks promising; and there will be an abundance of fruit."

IN No. 33, page 525, E. J. Harrison should be S. J. Harrison.

How many thoughts pass through our minds without leaving an impress to witness that they were ever there. If but half of them—the better half—could be entertained so as to make some mark, we would be wiser and better.—Most of our thoughts are not worthy of the name; they are mere shadows flitting across the mental arena and leaving no trace behind. Thoughtless thinkers—we are.

BRO. P. S. Garman, Modesto, Cal., June 30th, says: "Weather extremely warm; mercury occasionally rises as high as 110°. Some men and horses have died from the heat. Crops, middling good; though the yield will fall far below the estimate made earlier in the season.—Health, in general, good. Fruit of all kinds, abundant. Plenty of apricots, pears, and apples in market. General price, about three cents per lb.; though earlier in the season they were as high as 10 cents per lb. Grain is being harvested and threshed very rapidly. Price of wheat, \$1 35 to \$1 50 per cental; barley, about \$1 per cental; good grain hay, about \$8 per ton."

By the last word from Bro. S. H. Bashor he was at Clover Creek, Blair Co., Pa. He expressed a hope that the Lord would accomplish a good work there.—On the 13th inst., he expects to go to the city of Philadelphia. His address then will be No. 1006 Marshall street, until farther notice be given.

BRO. A. B. Woodward of Gowrie, Webster county, Iowa, says: I wish to inform the readers of the PRIMITIVE CHRISTIAN that there are good chances here for brethren—especially for those of little means—to get homes. Land is selling at from \$5 to \$10 per acre. Coal and timber are plenty and cheap. Our number is small; but have hopes of its soon being larger. Any one desiring more information will address me as above."

BRO. B. L. Gordon, of Middle Fork, Ind., in relation to Sunday-schools, says: "The young folks will go to some place; I think that we (the Brethren) should have a good Sunday-school in every congregation, where we can read the word and teach the doctrine in its purity; selecting such teachers as will be earnest workers. \* \* \* As a general thing there is not preaching every Sunday; then the young folks go to other schools of different denominations and may be led astray."

From the *Baptist Battle Flag* we clip the following:

Walter L. Penn, Esq., has now growing in the yard of his house a number of stalks of Egyptian wheat of a beautiful shape and fine grain, with remarkably well filled heads. What is most remarkable about it is, that the seeds from which it sprung were found in a mummy case at the Smithsonian Institution, and had preserved their vitality for 3,000 years. Mr. Penn will test the capacity of the grain for flour when it matures."

BRO. J. M. Calvert, of Allison, Lawrence county, Ill., Aug. 6th writes:

"Health is not very good, there being considerable fever and ague, with an occasional death, which reminds us that we are fast hastening to an unknown world. The weather for the last five or six weeks has been very dry, so much so that farmers in some places have stopped plowing. Our wheat crop was about one half of the usual average. Corn on the high prairie looks promising, but needs rain."

BRO. P. R. Wrightsman, of South Bend, Ind., August 9th, says: "Our district of church, Portage Prairie congregation, is moving along quietly, with some additions. The 15th of last month was the time of our regular church meeting, at which time Bro. John B. Wrightsman was elected to the ministry. He had formerly been a minister in the Baptist church, but is now in communion with us. Please say to your readers that our communion at Portage Prairie will be held at the church on the 4th of October, commencing at 5 o'clock. Ministering brethren are invited to be present with us."

COLORADO potato bugs have been washed ashore at Milestone and other places in Connecticut in such numbers of late as to poison the air. The captain of a New London vessel says that they came on board in such swarms while at sea that they had to close the hatches.

THE Pope, addressing the students at the foreign colleges at Rome recently, warned them against listening to the insidious suggestions recently made for selecting his successor by a popular vote.

THE Scandinavians in Dakotah, it is said, number between 15,000 and 16,000. Among them the Baptists have four small churches. Why is it that we cannot record so much, or much more, of the Brethren? How many ministers or missionaries have we in Dakota? B.

BRO. Samuel C. Bashor of Whitesville, Mo., says: "A few items from this part of the West may not be amiss. So far as the desires that are, or should be, uppermost in our affections are concerned, they are not as we would love to have them; but still the little band of believers are contending for justice and right. We need reform in the vital part of Christianity to be fully Christianized to the great work of wholly being spent for the Lord. We are not alone; the different orders seem tending to coldness, with not sufficient activity or zeal to prompt a kindling of the old flame. \* \* \* But God is not dead. He still lives, and ere long he will make bare his arm, and again renew the oath of vengeance against all ungodliness. Our nature's sustenance is bountifully supplied. Health is also a boon which all seem to enjoy at present, with a few exceptions. The political sky assumes a different aspect to-day from what it did in the past since the war. A manifestation of the evil one, in the form of party strife, has begun to loom up in our midst. The bloody chasm is unveiled, and parties begin to see the bloody bones of friends, caused by an evil war. May God send a messenger, ghost like, to frighten all such from the bloody chasm."

It is said that within three years the churches of Great Britain have lost 30,000 members through the vice of intemperance. This is a sad record. Is it anything to our credit to be able to say that not one of them was a brother-German Baptist? This truth affords us but little comfort, although in body and soul we stand opposed to intemperance. B.

Grasshoppers are ravaging cotton and corn in Georgia. They are of two species, one brown and the other green, with a black streak down the back.

MADRID, August 12.—The heat is fearful, exceeding any recollection since 1800. The city is deserted. Forty field laborers are dead near Seville. The vines in Andalusia are failing.

Report of Funds.

DANISH FUND.	
Bear ye one another's burdens,	\$ 3 00
A Sister, Shiremantown, Pa.,	2 15
B. L. Gordon,	40
Chas. Urner,	2 00
Sister Smith,	1 00
M. W., Oak Point, Ill.,	1 00
A. A. Bonsack,	1 00
Hannah Ross,	1 00
Lou. Ross,	25
Levi W. Riley	2 00
J. D. Baer,	50
John Frank,	50
David Keim,	50
Geo. Hartsough,	1 00
Covenry church, Pa.,	37 00
John P. Wolf,	25
Elisha A. Crawford,	20
Mohican church, Ohio,	16 00
Total,	\$ 69 75
Acknowledged in No. 31,	360 77
Grand total,	\$430 52

STEIN FUND.	
Bear ye one another's burdens,	\$ 1 00
David Keim,	50
Geo. Hartsough,	1 00
Jesse Studebaker,	1 55
Total,	\$ 4 05
Acknowledged in No. 31,	133 45
Grand Total,	\$137 50

POOR FUND.	
Under this head we acknowledge what is donated to assist in sending the PRIMITIVE CHRISTIAN to the poor.	
Jesus said, "Ye have the poor with ye always, and whenever ye will ye may do them good."—MARK XIV. 7.	
E. Mishler,	\$ 13
David Rothrock,	10
Geo. S. Grim,	40
Kate McNamara,	25
C. R. Suplee,	25
Bear ye one another's burdens	1 00
Thos. Lyon,	62
Michael Neikirk,	1 40
Nannie Myers,	1 00
Levi W. Riley,	1 00
George Hartsough,	1 50
Total,	\$ 7 65
Acknowledged in No. 29,	104 03
Grand total,	\$111 68



## Miscellaneous.

### Napoleon on the Divinity of Christ.

Canon Liddon, in his Bampton Lectures for 1866, gives, with the authority for it, the following account of Bonaparte's sentiments on this subject, expressed in St. Helena: "When conversing, as was his habit, about the great men of the ancient world, and comparing himself with them, he turned, it is said, to Count de Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded. 'Well, then, I will tell you. Alexander, Caesar, Charlemagne and myself have founded great empires, but upon what did these creations of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him. . . . I think I understand something of human nature, and I tell you all these were men, and I am a man; none else is like him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me, but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self devotion in their hearts. . . . Christ alone has succeeded in so raising the mind of man toward the Unseen, that he becomes insensible to the barriers of time and space.—Across a chasm of eighteen hundred years Jesus Christ makes a demand, which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother—he asks for the human heart; he asks to have it entirely to himself; he demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its power and faculties, becomes an annexation of the empire of Christ. All who believe on him experience that remarkable, supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust nor limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ.

### Harmony of Science and Religion.

Now, at eighty-two and a half years of age, still, by God's forbearance and blessing, possessing my mental powers unimpaired, and looking over the barrier beyond which I must soon pass, I can truly declare that in the study and exhibition of science to my pupils and fellow-men, I have never forgotten to give all honor and glory to the infinite Creator—happy if I might be the honored interpreter of a portion of his works and of the beautiful structure and beneficent laws discovered therein by the labors of many illustrious predecessors. For this I claim no merit. It is the result to which right reason and sound philosophy, as well as religion, would naturally lead.

While I have never concealed my con-

victions on these subjects, nor hesitated to declare them on all proper occasions, I have also declared my belief that, while natural religion stands on the basis of Revelation, consisting, as it does of the facts and laws which form the domain of science, science has never revealed a system of mercy commensurate with the moral wants of man. In nature, in God's creation, we discover only laws—laws of unrelenting strictness, and sore penalties attached to their violation. There is associated with natural laws no system of mercy. That dispensation is not revealed in nature, and is contained in the Scriptures alone.

With the double view just presented I feel that science and religion may walk hand in hand. They form two distinct volumes of revelation, and both being records of the will of the Creator, both may be received as constituting a unity declaring the mind of God, and the study of both becomes a duty, and is perfectly consistent with our highest moral obligations.

I feel that, as this subject respects my fellow men, I have done no more than my duty, and as I reflect upon my course with subdued satisfaction, being persuaded that nothing that I have said or omitted to say in my public lectures, or before the college classes, or before popular audiences, can have favored the erroneous impression that science is hostile to religion.

My own conviction is so decidedly in the opposite direction, that I could wish that students of theology should be also students of natural science—certainly of astronomy, geology, natural philosophy, and chemistry, and the outlines of natural history.—*Prof. Silliman.*

### Pre-historic Art.

It is surprising to see upon what slender and sandy foundations learned men will proceed to base the most astonishing conclusions. Readers are familiar with the notable story of the investigations of those learned savants who studied, theorized, and philosophized concerning the relics of an animal of some long extinct species, found among the most ancient strata, and at last they resolved themselves into the skeleton of the dead donkey which was tumbled into the shaft of a mine to save the trouble of burying him; and in a similar spirit of wonderful research certain old relics and remains are referred to as affording indubitable proof of the existence of extinct races, whose customs and manners pertained exclusively to far off ages; when in fact it may be found that these very primitive forms and relics have their place to-day among the actual scenes of common life. Dr. Arthur Mitchell, a British antiquary, in a course of lectures in Edinburgh, describes a number of ancient customs which still exist in the remotest districts of Scotland. In the island of Fetlar, he discovered that the primitive method of spinning by a spindle with a stone weight or "whorl" appended, was still the only method in use there; while in certain parts of the main land, as in Shetland, very near Fetlar, there remained no knowledge among the people even of the existence of the spindle or whorl; while at Davie, in Invernesshire, he found the women spinning with the spindle weighted with a potato instead of the whorl. This most primitive form of the earliest indus-

trial art, was thus at this day holding its ground among the people who had been spinning for generations by means of the most complex machinery. The art in its rudest state existed side by side with the same art in the greatest perfection.—While on the other hand there were districts where the use of the whorl had become extinct for a generation or two, and where, though only this short period had elapsed since it was the commonest of all common implements in their households, the people had now not the remotest idea of the true character of these stone whorls, but regarded them with superstitious and curious veneration.

Dr. Mitchell found at one time a stone-breaker sitting on the roadside eating his dinner out of what seemed to be a sepulchral urn. Closer inspection proved the vessel to be a specimen of hand-made pottery which was in general use in that region. It was made by a woman, from clay without especial preparation, shaped by the hand and burned in an open peat fire, and its porosity corrected by a bowlful of milk being poured over it while still hot. No pottery of "the stone age" or modern savage life was ruder than this, yet the house in which the woman lived who manufactured this vessel, contained cotton from Manchester, cutlery from Sheffield, pottery from Staffordshire, tea from China, and sugar from the West Indies. She was shrewd, intelligent, and well informed: yet it is possible that some wisecracker digging on the site of her hut when it had gone to ruin, would find nothing except the pottery of her own rude manufacture, and would conclude that she belonged to a race which lived ages and ages ago, before any modern discoveries had been made, and would offer her old earthen pot in proof of the theory. These and many other palpable and well authenticated facts should cause men to besitate a little before they undertake to overturn all faith and hope for this world and the one to come, by the alleged discovery of some old bone, or some tomahawk in which they claim to read a history which would doubtless astonish the persons who were familiar with the actual origin of relics upon which their theories are based.—*The Amory.*

### Warning Against Wine.

BY DWIGHT L. MOODY.

To the many young people who will be studying the advice given by the wise king, and to all the readers of *The Sunday School Times*, I would like to give my most earnest pleadings that they abstain altogether from intoxicating drinks.

Solomon never said a truer word than what he says about those who tarry long at the wine. The questions asked by him, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" are not only answered by Solomon himself, but we find his answers verified every day we look into the news of the daily papers; while around us on every side, in the street, we may see living witnesses to the truth of what Solomon says.

Many whom I meet with, who have become slaves to strong drink, say, "Oh that I had never commenced to drink; but now I have no power; and drink is stronger than my own will; stronger than



my love for my wife and children; stronger even than my wish for heaven."

May the dear children be kept from ever touching wine, or any drink that will intoxicate, so that they will be in no danger of the terrible consequences that follow those that "tarry long at the wine."

Remember, that these who are drunkards did not intend to become so; they only thought of drinking just a little; but the little kept increasing, and the love for drink kept growing stronger, until the eyes grew red, and the face grew bloated, and the step grew unsteady, until the one who might have been a blessing to the world and a help to those around him, has become a loathsome object and a terror to his friends. It is not safe to take even a little strong drink; because the love for it so soon becomes a strong and a cruel master.

War is terrible, and many of our best men have gone to their graves through war; but strong drink has carried more victims to the grave, in America, than has war.

Again, I beg of the young to touch, not, and taste not any strong drink.—*The Sunday School Times.*

BETWEEN May 10th and August 5th, according to the *Philadelphia Times*, there were sold at Lauber's restaurant inside the Centennial grounds, 44,175 gallons of lager beer, 6,000 gallons of wine and a large quantity of weiss beer in addition. At the Trois Freres Provencaux restaurant, 33,750 bottles of wine were disposed of. The Grand American Restaurant put off 60,000 gallons of lager beer, 2,600 gallons of ale, and 15,500 bottles of table claret and champagne. From the Southern Restaurant there went out 35,200 gallons of lager beer, and 7,050 gallons of other liquors. Much other liquor selling was carried on in different portions of the Exhibition. The receipts for admission have hardly come up to the original expectations; but the liquor sales have not fallen below the fair anticipations of those who tried to make the Exhibition a great moral educating agency. What a pity it couldn't be open on Sundays, so as to draw men away—as Commissioner Donaldson suggested—from the grog shops outside, which have no high moral aim like those carrying on the business inside the gates.—*Sunday School Times.*

AS THOU WILT.—Should any man say, "I asked for a blessing that was plainly promised, and did not obtain it," I should then say, Are you equally clear that the obtaining of it would be for your good? "Yes," say you, "it would make me comfortable." Just so; but would it be for your good to be comfortable? "And it would get me out of difficulty." But may it not be for your lasting good to be in the difficulty, and may there not be something in the world a great deal higher for you and for me than merely to be comfortable and to get out of difficulty? "Not as I will, but as thou wilt," was the prayer of the man who had more power in prayer than all of us put together. "Not as I will, but as thou wilt."—We must always put that in.—*Spurgeon.*

He that despairs, degrades the Deity, and seems to intimate that he is insufficient, or not just to his word, and in vain hath read the Scriptures, the world and man.—*Feltham.*

## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

### "Dead yet Speaketh."

So we thought, when, a few days ago, the following letter was received, which was sent us for publication. The writer, our brother in the flesh, has long since gone to his rest. He had been chosen to the ministry, and having a strong desire to fill his calling well, he applied himself diligently to study; so closely did he confine himself to study and duty that his health failed. In January, 1861, while engaged in teaching school, he contracted a severe cold, which settled on his lungs and terminated in consumption. He was obliged to give up his school, and after lingering for about ten months, and being reduced to a living skeleton, he went home. His prayer had ever been that he might die with a sound mind; and his desires were fully realized. As his body wasted away and his physical strength declined, he seemed to be renewed, day by day, in the inner man; and as the end approached, his mind seemed to expand and grow stronger, so that it was not only a pleasure but edifying to converse with him. Religion was his constant theme, and the spreading of the gospel of Christ by systematized missionary work his great concern. "We shall remember his teachings and his consistent, upright, exemplary life. May we meet him in the better land. B.

### A Letter to Sister Mary Shaffer, Worthington, Pa.

RURAL VALLEY, Pa., Dec. 16, 1860.

Dear Sister in the Lord:

For the first time, I now write to you, which freedom you will pardon, when you come to understand the cause of and my motive in writing. I read your interesting letter to my sister, in which you so plainly (if not intentionally) give evidence that you have experienced a change of heart, and now take delight in the service of the Savior, with his humble followers, which has led me to write these lines, thinking that perhaps they might afford a little encouragement to you. I always rejoice in God my Creator, and in Jesus Christ my Savior, when sinners turn to God. We all having been taken captive by the snares of the evil one, and having had our conversation with the wicked in times past, it now becomes us to awake to righteousness, and to live holy lives, so that in the day of judgment we may be able to stand.

Dear sister, you have now exercised faith in the Lord Jesus Christ, repentence toward God, and have been baptized into his name, where we come into conjunction with his blood, and at which time we have the promise of the pardon of our sins. You have now only been initiated into the church of God. You have enlisted under the blood-stained banner of King Immanuel, and now, no doubt, you have fully resolved, as Josh-

ua of old, that you will serve the Lord, let others do as they may. Yet you will find that you will meet with some temptations. No doubt, your former associates will think it strange if you "run not with them to the same excess of riot," and they may even laugh at you, but at the same time know they are doing wrong, and that they themselves ought to do the very things which they make light of.—Now, for your encouragement I would exhort you, in the name of the Master, do not give way to any of these things.—Tell your associates, if they would have you to engage in vanity and wickedness, that you cannot, that your Master has given you a charge, and in his charge he forbids the indulgence in worldly pleasures, for they are only transitory and will pass away. Tell them what your Savior has done for you, that he died to save sinners, that he wants all to come to him, and that you cannot disobey one that has loved you so much as even to die for you. Read, and meditate much upon his word. Often pray in secret, for he has promised to reward us openly. Forsake all evil; be humble; exercise love to God and your fellow creatures, and our God will not fail to administer unto you an abundant entrance into his heavenly kingdom.

Give my love to all in your family. I have a desire to visit the church with you, at some time. I would be glad to hear from some one, when there is preaching down at Brother Jacob Swigar's or in that neighborhood.

S. W. BEER.

### A Voice from Spring Run.

On Friday evening, July 28th, a series of meetings began in Spring Run meeting-house, near McVeytown, Mifflin county, Pa., and continued until Sabbath, August 6th, upon which day about one thousand people were present, and listened to a sermon on baptism, after which twenty-two were immersed, ranging from eleven to about sixty years of age. The ministers proved, 1. By the English Scriptures; 2. By the Greek language; 3. By the doings of the Greek church; 4. By church history; and 5. By the Fathers in Protestant churches, that baptism is immersion.

Brother Stephen H. Bashor, of Whitesville, Mo., did the preaching during the meeting. He has a peculiar gift of working on the feelings of his hearers. On the second Friday evening he spoke on feet-washing; on Saturday evening, on the design of baptism; and on Sabbath forenoon, on the mode of baptism, as above noticed, notifying the audience, beforehand, when the sermon was to be on doctrinal points.

To day, Sabbath, August 13th, two more were baptized, and the penitential tear still flows. At the Spring Council five, and at the lovefeast one, joined, making thirty since Jan. 1st.

There is a very good Sabbath school here in the meeting-house.

Yours truly,

S. W. BOLLINGER.

### Centennial Improvement.

It is noteworthy that the Brethren have improved in this centennial year in different ways, especially in discountenancing unceremonious controversy. Controversy, or an exchange of views, should not be rejected by any means, if words are seas-



oned with grace; but when brethren kick, knock, and throw clubs at each other, such articles should be rejected. Now and then there is one who wants controversy entirely done away with. I do not know why this is, unless because it is abused by some. This is no reason why there should be no controversy. I am a lover of exchange of thought. We may gain much knowledge by it. The articles published on secret orders enable us to give more correct answers when asked why we are opposed to these secret orders. I wish some one would write an article about the Grangers, and give reasons why we should belong to them, as it is said there is no wrong in them. This the Grangers argue, and we should be able to answer them correctly. I like the PRIMITIVE CHRISTIAN, and hope it may be widely circulated. Brethren, keep improving your talents; use words seasoned with grace.

SAMUEL WEIMER.

BEAVER RIDGE, Knox Co., Tenn., }  
August 21st, 1876. }

Dear Brother Quinter:

Each weekly visit of the PRIMITIVE CHRISTIAN brings us church news, items, and calls from the many scattered churches, which we read with much interest.—We are especially interested in isolated nooks because their circumstances are so much like ours. It is encouraging to read of the accessions here and there among the little handfuls of Christ's people. Their gradual spread and increase seems to fulfill the prophecy of Isaiah: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The most glorious piece of news I ever read in our valuable paper was that headed "Historical." There is a little analogy between our circumstances and those of the few members of Fayette county, Pa., long ago, when occasionally visited by Brother Hinebaugh. Here, too, we are in an isolated condition and only visited occasionally by a ministering brother. What unknown trials and victories there were then in store for them, they did not know; but when the chosen time was here of him that orderech all things right, they were able to realize the full measure of the prophecy of old: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Though it is likely according to the common lot of Christian communities that it has not been all sunshine in such a large church, even in the more favorable periods of its history; but we hope it may be in a lively and healthy state, full of love and abounding in good works, which are the only marks or signs of good faith.

There are some wholesome instructions in a piece of correspondence by Elias Troxel, in No. 30, p. 477. While it is the duty of God's ministers to preach the whole gospel of Christ to every creature, it is especially their duty to "tell Israel her sin." The heart is deceitful above all things and desperately wicked, and nothing is more detrimental to our spiritual welfare than to fancy ourselves to be saved while the heart is bound to some perishable idol of this earth. Satan ensnares more souls to-day by patting on the head, than he destroys by open persuasion.

Thousands of men to-day are fancying themselves to be traveling on the narrow

way while the chief concern of their busy life is about riches that take to themselves wings. The greatest and most indescribable of all disappointments at the day of retribution, will be of those who think they are walking in all the ordinances and appointments of the gospel, but are not quite unchained from the things that must pass away. How blessed is that believer who can always reconcile his heart to his present circumstances, and be resigned to the daily appointments of Providence, without the feeling of a murmur or complaint! How wretched is he whose chief concern is confined to the things of this world. How doubly depraved is the heart of him who can, with the possession of an abundance of the things of this life, hold an attitude of indifference to the needs and wants of others. Blessed is he that has faith enough in Christ to give unto him that asketh and lend unto him that is in want. A daily disposition to bring our minds concerning the things of this life down to existing circumstances is a much better and a safer attitude than a continual aim to bring the circumstances up to the mind. But this is not local news.

Our church as far as I know is in a healthy condition, and we propose to have a feast of charity soon. Bro. Crosswhite was here in Knox Co., some months ago, and preached several sermons for us.—We hope he will come this fall again.—To such ministers in older congregations who would desire to increase their usefulness, this locality would afford a capital opportunity. The natives here are sociable, and as good a community as can be found almost anywhere. There are more than a score of families within no great distance from here who moved in from the North in the last five or six years (mostly Amish and Mennonites), and there are still more coming in. The climate is delightful, and those who move here are generally well satisfied. If the thermometer ever went as high as 100° in the shade during the four years of our sojourn here, I am not aware of it. It may have been. The highest this summer, to the best of my knowledge, was 96 on my uncle's porch, by a genuine Fahrenheit thermometer. The thousands of acres of land from forty to fifty years old, never having a handful of grass seed or fertilizer applied to it, tells a tale of reckless farming, bred and fostered in the days of slavery, and presents an appearance to the casual observer not altogether lovely; but in this respect the country has been by some woefully misrepresented.—The soil is of great variety both in quality and composition. Timber of a great variety and plenty. To give all the information that would recommend the country and to which it is entitled, would require too much space in this little message. The prospects of building up a church here as they present themselves to our limited means of observing, are good. The work in the Lord's vineyard is plenty, and faithful laborers few. We would rejoice beyond measure if some ministers and members from well supplied churches would "come over into Macedonia and help us.

C. F. DEWEILER.

#### Harvest Meeting.

We held our harvest meeting on the 5th of August. We had a pretty good attendance of members, but few others.

Why is this so? I usually invite others to be with us.

For some years we have taken occasion at such meetings to take up a collection for the benefit of the poor members, to be used as occasion may require, in cases of sickness or otherwise. I wonder why it has not always been the practice of our church. Did religious bodies do more in these matters than they do, there would not be so many secret societies in the land. And I find that the mass of our members are willing to contribute to all benevolent causes; they only lacked the opportunity heretofore.

We are again having hot weather.—The health in our section of country is good. Oats was good, but little sown.

E. SLIPER.

Burkittsville, Md.

#### Announcements.

The members of the Springfield church, expect to hold a communion meeting on Thursday, the 5th of October next, in our meeting-house one mile from Mogadore, Summit county, Ohio. Meeting to commence at 9 1-2 o'clock a. m. We especially solicit the aid of our dear laboring brethren. Signed in behalf of the church. JOHN B. MISHLER.

The Lord willing, we expect to have a communion season with us in the South Waterloo church, on the 28th and 29th of October next, in the meeting-house four miles south of Waterloo, Black Hawk county, Iowa.

E. K. BUECHLEY.

The brethren of the Hudson church have appointed a communion meeting on the 6th of October, commencing at 10 o'clock a. m., and to continue till Sunday evening. Ministering brethren are especially invited to be with us, and all others who desire to be with us will find a welcome.

THOS. D. LYON.

The brethren of the Stanislaus church, Cal., purpose to hold a communion meeting, the Lord willing, the first Saturday in October next. Ministerial aid from abroad very much desired and heartily invited. P. S. GARMAN.

Modesto, Cal.

The brethren of the Rock church, Lee county, Ill., intend holding their lovefeast, the Lord willing, on the 28th of September, 1876, at their meeting-house 3 1-2 miles west of Franklin Grove.

LEVI RAFFENSPERGER.

(Pilgrim please copy.)

The brethren of the Antioch church, Huntington Co., Ind., will, the Lord willing, hold their communion commencing on the 16th day of October next at 3 o'clock, p. m., and to continue over Sabbath. Those coming by rail, will stop off at Antioch church in town. J. B. LAIR.

We intend, the Lord willing, to hold our lovefeast at the Cedar Grove church, Hawkins county, Tenn., on the 9th and 10th of September. Meeting on commence at 3 o'clock, p. m., on the 9th.

ARR. MOLSBERG.

The members of the Eight Mile church, in Wells county, Ind., will hold their communion, the Lord willing, on the 13th of October next, in their meeting house; meeting to commence at 10

o'clock a. m. Those coming on the Wash Valley railroad will stop at Roanoke. Those coming on the Cincinnati railroad, will stop at O-sian. On the day before the meeting they will be met and conveyed to the place of meeting.

S. MURRAY.

The brethren of the Bear Creek congregation, Christian county, Ills., intend, the Lord willing to hold our communion meeting on the 2nd and 3rd of September, 1876, commencing at four o'clock in the evening, near Morrisonville, Ill.

JOHN S. STUTZMAN.

Our lovefeast will be held in the meeting-house, two miles north of Webster, Kosciusko county, Ind., on Tuesday, October 31st, commencing at 10 o'clock, a. m.

There will a communion meeting in the Nevada church, Vernon county, Mo., the Lord willing, on the 17th and 18th of October, to commence at 10 o'clock.

SAMUEL CLICK.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Levi Andes 50; Alex Holsinger 3 10; D E Brubaker 1 60; Martin Casner 70; A Moisebe 50; A S Lehman 75; A Bender 1 60; H R King 1 25; M Myers 25; John F Hess 9 40; Thomas Chestle 50; C Custer 1 50; Samuel Welmer 25; John A Miller 50; A H Pike 14 55; W A Maust 25; Daniel Shively 5 85; Geo S Wine 5 75; Peter S Garman 1 00; R K Binkly 15 25; J L Miller 1 25; Ellsha A Crawford 1 00; John Maust 25; Isaac Kulp 50; Martin Bueghly 7 20; Samuel Baek 25; Geo W Thomas 25; R V Pierce 32 50; Melchor S Newcomer 25; Theo Hollenberger 1 00; Ezra Bucher 1 00; J C Lehman 15 00; Michael Trucks 1 45; Benjamin Bueghly 3 00; Joseph Spiker 1 60; Henry Keller 1 00; Samuel Mohler 5 45.

**MARRIAGES.**

By the undersigned, at the residence of the bride's parents, on the 10th day of August, 1876, Mr. JAMES S. HARRIS and Mrs SARAH J. EMIRICK, all of Washas county, Ind.

JOHN P. WOLF.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Fell asleep in Jesus, in the Glade Run district, Armstrong county, Pa., on the 19th of May 1876, Sister MARY SHAFER, wife of Bro. Peter Shaffer, aged 72 years and some months. Funeral services by the writer on the 16th of July, to a large and attentive audience, from the language contained in the gospel of Christ as recorded in St. John. v. 28, 29.

J. B. WAMPLER.

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A limited number of unobjectionable advertisements will be admitted at the following rates.

Ten lines or less constitute a square.	
One square 1 week,	\$ 1 00
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Not a Dye; makes harsh hair soft and silky; cleanses the scalp from all impurities, causing the hair to grow where it has fallen off or become thin.

Can be applied by the hand as it does not stain the hand or soil the finest linen. As a Hair Dressing it is the most perfect the world has ever produced. The hair is renovated and strengthened, and natural color restored without the application of mineral substances.

Since the introduction of this truly valuable preparation into this country, it has been the wonder and admiration of all classes, as it has proved to be the only article that will absolutely without deception, restore gray hair to its original color, health, softness, lustre and beauty, and produce hair on bald heads of its original growth and color.

This beautiful and fragrantly perfumed article is complete within itself, no washing or preparation before or after its use, or accompaniment of any kind being required to obtain these desirable results.

HERE IS THE PROOF OF ITS

**SUPERIOR EXCELLENCE.**

Read this Home Certificate, testified to by Edward B. Garrigue, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great value of the "London Hair Color Restorer," which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigue, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

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Dr. Swayne & Son—Respected friends: I have the pleasure to inform you that a lady of my acquaintance, Mrs. Miller, is delighted with the success of your "London Hair Color Restorer." Her hair was falling rapidly and quite gray. The color has been restored, the falling off entirely stopped, and a new growth of hair is the result.

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Druggist, cor. Tenth and Coates, Phila.

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July 22d, 1871.—Dr. Swayne & Son: Last winter, while in Trenton, N. J., I procured six bottles of London Hair Color Restorer, which I like very much, in fact better than anything I have used in the last nine years. If you please, send me one dozen bottles C. O. D., care of W. S. Fogler & Son, druggists, No. 723 Tremont street, Boston.

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## The Primitive Christian.

is published every Tuesday at \$1.60 a year, postage included.

This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.

They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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Meyersdale, Somerset Co., Pa.

# Primitive Christian.

BY JAMES QUINTER.

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[From the New York Observer.]

## LIFE'S MEASURE.

BY H. H. BROWNE.

"He liveth long who liveth well,"  
So ran the legend terse and bold;  
To keep this truth in mind were well,  
For truth is better kept than gold.

The one will perish in an hour:  
One never dies, but, bright and pure  
As heaven itself, when earthly power  
Has passed, forever shall endure.

Not by the years of life is told  
The length of life, but by the zeal  
And kindly works, as, growing old,  
Men for each other do and feel.

His life is long whose work is well,  
And, be his station low or high,  
He who the most good works can tell  
Lives longest, though he soonest die.

Then, as the swift-winged moments speed,  
Freight them with wealth of truth and  
love,  
With garnered sheaves of thought and deed  
For the glad harvest-home above.

Within the raveling breast of Hate,  
In desert ways where no flowers bloom,  
In scenes where folly sits in state,  
In wan-faced Sorrow's house of gloom,

Sow love and taste its fruitage sweet,  
Sow smiles and see the desert spring,  
Sow wisdom for its harvest meet,  
Sow sunlight for the joy 'twill bring.

For the PRIMITIVE CHRISTIAN.

### Cui Bono?

To Jacob Mishler.

BELOVED IN THE LORD:—*Cui Bono?* This is your conclusion of the discussion of the origin of the River Brethren. It is also mine. I was led to my first contribution by the fact that they originated only a few miles from here, and both movement and participators were well known to my grandfather, who was for many years bishop of this church, and died in 1851, at the ripe age of 97. Daniel Engle, the present octogenarian bishop of the River Brethren, is the son of the originator.

Your "Anachronism" is not reconciled in your "Anacoenosis." Neither does it matter, nor is it possible. And even if it were, *cui bono?* The same may be said of the exodus of the Mennonites, and our historic relation to the Waldenses. The organic unity of the Mystical Body lies deeper. We are in the true Apostolic succession by being in the Holy Ghost, no matter how

many and great the historical gaps between us and the fishermen of Galilee. We are related to Christ the Prophet and Priest, on the same principle that relates us to Christ the King. We have to do with Christ on the Throne through present instrumentalities, whatever be our outwardly-historical connection with the Carpenter, the Preacher, the Victim of Nazareth. Our pedigree is from above, and sums up all the past in "the fulfillment of all righteousness." No matter whether it be a genesis or an exodus, or whether in the ninth or nineteenth century; if it be the inception of the Holy Spirit, coming at all points into the mold of God manifest in the flesh, it is the Church of God. So it was with the origin of the Brethren. Whether it was so with others must be determined by their conformity to the expression of holiness God has given in His Only Begotten Son. There is no schism in the body of Christ. God does not beget by halves. When *He* travels, it is as a God; and if we would enter more into the birth-pangs of Jehovah-Jesus, Satan would speedily come to an inglorious Waterloo.

With a suffering body, and a sorrowful spirit, and ardent prayer for a fresh inspiration of the Church with Pentecostal Fire,

I am your unworthy brother,  
C. H. BALSBAUGH.  
Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

Sister M's Seed-Basket.

PACKAGE No. 8.

Sometimes when God comes to persons by the convicting influence of his Spirit, they virtually say, in their hearts, "Go away; when I want you, I will call for you." Did it never strike you, sinner, that such conduct is despicable in the extreme, and not only mean but extremely dangerous? Suppose a person of the highest earthly dignity, the Emperor of Germany for instance, was to come to you and request an interview, telling you that it should be for your advantage, and you should say, "I cannot see you now; when it is convenient, I will let you know," do you suppose he would come when you called? Jesus does come, again and again, after just such treatment. How wonderful

his love! God is very merciful; but is it prudent to presume upon his mercy?

—Would it not be appropriate at our harvest or thanksgiving meetings to bring a thank offering? We are to show our faith by our works. That would be one way of doing it, and it would also show our gratitude. If we are grateful for a bountiful harvest, ought we not show it otherwise than by simple thanks? After the Israelites had gathered their harvest they gave a portion to the priests and Levites—not the leavings but the very best they had. They carried it up to Jerusalem themselves. Why could not we when we go to "harvest meeting" take a portion of our substance along for the support of our home and foreign missions, or for the poor? "Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

—We have noticed that our ministers, in speaking and writing of one another, never use the term "reverend," and we think right; but we have wondered why they apply the title to ministers of other denominations. Is it right to call any man reverend? The word is found but once in the Scriptures, and then it is applied to God. If it is wrong to be called master, is it not wrong to be called reverend?

—If faith as a grain of mustard-seed is sufficient to remove mountains, how much have we who cannot remove a mole-hill by word of mouth? Have we any? Little or none of that kind. Faith is the gift of God, and it was his will that his servants should now work miracles. He would give them the requisite faith to do so. But have we *saving* faith—faith in the efficacy of the blood of Christ to cleanse us from all sin—faith to believe that his righteousness is sufficient to cover all our "filthy rags"? "Lord increase our faith."

—I have felt mortified that the printer, several times, neglected to place quotation marks to some verses I sent with my seeds. But perhaps it was my fault. To other persons belongs the credit of composing all verses that are found in my seed-basket. There is no poetry in me.



FOR THE PRIMITIVE CHRISTIAN  
Christian Steadfastness.

BY S. T. BOSSERMAN.

'But none of these things move me.'  
Acts 20: 24.

The child of God, while in this life, has a great many things to contend with; and unless he has his mind stayed upon God, he will become disqualified for the duties that are devolving upon him. The apostle who is our authority for the above text, was an earnest worker in and out of the Christian church. Prior to his conversion, it was his delight to persecute the child of God, and he pursued his wicked designs with a great degree of earnestness, and endeavored, if possible, to annihilate the Christian religion. So ardently did he engage in the work of destroying the Christian element, that it seemed that nothing would deter him from the course which his mind directed Providence interposing, he became a Christian; and now the same earnestness which characterized him in his sinful career manifests itself in the pursuit of his Christian journey. He was wont to blaspheme this worthy name and to do despite to the Spirit of grace, now he illuminates the Christian life by breaking forth so exultantly, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ!" He now says, "Blessed be the Christian religion," and considers it a *holy* thing. No more Christians need fear him; no hiding from him any more; but he is ready to embrace them, and suffer with them, and *die* with them in the hope of a blessed immortality.

While he was defending the cause of Christ he had to suffer persecution, and he expected in every city wherein he preached that "bonds and afflictions" awaited him. "The Holy Ghost witnesseth," that is, he had revelation, either direct or indirect, that those afflictions awaited him; that he should be in bonds and trials; yet not withstanding all this, he was ready to say, "But none of these things move me." Doubtless he should do all the will of Christ whether he should suffer or no. Wherever he defended Christ he met with opposition, was subjected to severe trials, was persecuted, stoned and scourged; yet amidst all this suffering he exclaims, "Neither count I my life dear unto myself." His mind was stayed on Christ, and he had built upon the rock; hence he could not be moved; nothing could alarm him or deter him in his course, that he could finish his course with joy and re-

ceive the crown of righteousness that was laid up for him and all that love the Lord.

The Christian, then, has this great aim in view, that though he must suffer with Christ, he will build upon the rock, that when the storms of persecutions do come, he can say, "In the Lord do I trust," and "none of these things move me."

Kind reader, are you in Christ? have you built upon that rock that will enable you to stand amid all the storms incidental to the Christian life? Can you say, "The Lord is my preserver, in him do I trust?" Do you count your life dear to you? Duty to God should be held more sacred and important than life; and if God requires anything at our hands, let us perform it, though we suffer; for "the word of his grace is able to build us up, and to give us an inheritance among all them which are sanctified." Let us, my kind readers, so live that we can, with the apostle, "finish our course with joy." Oh, what a pleasure it will be to us to close life with joy! Having built upon the rock, lived a life of purity, of holiness before God, we are ready to close our eyes in death, and that with joy inexpressible, "having done all to stand." "None of these things move me," I have fought the good fight of faith, and am now ready to receive the crown that awaits all the children of God."

In order to avail ourselves of this steadfastness in God, we must observe all the requirements of the gospel. Then can we finish our course with joy—nothing to mar our feelings or disturb us when we die; but if we fail to finish our life with joy, we will have many things to regret on the bed of death. Oh, let not our last hours be made bitter by the reflection that our lives have been wasted; but sweet with the remembrance that we have performed all the commands of God, and, with Paul, encountered all the trials that we have met with cheerful confidence in God. Then can we expect the crown; then, a happy home beyond this vale of tears.

Dunkirk, Ohio.

Trinity not a Contradiction.

The definition of the Trinity is: The Father, Son and Holy Ghost are one God; each has a peculiarity incommunicable to the other; neither is God without the others; and each with the others is God. Here is a mystery, but not a contradiction. In God there are not three wills, not three consciences, nor three sets of affections. To show

that there is no contradiction here, let us take another mystery where it is granted that there is no contradiction. Sunlight, rainbow (seven colors), and heat are one solar radiance; each has a peculiarity incommunicable to the others; neither is solar radiance without the others; and each with the others is solar radiance. Sunlight, rainbow and heat are one solar radiance; Father, Son and Holy Ghost are one God.

1. As the rainbow shows what light is when unfolded, so Christ reveals the nature of God.

2. As all of the rainbow is sunlight, so all of Christ's soul is God.

3. As the rainbow was when the sunlight was, or from eternity, so Christ was when the Father was, or from eternity.

4. As the bow may be on the earth and the sun in the sky, and yet the solar radiance undivided, so God may remain in heaven and appear on earth as Christ, and his oneness not be divided.

5. As the perishable raindrop is seen in the revelation of the rainbow, so was Christ's body in the revelation to man of God in Christ.

6. As at the same instant the sunlight is itself, and also the rainbow and heat, so at the same moment Christ is both himself and the Father, and both the Father and the Holy Spirit.

7. As solar heat has a property incommunicable to solar color, and solar color a property incommunicable to solar light, and solar light a property incommunicable to either solar color or solar heat, so each of the three, Father, Son and Holy Ghost, has a property incommunicable to either of the others.

8. But as solar light, heat and color are one solar radiance, so the Father, Son and Holy Ghost are one God.

9. As neither solar light, heat nor color is solar radiance without the aid of the others, so neither Father, Son nor Holy Ghost is God without the others.

10. As solar light, heat and color are each solar radiance; so Father, Son and Holy Ghost are each God.

11. As the solar rainbow fades from sight and its light continues to exist, so Christ ceases to manifest and yet is present.

12. As the rainbow issues from the sunlight and returns to the bosom of the radiance, so Christ came from the Father, appeared for a while, then returned, and yet is not absent from the earth.

13. As the influence of the heat is that of the light of the sun, so are the operations of the Holy Spirit the continued life of Christ.

14. As is the relation of all vege-

able growth to solar light and heat, or is the relation of all religions to growth to the Holy Spirit and a potent Christ.

The above illustration was taken from a lecture given us on "Misconceptions of Christian doctrine."—*R. L. Patton.*

### A Candle in the Powder.

A merchant was celebrating the marriage of his daughter. While they were enjoying themselves above, he chanced to go to the basement hall below, where he met a servant carrying a lighted candle without a candlestick. She passed on to the cellar for wood, and returned quickly without the candle. The merchant suddenly remembered that during the day several barrels of gunpowder had been placed in the cellar, one of which had been opened. Inquiring what she had done with the candle, to his awful amazement her reply was that, being unable to carry it with the fuel, she had set it in a barrel of "black sand" in the cellar.

He flew to the spot. A long red snuff was just ready to fall from the wick into the mass of powder, when, with great presence of mind, placing a hand on each side of the candle, and making his hands meet the top, over the wick, he safely removed it from the barrel. At first he smiled at his previous fear, but the reaction was so great that it was weeks ere he recovered from the shock which his nerves sustained in the terrible trial.

There are candles in a barrel of gunpowder to day. Many homes have been blown to ruins by them. There is a candle in the cellar of a wine-bibber. It burns brighter with the added fuel of every cup he drains, and, ere he is aware, all his hopes for this world and the next will be blown up with a ruin more terrible than any destruction that gunpowder may bring.

There is a candle in the cellar of the liquor-dealer, burning slowly but surely. He who is dealing death to others will be startled by a sudden blasting of his own peace, when the wrath of God, restrained no longer, shall fall upon him in a moment. "Every way of man is right in his own eyes, but the Lord pondereth the heart." He that by usury and unjust gains increaseth his substance, shall gather it for him that will pity the poor." The man that is willfully destroying himself may be deluded, and see no danger; the man who is destroying others may say, "I do not see it;" but the eyes which ponder both their ways see not only the evil, but

the sudden "destruction" which is before them if they do not speedily repent and reform. See to it that no righteous anger burn against you. See to it that no burning candle is endangering you in your cellar.—*Selected.*

### Self-Reliance.

No alliance with others can diminish the necessity for personal endeavor. Friends may counsel, but the ultimate decision in every case is individual. As each tree, though growing in the same soil, watered by the same rains and warmed by the same sun as others, obeys its own laws of growth, preserves its own physical structure, and produces its own peculiar fruit, so each person, though in the closest communication and intercourse with others, and surrounded by similar influences, must do his own duties, contest his own struggles, resist his own temptations, and suffer his own penalties. There is too much dependence placed upon all kinds of co-operation for security from evil, and too little reliance upon personal watchfulness and exertion. Too many friends are sometimes worse than none at all. There are some who seem to feel in a great measure released from obligations if they do not receive such aid, and some will plead the shortcomings of others as an excuse for their own.

We would by no means disparage the effect of influence, or discourage in the slightest the generous assistance which we all owe to one another, or undervalue the important effect of a worthy example. There are vital elements of growth, and their results can never be fully estimated. But they should not usurp the place of a proper self-reliance, or diminish the exercise of individual powers. Moral force must be a personal possession. It can never be transferred. Material benefits may be conferred by a single gift, but mental and moral activities can only be sustained by their own exercise. Thoughts may be exchanged, but not through power; moral help and encouragement may be given, but virtue cannot be transferred; responsibility cannot be shifted.

The most permanent good we can do to others is to nourish this individual strength. To aid the physically destitute most effectively, food, fuel, and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child it is not half so important to instill large amounts of information, as to set his mind at work, to bring on his mental powers, to stimulate his thoughts, and quicken his faculties. And in moral life, especially in cities, where masses are crowded together, and men incline to lean upon each other, the best lesson to enforce is that virtue, to exist at all, must be strictly individual.

That which cannot stand alone, but depends upon props and supports, which needs the constant spur of fear and the bribe of reward to insure its activity, is but the semblance of virtue, and will crumble before temptation.

A well-developed body ever excites admiration. But a well-developed and self-reliant spirit is a nobler thing. It is calm, modest, and unassuming, yet firm in conscious integrity of purpose, and steadiness of aim. Inflated by no vanity, it is at once humble, yet courageous; helpful to the tempted, yet resolute in assailing evil.

And the truest self-reliance is found in those who have learned to renounce self and rely upon the everlasting God. Trusting in him, they fear not the wrath or rage of man. Anchored to the Eternal Rock, no storms can start them from their moorings, no waves nor tides can bear them from their place of rest.

The world wonders at their course. Calm, firm, steady as the stars above, and steadfast as the rock beneath, worldlings have yet to learn that those who have made the Most High their refuge, need and want no other trust.—*Methodist Free Press.*

Does not your heart leap at the thought of meeting the Lord? Mine does. We shall see those dearer to us than life on earth, but, best of all, we shall see the Lord. Our thoughts shall not be centered on one another, but they shall cluster around him who died and rose again. And so we shall be ten thousand times more divinely knit together, because all our love, all our heart's affections, are twined around the blessed one, the God-man, who hath redeemed us from our sins by his own blood.

We need in these days of publicity and vanity to be especially on our guard against self-advertisement. There is no place for it in the kingdom of God. Perfection, if it is obtained, tells its own story and has no need of placarding. Sensational methods, in the pulpit and in the church, are out of place. There are ministers, and there are churches, that believe in self-glorification; that seek for the throne and the scepter. But in reality, religious self-advertisement is the last refuge of a feeble cause.—*Dr. Bridgeman.*

Mr. Moody, in his last sermon in the Hippodrome, said: "Christians should live in the world, but not be filled with it. A ship lives in the water, but, if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but, if the world gets into them, they sink."



## "ENOUGH"

I am so weak, dear Lord! I cannot stand  
 One moment without thee;  
 But oh, the tenderness of thine enfolding!  
 And oh! the faithfulness of thine uphold-  
 ing!  
 And oh! the strength of thy right hand!  
 That strength is enough for me.

I am so needy, Lord! and yet I know  
 All fullness dwells in thee;  
 And hour by hour that never-failing treas-  
 ure,  
 Supplies and fills in overflowing measure,  
 My least, my greatest need. And so  
 Thy grace is enough for me.

It is so sweet to trust thy word alone.  
 I do not ask to see  
 The unavailing of thy purpose or the shining  
 Of future light on mysteries untwining;  
 Thy promise-roll is all my own—  
 Thy word is enough for me.

The human heart asks love. But now I know  
 That my heart hath from thee  
 All real, and full, and marvelous affection;  
 So near, so human! Yet Divine perfection  
 Thrills gloriously the mighty glow;  
 Thy love is enough for me.

There were strange soul-depths, restless, vast  
 and broad,  
 Unfathomed as the sea,  
 An infinite craving for some infinite filling;  
 But now thy perfect love is perfect stilling;  
 Lord Jesus Christ, my Lord, my God,  
 Thou, THOU art enough for me!  
 —Frances Ridley Havergal.

FOR THE PRIMITIVE CHRISTIAN.

## The Last Strand of the Rope.

Dear Brother James:

In looking over some of my waste papers, I found one titled "The Last Strand of the Rope," and thinking that it might be of some benefit to your many readers, I send you a copy of it

"In the year 1846, on St. Kilda, one of the Islands of Western Scotland, there lived a poor widow and her son. She trained him in the fear of the Lord, and well did he repay her care. He was her stay and support, though only sixteen years of age. They were very poor, and to help their scanty meals Ronald, her son, used to collect sea birds' eggs upon the neighboring cliffs. This feat was accompanied with considerable danger, for the birds used often to attack him.

"One day, having received his mother's blessing, Ronald set off to the cliffs, having supplied himself with a strong rope by which to get down, and a knife to strike the birds, should he be attacked. How magnificent was that scene! The cliff rose several hundred feet above the sea, whose wild waves lashed madly against it, dashing the glittering spray far and near. Ronald

fastened one end of the rope firmly upon the top of the cliff and the other round his waist, and wad then lowered until he got opposite one of the fissures in which the birds build, when he gave the signal to his companions not to let him down any farther. He planted his foot on a slight projection of the rock, grasped with one hand his knife, and with the other tried to get the eggs. Just then a bird flew at him and attacked him. He made a blow with the knife; but, oh! horrible to narrate, in place of striking the bird he struck the rope, and, having severed some of the strands, he hung suspended over that wild abyss of raging waves by only a few threads of hemp. He uttered a piercing exclamation, which was heard by his companions above, who saw his danger, and gently tried to draw him up. A awful moment! As they draw in each coil Ronald felt thread after thread giving way.

"O Lord! save me," was his first agonizing cry, and then 'O Lord! comfort my dear mother.' He closed his eyes on the awful scene as he felt the rope gradually breaking. He hears the top; but, oh! the rope is breaking. Another and another pull; then a snap, and now he sees but one strand supporting him. He hears the top; his friends reach over to grasp him; he is not yet within their reach. One more haul of the rope. It strains; it unravels under his weight. He looks below at the dark fathomless, boiling water, and then above to the glorious heavens. He feels he is going. He hears the wild cry of his companions, the frantic shriek of his fond mother, as they hold her back from rushing to try to rescue her child from destruction. He knows no more; reason yields; he becomes insensible; but just as the rope is giving way, a friend stretches forward, at the risk of being dragged over the cliff. A strong hand grasps him and Ronald is saved."

Dear reader, if you are unsaved, I want you, in this true and simple narrative, to see your own condition. If living for this world, you are frittering away your precious moments in pursuing perishing trifles. By the cord of life you are suspended over the awful abyss of eternal perdition. By a slender thread you are hanging over the dark, raging billows of damnation, and may, at any moment, be engulfed forever. As year after year passes away, the rope of life becomes smaller and smaller. Strand after strand snaps as the knell of each departing year tolls its mournful notes. How many threads are now left, can you tell? Perhaps by some slender thread you are now suspended, and ere

this year expires, that thread may snap and send you unprepared, unsaved, into the burning waves of eternal hell.

Dear sinner, do you realize your awful position? It cannot be worse. How vividly Ronald realized his position in that fearful moment when the last strand was giving way, thread by thread. When overcome by the sense of his danger, and when that danger was most imminent, a strong hand was stretched out to save him, which brought him safely beyond the reach of further danger, and placed him in the loving arms of his parent. May the Lord reveal to you, dear, unsaved one, your danger, that you may flee at once to the Savior of sinners. His hand is outstretched to "plunge you as a brand out of the fire," to save you from hell, and place you forever beyond the reach of danger, safe in the arms of a loving and almighty Father.

Dear sinner, you are lost by sin—lost to holiness, to God, to heaven—but Jesus came to seek and save the lost. Ere it be too late, will you trust yourself to Jesus? On the cross he "was made sin." He perfectly met and satisfied all the righteous claims of God against sin, so that you are as welcome to come to Christ as if you had never committed a sin. Every barrier is removed on God's part,—every obstacle put away, so that the moment you take God at his word, and believe on the Lord Jesus Christ as the one who loved you and gave himself for you—a lost sinner—you are saved. God says it: "All that believe are justified from all things." Acts 13:39. Believe, and thou shalt be saved from everlasting destruction—saved to be holy and happy—saved for heaven, for glory, for God. Now may the Lord add his blessing, and help you, dear sinner, to choose the good part, with a Mary of old, that shall never be taken away from you; and may we eventually meet in heaven, is the prayer of a weak brother in Christ.

RUFUS G. GISH.  
 Paint Creek, Kan.

FOR THE PRIMITIVE CHRISTIAN.  
 The Resurrection.

BY GEORGE W. ANNON.

The doctrine of the resurrection is taught by divine revelation; not only in the New Testament Scriptures, but we find many places where the resurrection is spoken of by the prophets. The Christian's only hope is in the resurrection. Christ was crucified and buried, and arose again, and, the apostle Paul says, was "the first that should rise

from the dead." Hence Christ has become "the first fruits of them that slept."

But we find, by reading the Sacred Scriptures, that there are yet two resurrections in the future. Paul says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that their sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. 4: 13-16 Here we see that the saints are to be raised first. It therefore behooves every Christian to strive to enter in at the strait gate, that they may have part in the first resurrection, for on such a second death hath no power.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be filled; and after that he must be loosed a little season." Rev. 20: 1-3. At this time Christ's peaceable reign begins on earth, or the Millennium will be ushered in, when there will be no one to tempt or seduce the people; for Satan is bound and a seal set upon him. Now is come that pass that which the prophet Isaiah says, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65: 25. This will be a glorious time in which we live upon earth; for there will be no curse upon it, but Jerusalem to be safely inhabited. "There shall be no more thence an infant of days;" "for as the days of a tree are the days of my people." At this time the people will increase very fast, and the number is to become as the sand of the sea. We think that there will be but few deaths during the Millennium dispensation, Christ's peaceable reign on earth.

But this dispensation is between the first and second resurrections, on the fact that at the first resurrection the Devil is chained for a

thousand years, and after that time he is to be loosed a little season, to "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book, was opened which is the book of life; and the dead were judged out of the things which were written in the books, according to their works." This, now, is the last resurrection and judgment. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." The wicked were judged out of the books; but the saints, whose name was written in the book of life, were not judged.

"But," says one, "Will this body be resurrected?" I answer, if this body is not resurrected, where is the victory over the grave? "But Paul says, 'Flesh and blood cannot inherit the kingdom of God.'" Very well, this body whilst mouldering back to its mother dust will be refined, and come forth in the morning of the resurrection fashioned like Christ's glorious body; "for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 53-55.

Thornton, West Va.

For the PRIMITIVE CHRISTIAN.

Now.

SELECTED BY SAMUEL STROM.

Moments neglected can never be reclaimed. The golden opportunity departs never to return. The die is cast, and though years of regret may succeed each other in their

slow and tedious course, yet, in all their changeable scenes, they never bring back again the squandered privilege, the committed sin, or the misimproved opportunity. This is true in the affairs of time, and doubly true in the concerns of eternity.

To-day we stand where we can grasp all purchased and promised blessings: we stand upon a pedestal, and they are within our reach. Anon we step off, we are crowded away, and we never can regain our footing. That pedestal is Now. Now we may seek God; Now we may pray; Now we may find peace in believing; Now we may give all diligence to make our calling and election sure; Now we may flee for refuge to lay hold on the hope set before us. All these privileges are within our grasp; but they all depend upon this point—upon Now. "Now is the accepted time, now is the day of salvation." The day of decision and determination is upon us; the individual need not wait for the final adjudication to decide his destiny.

Eternity, with all its joyous light or with all its blackness, depends upon Now. Now we may lay hold on eternal life. Toward this point the past all converges; from this point the future all expands. Now is the seedtime of eternity to come; Now the time of penitence for sins that are past; Now we may recall the past so much that its faults and errors may be forgiven, and its iniquities be remembered no more. But when we pass this point the future is all uncertain.

We stand Now in the speeding current of events; our foot rests upon a rock; if we misuse that footing, we may be swept down the gulf-stream of despair. Now we may cast our anchor within the veil; to-morrow we may be drifting round the melstrom of ruin or wrecked upon the lee-shore of eternity.

Man of God, remember the importance of this hour. Your fair purposes and cherished plans of future labor may all be blighted; your opportunities may slide like quicksands beneath your feet. Now is yours; Now you can pray; Now you can labor; Now you can seek the lost; Now you can rescue the perishing; Now you can feed the hungry; Now you can clothe the naked; Now you can minister to the distressed; Now you can comfort the outcast; Now you can visit the fatherless and the widow in their affliction; Now you can prepare yourself to hear that voice, "I was hungry, and ye fed me; I was thirsty, and ye gave me drink. All the joys of the present, and all the



glories of the future, depend upon Now. Now is the golden grain from which all the garnered harvests of eternity are to spring. Now is the tiny seed from which all the gorgeous flowers of Paradise shall bloom. Treasure up this hour; grasp its fleeting moments, stamp them with the holy impress of obedience and of love. Oh! work now for Christ who died to redeem you and save you.

Man of the world, you know something of the importance of Now. You attend to it in seedtime and in harvest. You regard it in business and in pleasure. You watch your opportunities and take care of the affairs of time. You improve the present hour. You take care of opportunities afforded by this hour. I bring to your mind issues of greater importance than any earthly affairs—issues that reach in their vast results throughout the mighty roll of endless ages—issues that outweigh the world in ponderous importance. Will you give attention to these things? Will you be wise for time and a fool for eternity? Will you be prudent for this world and reckless for the next? Will you be wealthy here and homeless there? Will you vainly seek to gain the whole world, and lose yourself and become cast away? Now is your time to secure eternal treasures, to lay hold on everlasting joys. Yesterday has gone; to-morrow is beyond our reach. How often we may say like him who had passed a day without a good act, "I have lost a day." How many days have you lost? Oh, what a host! Will you lose this day? Begin your great work in earnest. Begin now. Pray to God through Christ for pardon and for help. Go, then, to the work of God; do good to men; save the perishing; lift up the downcast; bless mankind; brighten the world, and prepare for a better one to come. Will you do this? will you do it NOW? Time glides away. Yesterday is buried, to-morrow is unborn. Now is the only moment in all the eternal ages which is our own. Now is the gem more precious than all the treasures of the orient. Will you cast it away?

"Now, now is the accepted time;  
To Christ for mercy fly.  
Oh! turn, repent, and trust in him,  
And you shall never die."

A few more days and we must go  
To realms of joy or wretched woe.

#### Another Dip.

Poor Dick, a slave, had long prayed for his ungodly master, who had sold his wife away. He did want to

see her again, but he could see no hope for it unless God laid his hand upon the master, and shook the devil out of him, and made him a "new creature" in Christ; then he would see different and act different. Of course Dick's heart was made glad to hear that in a revival meeting that was being held in the vicinity, his master was converted. He sought his master early and found from his own lips the report was true.

"An' now; master," he exclaimed, "Dick is a free boy, 'aint he? an' can go and see his wife?"

"No, no!—Dick," he replied, "you must be a good boy, and stay on the plantation same as ever."

"Ah! master," Dick cried out, "you want another dip."

Next evening the master was at the revival meeting, taking part and rejoicing among the converts. Dick upon hearing of this went to him, asking if Dick was a free boy now? The man replied as before, to which Dick again cried,

"Ah! master, you want another dip!"

As the people were wending their way home after the next meeting, a familiar voice was heard by Dick, shouting "Glory!" He recognized it as the voice of his master. Quickly over the field he ran, and as he came to the road, his master caught sight of him, and exclaimed, as he took his hand,

"Yes, brother Dick, you can go and see your wife when you want to,—you're a free boy now."

"Glory be to God!" cried the sable saint. "Master, you did get that other dip, didn't you?"

People may call it sanctification, or by whatever name they choose, but what the church of God needs is "another dip."—*Sel.*

For the PRIMITIVE CHRISTIAN.

#### Special Election and Predestination.

BY E. L. YODER.

Although the Brethren, as a church, do not advocate the above doctrine, yet we have reason to believe that there are many who are firmly wedded to it. For instance, we have some brethren who seem to think when a minister, being poor, is compelled to devote his whole time in laboring to support his family during the week, preaches a rambling, spiritless sermon on Sunday, that the Lord is to blame entirely for the sermon and its want of practical results.

The same class of brethren, when they have pointed out to them the vast number of people in the world who are as yet destitute of "pure and undefiled religion," and the

necessity of making greater and more systematic effort to have them bear the unadulterated word, only draw their purse strings tighter, and remark that "God alone can bring about the conversion of souls; and if God wills it, it will be done, and if he does not will it, it will not be done."

When they have pointed out to them, the necessity of establishing Sunday-schools, as a means of teaching our children a love and knowledge of God and of the Scriptures, they answer you in a manner that betrays them as entertaining the horrid doctrine that we may safely neglect the spiritual welfare of our children, and leave it to the Lord to convert them after they have become hardened sinners.

When the necessity of a Brethren's school is pointed out to them—what is lost by not having it, and what would be gained by having it,—they will meet you with the same old argument—"If God wants those that are led away through the influence of sectarian schools, he can bring them back again; and if he wants educated men among the Brethren he can convert them from other denominations, and bring them into the Brethren fold." Special election must do everything and we have nothing to do.

They seem to think that they have been elected to glory, and that there is nothing required on their part to advocate and promote the cause of Christ any further.

Strangely inconsistent with their faith and practice in spiritual matters, is their faith and practice in temporal matters. They do not neglect to plow, and sow, and plant, and cultivate, and, folding their hands in idleness blame it all on the Lord when they fail to reap. Oh, no! but they do that part which the Lord has given them to do; and after having done all, they still look unto him for the needed blessing. They also manifest a commendable wisdom in availing themselves of the latest improved machines for preparing their soil and harvesting and threshing their crops, and do not insist on clinging to the old wooden mould-board plow; the sickle, and the flail, and trust to providence to enable them to compete with their neighbors. In short, they are as "wise as serpents" in worldly matters, but in spiritual affairs they are not so wise: they want the Lord to do all, and they do nothing. In the important matter of the salvation of souls they close their eyes, tighten their purse-strings, and, sitting down on the stool of do-nothing, content themselves with misapplying the promises of God in that they depend upon

his working without means. In short, they carry the doctrine of Calvin to an extreme that would make even its author blush, and still would hardly be willing to admit that they believed in special election or predestination at all.

Madisonburg, Ohio.

For the PRIMITIVE CHRISTIAN.

### Benevolence.

—BY CHARLOTTE T. BOND.

"Freely ye have received, freely give." Matth. 10: 8.

Benevolence is a trait of character that should adorn every Christian. No person can be a true follower of Jesus without it; and the more freely we bestow upon others, the more liberally will be given us. How can we expect the blessings of God to be showered upon us, if we, through sordid avarice, hold on to all we get, never heeding the many calls for aid among our brethren? We should not wait to be called upon for alms. If we have enough and to spare, we should look about us to see where we can distribute our surplus to the most advantage. There is a great work for all to do; and those that have plenty of this world's goods should remember that where much is given, much will be required, and bear in mind the word, "How hardly shall they that have riches enter into the kingdom of God!" Had we not better live poor all of the days of our lives than run the risk? The young man who drew these words from the Savior, it seems, had complied with all of the requirements of the law; yet he lacked one thing, and that one thing sent him away sorrowing. How many have lived and bartered away their souls for riches! Oh! let us try to escape this dreadful pitfall; and by bestowing upon the poor and needy, and by aiding in spreading the gospel, relieve ourselves of this dangerous position. Satan tries to ease the conscience of some by whispering, "Lay up something for old age." But what did the blessed Savior say? "Sell that thou hast and follow me." And we are told again that if we seek the kingdom of God and his righteousness the rest shall be added unto us. We should do the duty before us, taking no thought for the morrow; for the great and wise Being who sent the blessings of to-day is just as able to send the same to-morrow. How often we toil to accomplish some coveted end, and something happens that destroys all of our hopes. May this not have been done by our kind and heavenly Parent to teach us to trust him and depend upon his mercies rather than our own exertions?

It is very true we are to work and make ourselves useful. That we are commanded to do, but not to hoard it up, lest we find ourselves in the case of the man that rebuilt his barns and thought within himself, "Rest, my soul, thou hast that laid up for many years," not knowing that his soul would be required of him that very night.

You who have plenty and to spare cannot imagine the struggles some poor men (and we have no doubt, plenty of the brethren) have to live and keep up a large family. They want to live honestly and keep out of debt; for if they were to get behind with their affairs, the cause would suffer, for they would at once be accused of being dishonest. God has bestowed upon us a bountiful supply of this world's goods for his creatures, if we could get the right kind of division; and those that have more than they need, and are holding it back from the needy, will certainly have a heavy account to give of their stewardship.

We are to give freely, not grudgingly, for God loveth a cheerful giver. There should also be some judgment exercised in our donations, as there are many imposters in the world; though some make this an excuse for not giving at all. We should seek the real objects of charity and bestow liberally and cheerfully.

We profess to be the followers of Jesus and his apostles; and to prove what we profess, we should imitate their examples. We are told that they labored so as not to be chargeable to the brethren; but in no place are we told of their laying up for old age or any other purpose; but we are told not to lay up treasures on earth, where moth and rust corrupt.

And again it is said, where our treasure is there will our heart be; and the Lord requires the whole heart; therefore we see there is no dividing hearts. God requires the whole heart; and if we are true and pure in our profession, we have no heart to place upon earthly treasures, and should not have them.

Again, gifts should not be given publicly to be seen of men, otherwise we will have no reward. We are not to sound the trumpet as the hypocrites do. We are not to let the left hand know what the right hand does. The object must be simply to benefit those that we are bestowing our favors upon, in obedience to God's commands. If our charities are bestowed in this way, we have a perfect right to expect to be rewarded for it; for we have God's promise; otherwise none will be given. Farther, no matter what good deed we do, if it is not per-

formed according to God's word, we have no right to expect that he will bless us in the deed. It seems that giving is one of the most essential of the Christian virtues, as we are told that in the judgment of the last day, those on the left were banished from the presence of God because they had failed to feed the hungry and clothe the naked; while, on the other hand, those that had faithfully performed these good deeds, were invited to enter into the joys of their Lord, and receive the blessings prepared for them from the foundation of the world.

Brethren and sisters, let us look to these things. As we have received freely, let us give freely; give wherever it is needed. Let us be like the apostle, if we have not silver and gold to give, let us give such as we have. We can give friendly aid and kind and loving words of encouragement; for what would it profit us to gain the whole world and lose our souls?

Great Crossings, Ky.

### Influence of Christian Life,

The Christian is the world's Bible, and the only one which it reads. If we take care that in this book are shown the loving spirit, the grandeur, and the winning friendliness of Christ, then shall we see many hearts open to receive this actual testimony of Christian life and suffering; for many of our opponents envy us in secret our Christian comfort in disappointment, and under heavy losses. Their hearts are often stirred by a deep yearning after the support which bears us up; and this superiority of Christian life can often drive the hardest heart to seek the help of our Lord. In fine, only life can beget life. . . . Before such argument ancient Rome herself, the mightiest empire in the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a short-lived triumph, eventually must be fulfilled what St. Augustine says: "Love is the fulfilling of the law!" —Christlieb

Revelation sheds light upon the mystery of human life by her great doctrine of probation. That doctrine is a fundamental principle of the religion of Christ. It teaches that this life is man's time of discipline and trial. One great purpose of our living here is to develop our trust in the wisdom and goodness of our great Father, and test our devotion to him in the midst of difficulty, temptation and trial.



## For The Young.

### A Message on Temperance.

TO THE SUNDAY-SCHOOLS OF AMERICA.  
BY JOHN B. GOUGH.

MY DEAR YOUNG FRIENDS; I have been requested to send a message to the Sabbath-schools in behalf of the total abstinence cause. I wish I could write to you all that is in my heart on this great question, but my time and ability are limited and my message must be short.

We are sometimes told that total abstinence is not temperance. What is temperance? Let me give you a short reply. Temperance is the lawful gratification of a natural appetite. Is the appetite for intoxicating liquors a natural appetite? No. Therefore temperance is total abstinence from intoxicating liquors as a beverage.

This principle is a sensible principle. When you are as old as I am, you will regret many things you have learned in the past; but you will never regret that you did not learn to use intoxicating liquor. I have never met a person, nor do I believe that you can find the person in the world, who would say, "I am fifty years of age, and I never drank a glass of liquor in my life, and I regret that I did not learn to drink it when I was young." No. When you meet one who has never drank, he tells you, "I am glad of it," or, "I am proud of it." A man once called on me, and said, "Mr. Gough, I want to tell you something. I am not a reformer. I care little for reforms, or missions, or Sunday-schools. They are all very well in their way, but they are not in my line. I have been an actor since I was eighteen, and now I am forty-three, and I never drank a glass of ale, wine, or spirits in my life. What do you think of that? I am proud of it." He had little care for reform, but he never drank liquor in his life, and was proud of it.

Dear children, you would be shocked if you could read some of the letters that lie in my desk, that have been written to me by persons of all grades in society—young men, old men, lawyers, physicians, ministers of the gospel, teachers, mechanics, clerks, and some ladies—who have acquired the appetite for strong drink. One says, "Dives in hell never longed for a drop of water, as with all the power there is in me I long for drink." Another says, "Is there any hope for me this side of the grave?" Another says "God knows how near I have been to self-destruction through drink," and so on.

One poor man, actually holding my feet, cried out "O Mr. Gough! help me out of this hell. Drink is my curse." Yes, dear children, the cry comes from the inmates of lunatic asylums, "Drink

is my curse;" from the state prisons, "Drink is my curse;" from innocent victims—wives, mothers, children, "Drink is my curse;" from the burning lips of the dying drunkard comes the despairing cry, "Drink is my curse." There are broken hearts, blighted hopes, blackened characters, crushed intellects and lost souls as the results of strong drink, and not a single individual but rejoices in his escape from it.

Is not the total abstinence principle sensible? "But all who drink do not become drunkards." I know that; but if fifty young men begin to drink, some will assuredly be ruined by it. Then, there is a risk. Now we all desire safety and security. Suppose you desired to travel from New York to Chicago, and there were two lines of road—one on which there were accidents constantly occurring; on every train some disaster, passengers killed and wounded; in short a very risky road;—and on the other, never since its opening had there been the slightest accident. Which road would you take? If you are sensible, and regard your own welfare, you would take the safe one. Suppose some one should tempt you to take the risky road, by telling you how much more beautiful the cars were, and what a jolly company you would find on board the train. You would say, "I care not so much for gaudy cars and jolly company as for my safety. I want to be safe." Now, it is your safety we seek, when we urge you to abstain entirely from strong drink. There is no certainty that you will become victims if you begin to indulge, but there is a risk.

Some say, "I can govern myself, I have a mind of my own." What would you think of a captain of a steam vessel who would put on a full head of steam, and then knock down the man at the wheel? Or, of the conductor on a railroad, who would let on the steam and then disable the engineer? You would say he was a reckless man. The steamer or the engine might get through without accident, but it might go crashing to destruction. So when a person, using that which weakens the power of his will, depends on his weakened will to serve him,—using that which warps his judgment, and then depends on his warped judgment to guide him,—using that which affects his self-control, and then trusts his deranged self-control to keep him from danger—he is reckless. Simply because some men drink and do not become drunkards, can you? I once saw a man stand on a small platform outside the spire of a church, and look down on the pavement 150 feet below. Because he did it, can you? Think of these things before you run the risk, and remember what the risk is.

Our principle is lawful. We have been told it is contrary to the Scriptures. One gentleman said to me, "If you can find a command in the Bible, Thou shalt abstain from intoxicating liquors

as a beverage, I will abstain; but not fill them." Dear children, we want you to love the Bible, to obey the precepts of the Bible; but in view of the evils of intemperance, and in view of its cause, we ask of the Bible only a permission to let liquor alone. We lay our hand on this blessed book and ask, May we abstain? You do not search the Bible for a command, Thou shalt abstain from gambling; from dog fighting; from horse racing. Just in proportion to your love for the Bible will you abstain from these things, because they are detrimental to the best interests of society according to Bible principles. Therefore, since intemperance is caused by the use of strong drink; since in proportion to the use of such drink drunkenness increases or diminishes; and since the most that can be said for this drink is that it is a need less luxury, and that the world would be the better and purer without it—therefore, you say, I will abstain, and give the weight of my influence, as long as I live, on the side of abstinence, sobriety, and purity. This is in accordance with the teachings of the Bible.

How many of us, who are growing old, wish we could be boys again! Why? Because we see so many things to regret, so many wrong turns we have taken. To be a boy, with life before you, with the clean page on which to write your record, with opportunities coming that you can improve—what a position, what a privilege! To be an old man, with a record all stained and blotted, knowing that no mortal hand can clean the page; with opportunities unimproved, and lost never to return—this is dreadful!

A wicked man, who had been a stage-driver, was, during the last few days of his life, very uneasy, and on his death-bed he constantly moved his feet, and looked distressed. When asked by his wife, "Harry, what is the matter?" he said, "Oh! I am on an awful down grade, and I can't find the brake." Dear young friends, your feet are on the brake. Keep them there. You have, under God, the future in your power; your destiny in your own control. Remember there is no one evil in the world before which so many fall, as the evil of intemperance.

I most earnestly desire that the youth of our country, especially our Sabbath-school scholars, shall give all their influence against this great evil. May God help you to avoid the perils in life's journey, and the traps that are set for your feet, so that from your place of safety you may reach out your hand to help the tempted who are struggling in their chains, and may by self-denial be enabled to "fulfill the law of Christ," by helping some poor, burdened souls into the higher life of purity and freedom!

Hold true friendship with both hands.

## The Primitive Christian.

MEYERSDALE, PA., SEPT. 12, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE INCONVENIENCE OF SIN.

When reading the text in the writings of the Psalmist in which he represents God as being at his right hand, a pleasant train of thought was started upon the idea that God is convenient to his people to protect, assist, and to render them whatever help they may need. And in pursuing that train of thought, the contrast between the convenience of the divine presence with all its accompanying blessings, and the inconvenience of sin, impressed our mind very forcibly, and started a train of thought upon the inconvenience of sin.

Inconvenient means, *unsuitable, disadvantageous, giving trouble or uneasiness*. Such is the character and tendency of sin. The Apostle Paul in describing the effects of sin upon the human character,

and upon the morals of men, says, "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are *not convenient*; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Rom. i. 28-31. He elsewhere describes the works of sin, or as he calls them, the works of the flesh, meaning of the sinful flesh, as follows: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. v. 19-21. Persons who have given themselves up to such vices and habits must surely find them very inconvenient. When persons become addicted to such vices, the gratification of them will often be attended with no little inconvenience. And to be unable to gratify the sinful appetites or desires which exist, will be a very painful inconvenience to endure.

We may instance the sin of drunkenness. When a person becomes addicted to this sin, he often finds the habit to be an exceedingly inconvenient one. If he drinks to excess and becomes intoxicated, he is often ashamed to meet his friends in that state, and endeavors to hide his sin. If he has gone so far in the vice as to lose all shame, and exposes himself, when drunk, in the light of day, with no apparent remorse or reluctance, still his drunkenness may be very inconvenient to bear. It may render it inconvenient for him to walk, or talk, or to do what it may be very important for him to do. It may entirely disqualify him for business, and make him the dupe of some wicked or unscrupulous party. Or he may at times, as is not unfrequently the case with men of intemperate habits, find it impossible to gratify his appetite for the stimulating and intoxicating drink, and then he must endure the pain of a morbid and craving appetite unsatisfied. And this will be a great—a painful inconvenience.

2. Pride is on the list. This has often been found to be very inconvenient. People who are given to this vice, and who indulge in extravagance in dressing, in furnishing their houses, and in entertaining company, &c., to rival their neighbors and those with whom they associate, must often, to keep up a fashionable appearance, live beyond their means, and expose themselves to dishonorable acts to procure money to satisfy wants which their pride has produced. Their pride gives them much trouble, and puts

them to much inconvenience to obtain means to satisfy its demands. And though it may be attended with ample wealth to gratify all the artificial wants which it has given rise to, it will, nevertheless, be found to be a great inconvenience, sooner or later, to those who have contracted the vice and indulged in it. It will surely be a great inconvenience to the proud soul to endure the deep humiliation it will be compelled to endure in the common prison with its inferiors, and when there will be nothing for the proud spirit to gratify itself upon.

3. Envy is one of the things to which God gives up the heart that submits not to his authority, to do, and which is not convenient. "Envy is pain, uneasiness, mortification, or discontent excited by the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often or usually with a desire or an effort to depreciate the person and with pleasure in seeing him depressed." To carry envy in the heart is to carry a viper there that is closely related to the worm that never dies and which will constitute a part of the torment of the lost. It is a great inconvenience to those who would be good and happy. It being an evil, is a promoter of evil. It prompted Cain to murder his brother Abel. It constituted the revengeful spirit of Saul, by which he sought with such diligence and perseverance for years the life of David. It was the sin of envy which obtained possession of the heart of Ahab, the king of Israel, who set his heart on the vineyard of Naboth, and through his wicked queen schemed the destruction of its lawful owner, and appropriated it to his own use. That this sin of envy proved a great inconvenience to the king in whose heart it reigned, is evident from his history after his dishonorable treatment of Naboth. As a punishment for his wicked conduct prompted by his envious heart, judgment was pronounced upon him and his posterity, and the judgment was executed in due time.

4. The sin of murder is on the Apostle's list of crimes attributed to the sinful heart of man. And the troublesome and inconvenient, as well as criminal character of this sin, is abundantly manifest. The inconvenience of this sin was seen in the life of Cain, the first murderer. "The voice of thy brother's blood crieth unto me from the ground," said the Lord. But that blood did not only cry from the ground to be heard by the Lord, but no doubt the murderer himself heard it, and would startle from his nightly slumbers at the strange cry. And when he would awake his imagination would have before it the pool of his brother's blood, and no doubt he would start back appalled at the dreadful sight. The Lord's judgment upon Cain, and his



bitter feelings, show how inconvenient he found his sin of murder to be.—“And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. And Cain said unto the Lord, My punishment is greater than I can bear. Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond from the face of the earth; and it shall come to pass, that every one that findeth me shall slay me.” Gen. iv. 11—14. Cain's bitter experience has not only much of the experience of every murderer in it, but it has also much of the experience of every sinner in it. And how true it is that sin is something that is not convenient.—“O wretched man that I am! who shall deliver me from the body of this death?” (Rom. vii. 24.) exclaims the Apostle Paul, in view of the inconvenience, the trouble, and the burden of sin. Some commentators think the apostle had an allusion to a kind of cruelty practiced by tyrants upon their miserable captives.—They tied a dead carcass to a living captive, and this carcass he was compelled to carry with him wherever he went. Who can imagine the suffering of the captive under such circumstances? If this carcass is a representation of sin, what an inconvenience must sin be!

Sin is an inconvenience to its possessor in life, but much more so in death. Oh, what a source of trouble it is to the dying sinner! But its inconvenience and disadvantages will only be fully realized when it is found by its possessors that it has kept them out of heaven, and doomed them to share with the rich man in torment the *inconvenience* of a burning thirst, for which there is no relief.—Such being the disadvantages and inconvenience of sin, all should seek deliverance from its guilt and power, and freedom from its bondage. Christ died to save, and now lives again to apply the remedy his own death produced.

### Querists' Department.

BRO. QUINTER: I have a question to ask, and you will please let it have a place in your paper. In the gospel as written by Mark, xiv. 12, we read as follows: “And the first day of unleavened bread, when they killed the passover, the disciples said unto him, When wilt thou that we go and prepare that thou mayest eat the passover?” Now that the passover had life, there is no dispute. What was it? was it a beef, was it a sheep, or was it a lamb? What was it they killed and prepared for the Savior and themselves to eat that evening in a large upper room? Some may say, I cannot say exactly what

they killed. You no doubt have some thoughts on the subject; then say what you suppose or think they killed, and in answering, let conscience be free to utter its convictions. I for one must believe and say, it was a lamb they killed and eat for their supper. Now if I am right, give me right, and if I am wrong, put me right. Please answer me.

Yours in Christ,

C. LONGANECKER.

Huntertown, Pa.,  
July 18, 1876.

ANSWER.—There seem to be some grounds to doubt whether there was anything killed for the supper our Lord and his disciples partook of when the communion was instituted. In Deut. xvi. 5—7, we read, “Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the Lord thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.” And in 2 Chron. xxxv. 1—11, we have an account of the passover which was kept in the reign of the good king Josiah. It is said, “And they killed the passover and the priests sprinkled the blood from their hands, and the Levites flayed them.” ver. 6. And in Lev. xvii. 3—6, we have further directions in regard to the place and manner of offering sacrifices. In ver. 6 it is said, “And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savor unto the Lord.” It appears from the above Scriptures that the paschal lamb could only be killed by the priests in the court of the temple. And it is said by Jewish writers that the owner of the lamb then received it from the priests and took it to his house in Jerusalem, and there roasted it and ate it in the evening. Now as there is nothing whatever said about the priest's having anything to do with the services of the Savior's supper, in killing the lamb or in sprinkling the blood, this silence could not well be accounted for, had the priests had anything to do with the services of our Lord's last supper.

While our correspondent properly quotes the evangelist Mark as saying, “When they killed the passover,” Luke says, “Then came the day of unleavened bread, when the passover must be killed.” Luke xxii. 7. Perhaps we need understand no more from the language of the evangelists than that the time or season of the year had come when the preparations for the passover are made by the Jews. In the phrase in Mark's account of the preparation made by the disciples,

“when they killed the passover,” the pronoun *they* does not refer to the disciples but to the Jews.

Dr. Waterland, of the church of England; in a learned dissertation on the *Lord's Supper*, quotes the following passage from Dr. Wall's *Critical Notes on the New Testament*: “Upon the whole, John speaks not of eating the passover at all: nor indeed do the *three* speak of eating any lamb. Among all the expressions which they use, of making ready the passover; prepare for thee to eat the passover; with desire have I desired to eat this passover with you, &c., there is no mention of any lamb carried to the temple to be slain by the Levites, and then brought to the house and roasted: there is no mention of any food at the supper besides bread and wine: perhaps there might be bitter herbs. So that this seems to have been a commemorative supper used by our Savior instead of the proper paschal supper, the eating of a lamb; which should have been the next night, but that he himself was to be sacrificed before that time would come. And the difference between St. John and the *other* is only a difference in words, and in the names of things; they call that the *Passover* which Christ used instead of it.”—Waterland's Works, vol. iv., p. 493.

If there was anything killed in the preparation made by the disciples for the supper, they and our Lord partook of together, we think it was likely it was a lamb. But does it then follow that we should have a lamb in the Christian supper we eat in connection with the communion of the body and blood of Christ? We think it does not necessarily follow that we must have a lamb to complete the Christian character of the Lord's Supper. The lamb in the paschal supper was a type of Christ, who was to be sacrificed for us. And we are to commemorate the offering made for us. And the commemorative emblems that we are to use are specifically described; they are not a lamb, but bread and wine. “For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till he come.” 1 Cor. xi. 26. We commemorate our Lord's death, not in the Lord's Supper, but in the communion emblems.

The Lord's Supper, or Lovefeast which we eat in the church, is a Christian family meal, which we eat in love, as the adopted children of our heavenly Father, having fellowship with one another. In the communion service we show our communion with Christ, our Head and Life. In the supper, we show our fellowship and attachment to one another as brethren and sisters in Christ, “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether

we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13. And we do not consider a lamb necessary to complete our lovefeast or supper, or that it could be made more expressive or effectual by using a lamb. It is not the material of which the supper or meal is constituted that gives it its Christian character, or makes it promotive of spiritual edification, but it is the meal itself, bearing the endearing name of *lovefeast*, and handed down to us with the weight of apostolic sanction and authority, and partaken of in Christian faith and love, which makes it edifying and profitable. If we even give it a typical character, and make it a type of the marriage supper of the Lamb, as is sometimes done, still it is not necessary that a lamb should be used to make it a type of the marriage supper of the Lamb.—Whatever would constitute a feast would be all that is necessary, since it would be the feast itself that would be the type and not the material of which it is composed.

From the passages of Scripture that we have referred to showing the connection of the priests with the paschal sacrifice, and from various and numerous other considerations, it seems that the supper that our Lord ate with his disciples was not the Jewish passover. And if the supper our Lord and his disciples ate together was not the Jewish passover, it was not necessary that our Lord's supper should be composed of the same materials that the passover was composed of, though that supper might have had some things in it of the same kind that the passover had, not from necessity, but from convenience. Our Lord's supper not being the passover, then, and neither he nor his apostles having given any directions in regard to what should constitute that supper, the church in the exercise of its discretionary power must use the materials that are convenient, and that will constitute a supper or feast.

Again, if it is thought that our Lord had a lamb at his supper and that we should have one likewise, and that too from the simple reason that he had one, then it would also follow that we should have unleavened, instead of leavened bread, since we have as much reason to believe our Lord had unleavened bread at his supper as we have for believing that he had a lamb. At the time of the passover the Jews were to put away leaven from their houses. In regard to it, the Lord said to Moses, "Unleavened bread shall be eaten for seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters." Exodus 13: 7. But it is not considered necessary to have unleavened bread at our lovefeast or sup-

per, except for the communion of the body of Christ; neither is it necessary to have a lamb. We are to have a supper, meal, or feast of charity, if we would follow the example of the apostolic church, but what that supper is to be composed of we are not informed. It must therefore be left to the discretion of the church, and the circumstances by which we are surrounded.

For the satisfaction of our correspondent who sent us the foregoing query, and others of similar views, we have answered the query at some length, and hope that a careful consideration of our suggestions may help to form a correct view of what is necessary to constitute the Lord's Supper or Lovefeast.

### Gleanings and Gittings.

THAT FULL REPORT.—Many of our patrons are wondering why the Reports do not come. We wonder just as much as they can. There is no justifiable excuse for this long delay. Printers who are not prepared to put work through faster, ought not to undertake contracts of this kind. It is an imposition on all who are interested, and certainly no recommendation to themselves. We have been making promises on the strength of promises made to us until we are now both ashamed and afraid to make any more; but we will try to hope that a few days more will find many of our readers eagerly perusing the Full Report.

We are informed that the meetings conducted by brother S. H. Bashor, at Clover Creek, Pa., are now over. He began there Aug. 21st and ended on the 31st. Thirteen sermons were preached, and there was an accession to the church of forty-two. One more made application, but could not be immersed on account of sickness. These meetings are said to have been attended by the largest congregations ever known there at meetings of this kind. Our informant says: "The house was partitioned off into a preaching room 40x40; but the partition was taken down, and all the house used, which, by Sunday, was filled to overflowing. At the close of the meetings 23 were immersed at once; and judging from the tears shed, many more were near the kingdom. Mingled with the rippling waters was heard the solemn voice of the man of God, as he repeated the formula of Jesus. Solemn silence prevailed, except the sobs of the unconverted as they witnessed the performance of the rite that returned the souls of their former associates in peace to God. Oh! may they still weep until they, too, are brought to God. So many so near Jesus, and yet so far away! May God's blessing rest upon those who have come out on his side, is the prayer of a rejoicing church, and of glad-hearted fathers and mothers, whose children have come to go with them to the city of God."

Bro. J. G. Winey, of Campbell, Ionia county, Mich., says:

"The brethren will hold their communion meeting on Saturday and Sunday, the 30th of September and the 1st of October, at their meeting house. Meeting to commence at 10 o'clock."

Brother Winey does not say where the meeting house is; but we suppose it is near Campbell.

Bro. P. S. Garman of the Stanislaus church, California, says:

"Please publish the appointment for our lovefeast on last Saturday in September instead of first Saturday in October."

As the announcement was made in our last issue, we take this method as the best way to correct it. Those who are interested should note the change.

We have now entered upon the season of fall lovefeasts. Almost daily our brethren are enjoying these refreshing seasons somewhere. It is indeed pleasant to meet with our brethren and sisters and to sit down with them to the Lord's table. This is one of the heavenly places in which God's children are permitted to sit.—There is no other service in the church that brings us so near heaven as this. It is an imposing scene to see hundreds of brethren and sisters sitting around the Lord's festal board. Such scenes speak to the heart more forcibly than could the tongues of orators and angels; and participation in such occasions gives a blissful foretaste of heaven's joy to those who partake worthily. Next to this enjoyment is that which arises from the law of sympathy, or fellow-feeling. We are so constituted that we can enter into each other's joys and sorrows when they are brought to our knowledge. To the heart that is filled with love and compassion, as the heart of every child of God ought to be, this is natural. By this law the tidings of others' joys cheer our hearts—we "rejoice with those who do rejoice." This is why our readers love to read news from churches. Will you not, then, remember that as you enter into the joys of others, so they rejoice with you? As you love to hear from them, so they are pleased to hear from you. That your enjoyment may be mutual and as great as possible, we invite you all to send us reports of your lovefeasts as soon as they are over. The fresher the news the stronger are the appeals to sympathy, and the greater the pleasure afforded. Write, then, whether you have much to write or little.

Little drops of water,  
Little grains of sand,  
Make the mighty ocean  
And the beautiful land.

B.

JUST three lines wanted to fill this corner; which gives us room to ask you to remember the Almanac for 1877. B.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

Concerning the Philological Error.  
To Lewis O. Hammer:

To your article in the PRIMITIVE CHRISTIAN, page 524, vol. 1, I have two serious objections and one philological dissent.

First. Your harsh words in regard to those who differ with you, like this: "The admission is a solecism that no one accustomed to thinking ought to be guilty of," is too categorical. Softer words and harder arguments have more weight with thinking men, and a better tone in Christian correspondence.

Second. You use a similar expression in regard to a redundant phrase your article would attribute to me, saying, "If 'you' (I) admitted that twice two made seven, your admission would be just as reasonable as a *metaphorical secondary meaning*." Your assertion in this case is swelled to a size which makes it more prominent than the argument, seeming to demolish, and attribute to me the almost unmeaning and mystical phrase, "*Metaphorical secondary meaning*." You should have written to me before making an attack in a public journal upon my views or phrase or conduct, so you could get from my own pen the views and phrases you attribute to me in the public journal. I object to this in several phrases you have given to represent our views. They seem to be better calculated to mystify than to give our views.

The feeling that our position is not set forth fairly in your criticism is the only reason why I reply to it. For I doubt the propriety of engaging in a philological discussion through the PRIMITIVE CHRISTIAN. In fact, I prefer not. Still, under the circumstances, necessity requires that I should set before the readers of the paper our views and the reasons for them, and explain, so far as I am able, some of the phrases used to refute them.

We admit a secondary meaning of the words *bapto* and *baptizo*, because we believe these and almost all other words are sometimes used in a secondary sense.—There are several kinds of figures in rhetoric, which are different modes of using or appropriating words outside of their literal and primary meaning. Among these, probably, the most common are the metaphorical and metonymical. That the ordinary reader may understand this subject, it is necessary that we explain these figures in rhetoric. A metaphor is the application or appropriation of the name of one thing to another, on account of some likeness or quality common to both, as, "Behold the *Lamb* of God, which taketh away the sin of the world." The word *lamb* is applied to Christ, because of some resemblance. Or, he shall "set the *seep* on the right hand, and the *goats* upon the left." Here on account of some similarity the righteous are called sheep, and the wicked are called goats. Herod is called a "fox" by the same figure.—This mode of changing words or names from one thing to another is called *metaphor*.

The metonymical use of words is a little different: it changes a name from one thing to another, not on account of the

similarity, but on account of some relation; as, "Cornelius feared God with all his *house*," that is, all his *family*. "Noah prepared an ark to the saving of his *house*"—family. Here house is changed from the building to the family living in it. There is no likeness between the two, but there is a relation which justifies such a change. There are other modes of changing words from one thing to another, but it is not necessary to name them, as we only wish to give the idea of how words are changed.

We now wish to present our views so plainly and clearly that all may understand; then, and before we are done, we will prove them by your own article, if we are not mistaken.

In the metaphorical use of words, when we say, "*Lamb* of God which taketh away the sin of the world," the word *lamb* is applied to Christ. Its primary meaning is a sheep under a year old, or the young of the sheep kind. That meaning is first or primary, because the word *lamb* was applied to the animal before it was applied to Christ. It is literal, because it is not given by the use of any figure in rhetoric, or derived from any other application or meaning of the word. When the word *lamb* is applied to Christ, it is a change of appropriation and a change of meaning. This last meaning we call secondary, because it is second as to time and the second application of the word. It may be called figurative, because it is made by a figure of rhetoric taught in all the Grammars and Dictionaries I have examined. It may be called metaphor, because that mode of applying the name of one thing to the other on account of some resemblance is a metaphor; as Webster says, a *metaphorical use of words; a metaphorical expression; a metaphorical sense*.—According to Webster the use, the expression, and the sense are all metaphorical. What we have said of that use of the word "*lamb*" applies to sheep, goats, foxes, and all similar expressions.

*Bapto*, which literally means to dip, is subject to the same figures of rhetoric.—It is applied to dyeing, because dyeing is the object and *dyo*, or dipping, is the mode of dyeing; hence the action expresses the object accomplished by it. *Oc bapto* may mean to wet, because it is an effect of dipping; or it may be made to mean wash or cleanse, because these are the results of the action; as the word dip is so applied as to mean "sauce or gravy." It means to wet, as "the cold, shuddering dews dip me all over." Or to moisten, as a blister plaster, effects or objects indicated by dip or *bapto*, because they denote the mode by which the thing is done. These kinds of changes are called metonymical, because the near relation of the two justifies the change, not because of the similarity, for there is none between them.

But more changes grow out of metaphorical use, as dip is applied to being plunged into difficulty: "He was *dipped* in the rebellion of the commons." This change is on account of some similarity between being plunged in water and in rebellion. Or, "To incline downward; to point to something below the horizon," as, "strata of rocks dip;" or, "dip of the magnetic needle; the pointing below the horizon." Because of similarity, the word dip is applied to these things as "fox" is applied to Herod. In each case the change

of appropriation changes the sense, and in each case the meaning is secondary, because there was a meaning and use of the word before it from which it was derived. *Bapto* and *baptizo* are subject to these same kinds of changes by metaphor.—Hence by this figure of rhetoric *bapto* may signify to dye, by sprinkling the coloring fluid upon the object, because there is some similarity in the thing done, though not in the action or mode of doing it. And in Homer's "battle of frogs and mice," *bapto* (*ebapeto*) would apply to tinging the lake with blood. Here there is some resemblance to dyeing, though the mode is neither by dipping or sprinkling. In the same way they apply *bapto* for dyeing the hair and beard. All these meanings cannot be the first, the primary meaning of *bapto*; hence we call all of them secondary except the original.

*Baptizo* is used in this metaphorical sense by the classics. Hypocrates directs concerning a blister plaster if it be too painful, to baptize or moisten it with breast milk." *Baptizo* is here used without any mode being expressed. Then it must be used in a secondary sense, because its primary sense indicates more. Again: Dr. Gale gives a case from Aristotle; he says, "They came to a land uninhabited, whose coast was full of sea weed and is not overflowed (*baptizesthai*) at ebb, but when the tide comes in it is wholly covered." Here *baptizo* is applied to land being overflowed by the tide. This is a different action and a different result from the blister plaster, yet the word *baptizo* is applied to both. They cannot both be its primary meaning. The land being covered by the tide is not dipping the land, as the primary meaning would indicate, yet by metaphorical change *baptizo* is applied on account of similarity. The action of overflowing the land and the action of dipping cannot both be the first, the original meaning of *baptizo*. To dip is first; to overflow is second by metaphor. Like the fox is first, and appropriation to Herod is second.

In Isa. xxi. 4, "fearfulness affrighted me" (*ebaptizei*). Here *baptizo* is used in a secondary or figurative sense, not in its primary or literal signification.

We will now notice some things you have said, because we feel that our views have been misrepresented, and suppose it is because you do not understand them correctly. You say, "Metaphors are not meanings of words, but similitudes of the meaning." Here you represent us as holding that metaphors are meanings of words. This is your mistake. We do not believe the metaphor is the meaning of a word. It is the mode or manner of changing the name of one thing to another on account of some resemblance between them. It is not the metaphor but the object the word is applied to, which gives the meaning to the word. Take your illustration again: Christ calls Herod a fox. The first meaning of fox is derived from the small animal to which it is applied—its size, form, habits, nature, and all in the meaning of fox. Now, when the word is applied to Herod, what is its meaning? You make us to hold that the metaphor is the meaning. Then again you represent us as holding that the resemblance is the meaning, neither of which is correct. Fox, when applied to Herod, means the man with his sly, cunning disposition, just as it before means



the animal with sly, cunning disposition. It is not confined in meaning to the likeness, the sly, cunning disposition when applied to Herod, more than when applied to the animal. Let us illustrate the point further. Jesus is called "the Lamb of God which taketh away the sin of the world." Lamb first means the young of the sheep kind." Christ is called called a lamb on account of some resemblance in the neck, submissive disposition of both; but when the word lamb is applied to Christ, it means the whole being, not just his meek disposition, for it is the Lamb of God that takes away our sin. It takes more than the resemblance to do that.— This proves the word lamb to mean the whole of either when applied to them. Again: "Then shall he set the sheep on the right hand and the goats on the left." The sheep means the righteous; they shall be set on the right hand—not just the resemblance of a sheep set on the right hand. So the wicked, who are called goats, are set on the left hand. It is not the resemblance but the man is the object to which the term is applied here. The secondary or figurative meaning of goat is the wicked man, the primary meaning is the offensive animal. This explains and corrects you, where you say, "According to my philology the primary meaning of fox refers to fox, the secondary meaning to the resemblance of a fox." You seem to not understand secondary. The secondary meaning of fox is not the resemblance, but refers to Herod, just as fully as the primary meaning refers to the animal.

Your language still further seems designed to weaken my views by misrepresenting them when you say, "How can the resemblance of immersion be a metaphorical secondary meaning of immersion?" It is not the resemblance but the whole thing to which the word is applied that constitutes the secondary meaning. The children of Israel, being under the cloud and passing through the Red Sea, is called a baptism. The cloud, the sea, the being under and the passing through all combine in giving the secondary meaning here expressed. The baptism of suffering is another figure of rhetoric, and the secondary meaning embraces all there is in the suffering of Christ, overwhelming instead of dipping, suffering overabundant of water. The thorns, the spittle, the blood, the cross, all combine to give the meaning when baptism is applied to the suffering of Christ.

I once knew a doctor who was fond of hard biscuit. In the family was a boy like him in that respect, and for that reason the boy was called doctor. This was a change of the word to the boy, not the biscuit. There the secondary meaning was the boy. This shows that a resemblance may be the cause of a metaphorical change, while it is no part of the primary meaning of the word it changes. So it is with other words. *Bapto* first and primarily means to dip; but by chance there is some thing colored by dipping it in a coloring fluid. The dyeing is no part of the primary meaning of dip; it is a part of the coloring fluid adhering to the object. This coloring fluid may be applied by sprinkling, pouring, daubing, and smearing on the paint of the dyeing.— There is a resemblance, though it is no part of the primary meaning of either action. They are only modes by which the coloring fluid is applied; they are

modes of applying any other fluid just as well. Either of them would apply a fluid to wet, or scald, or grease, as well as dye. To dye, or wet, or moisten, is no more the primary meaning of dipping or sprinkling than hard biscuit is the meaning of doctor or boy, because they both happen to prefer it. *Bapto* is applied to sprinkle because there is some likeness in the dyeing, not in the action by which it is done, not in their primary meaning, but in a remote object which happens to be a result of either or both actions. The first and primary meaning we build on in our faith and practice; all others we call secondary, because there is one before them; we call them metaphorical, because they come by metaphorical use of words; we call them figurative, because they are made by the use of some of the figures of rhetoric; we call them tropical, because they are a deviation from the original meaning.

Another of your expressions seems to me only calculated to lead to mistake and mystery. You ask: "Is the word converted into a figure because figuratively used?" Words are not converted or changed, but their meanings. The figures of rhetoric apply words to different things; that changes the meaning, not the word. As you say, "Switch the cow," and "switch the car," changes the meaning, but not the word. Hence, when you say, "The reality is converted into its likeness," you miss the rules of rhetoric which change the appropriation of words, as well as the views we entertain.

We agree with you when you say, "A word can have no meaning without appropriation. And that word can never be changed; neither can the word assume a secondary meaning without a change of appropriation." This is virtually admitting all we contend for. You say, "neither can the word assume a secondary meaning without a change of appropriation;" hence ly a change of appropriation it assumes a secondary meaning. That is what I admit. But then you say, "Apply this rule to the word *bapto* in the ordinance of baptism and the absurdity of a secondary meaning will at once appear." I agree with you that "*bapto*" when applied to the ordinance of baptism is always used in its primary sense—no secondary meaning when it is applied to the ordinance; but I cannot see with you how that proves the absurdity of a secondary meaning, for it has most certainly a secondary meaning in the classics and the Scriptures when applied to other things that are not dipped.

We agree with you in the expressions, "switch the cow" and "switch the car," having two different meanings; but it only proves my position, because "switch the cow" is first and primary, and "switch the car," secondary, for it is of modern application. But when you say, "Both meanings, or as many as use may confer on a word, may have figurative applications." I confess I am not sure I understand you. I hope if you write again you will be more careful to explain, "Both meanings have figurative applications." I cannot conceive how to apply a meaning without using a word or action. Apply means add to, or join to, as, "Apply a blister plaster to a man." You say, "The meaning" (not the word) "has figurative application." If I should apply the meaning of dip to anything, I should dip it in

water and contend I had applied the primary meaning of the word to it; but how to apply that meaning to it figuratively I cannot tell. By using words figuratively I can get a figurative meaning, but it must be different from the primary meaning and will not apply to it. Probably your idea is that meanings may be figuratively compared, using the simile instead of the metaphor.

I have now given you my views pretty fully, I believe. I differ with Mr. Carson in the general position he takes. I do not know the position you take, and unless there is some important difference that is not yet manifest (for it seems to me you admit a secondary application and a secondary meaning of words) I think it not necessary that we discuss this philological question very much, because it will not be interesting to many of the readers of the PRIMITIVE CHRISTIAN. But if I am in error I would like to know it. Still, you cannot convince me by just saying, "It is as unreasonable as to say: Twice two makes seven."

R. H. MILLER.

Ladoga, Ind.

PAWNEE CITY, Nebraska, }  
August 24, 1876. }

Editors Primitive Christian:

Since you published my communication of June 12th many inquiries have been received concerning the advantages offered here for those seeking homes in the West.

Being on the 40th parallel of latitude, a great variety of crops can be successfully grown, and the productiveness of the soil and ease of tillage enable the farmer to grow large crops at moderate expense.

Stock raising pays well. Stock cattle are run on the prairies in summer at \$1 25 per head for the season, and are wintered in the stalk fields at straw stacks and on prairie hay, which hay is put in stack at a cost of \$1 25 to \$2 00 per ton. Sheep do finely here and have proved profitable to those who have them.

Our winters being dry, stock of all kinds require less expensive shedding than in localities subject to frequent rains.

We have a few orchards old enough to bear fruit; and they are well filled with fine fruit, giving evidence that orchard trees grow finely and fruit well.

Unimproved lands can be had near the Brethren now here at \$6 to \$10 per acre. Improved farms at from \$10 to \$20 per acre. Cheaper lands can be had in other localities. Some fine lands and farms can be had adjoining, or convenient to each other at low prices. Some farms can be rented on reasonable terms.

Those intending to come West should, if possible, come in the fall, as they then have time to arrange for spring work, and thus get their crops in earlier than if they came in the spring.

Settlements of the Brethren in the county east, and the county west of this, with those now in this county, together with prospective additions indicated by numerous inquiries received, warrant us in saying that the Brethren wishing to come West will not find stronger church inducements west of the Missouri River than in South-eastern Nebraska. Our railroad station is Table Rock, on the Atchison and Nebraska railroad, Household furniture and most other articles can be had here nearly or quite as cheap



as they can be bought East, and it will not pay transportation unless several families come together and charter a car for their goods. Beds, bedding, and light articles can be boxed and shipped at from two to three cents per lb., and will pay to ship. For further information address,

JOHN L. MARSHALL,  
Pawnee City, Pawnee Co., Neb.

### Sabbath-school Convention.

Since the above subject has been agitated from Indiana, other localities should take the matter into consideration.

What does North-eastern Ohio say to such a convention? Certainly we have enough Sunday-school workers in the district to make it interesting and profitable. The thoughtful mind needs no argument to be convinced of the necessity and utility of such a convention. Much would undoubtedly be gained by way of increasing the interest and efficiency of our Sabbath schools and a basis laid for extensive future usefulness. Smithville station would be a good place for it.—Brethren of North-eastern Ohio, what have you to say? E. L. YODER.

### Information Wanted.

I want to find out where the nearest organized church is to Arkansas City, Cowley county, Kansas. I started last fall like a lost sheep to find the Brethren. Now, brethren, do not delay; for I have two boys I want to send to school, and I want to hear from you soon. I want the brethren to come where I have been stopping this summer. I want to find a home with Brethren again, and wish them to come for me. I can pay the team. Drop me a line and I will be ready in Arkansas City. Yours in love.

Address, HANNAH COBAUGH,  
Arkansas City, Cowley, Co., Kan.

BEATRICE, Neb., August 21, 1876.

*Editors Primitive Christian:*

As I have not seen anything in the PRIMITIVE CHRISTIAN from this part of the country, I thought I would write a few lines to let your readers know that the Brethren of Gage county, Nebraska, are still trying to hold forth the gospel in its primitive purity to the people. They seem to take much interest in coming to hear the Brethren preach the gospel.—On the second Sunday in July there was one received into the church by baptism, being probably the first person ever baptized in Gage county by the Brethren, but from the interest manifested by the people I think more will soon be persuaded to come out on the Lord's side.

Health is generally good, and we are abundantly blessed with the necessities of this life. There is an abundance of wheat and potatoes, and other truck is plenty, while corn is extraordinarily good.

We are expecting quite a number of Brethren to this country the coming fall and winter. Now is a good time to move in here as catables and feed are cheap and plenty. Brethren and others wishing to locate or buy land here, may by calling on me, or writing, receive all information that I am able to give. Will also show them land, &c. Now, brethren, you that are coming West, stop and see our country. It is one of the finest sections of country in the West.

A. H. HAMM,  
Beatrice, Neb.

CARROLL CITY, Carroll Co., }  
Iowa, Aug. 24, 1876. }

I will inform the readers of the PRIMITIVE CHRISTIAN that this is a fine country here. We had a good prospect for corn, but on the 18th of this month the grasshoppers came and they are taking everything, and depositing their eggs in great numbers. The country is new, and there will be hard times here. There is no German Baptist congregation here.—There are a few members, however, and preaching is very much desired. Minis- ters traveling through Iowa, we ask you to stop with us and preach for us. Carroll City is the stopping-place. I live 21-2 miles west of Carroll City. I came here in March, 1876. T. J. YEOMAN.

### Announcements.

We intend, the Lord willing, to have our lovefeast at Cedar Grove, Shenandoah county Va., on the 3rd of October, commencing at half past one o'clock; and on the 5th in the same district at Pleasant View, commencing at the same hour of the day. Both meetings are in the Flat-rock district. JACOB WINE.

The brethren in the Crooked Creek church, Washington and Johnson counties, Iowa, expect to hold their communion meeting on the 23rd and 24th of September, ten miles south of Iowa City, at the residence of Bro. John Fesler. Those coming by railroad to Iowa City, by writing to Bro. Michael R. Cline, Riverside, Washington county, when they will be at the city, or at Riverside, will find conveyance. JOHN THOMAS.

The brethren of Glade Run district, Armstrong county, Pa., contemplate holding their lovefeast on Tuesday evening, October 3rd. Preaching to commence on Saturday evening previous. J. B. WAMPLER.

There will be a communion meeting at the Four Mile church, ten miles southeast of Richmond, Union county, Ind., on the 22nd of September, commencing at 10 o'clock, a. m. MARTIN WITTEB.

Our communion meeting in the Cook's Creek district, will be held October 3rd, commencing at 2 o'clock p. m. S. F. SANGER.

There will be a lovefeast in the Green Spring district, at the Sugar Grove meeting house, on the 30th of September, commencing at 10 o'clock. Also meeting on Sunday, Oct. 1st. S. M. LOOS.

There will be a communion meeting, the Lord willing, in Lick Creek, 1 1-2 miles south east of Bryan, Williams county, Ohio, on the 21st and 22nd of October next. Also, one in the Mawnee congregation, on the 24th of October. Also, one in the Poplar Ridge congregation, on the 26th of October. Two of the above are in Defiance county. C. NEWCOMER.

[Pilgrim please copy.]

There will be a lovefeast in the Grundy church, Grundy county, Iowa, 9 miles east of Eldora, in the new meeting-house, on the 7th and 8th of October, to commence at 1 o'clock, p. m. H. P. STRICKLER.

DISTRICT MEETINGS.

The District Meeting of the Southern

District of Iowa will be held in the English River district, Keokuk county, on the 19th of October. There will be a communion on the 20th in the evening.—Meeting to continue over Sabbath. A full representation is desired and the usual invitation given. Those coming by railroad will stop off at Harper. Trains from the East arrive at 11:58 a. m. and 3:25 p. m., and from the West, at 4:40 and 8:20 p. m. Arrangements will be made for conveying members to place of meeting. JACOB BROWER.

### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

Samuel Harley 3 00; Levi Longanecker 75; J M Gibble 80; A M Hamm 6 00, John L Custer 35; T A Turner 5 00; Emanuel 7 25; Samuel W Blough 1 60; Peter Long 55; Jno Thomas 3 55; David Frantz 35; Wm Sadler 5 30; Wm J Coalbank 1 00; S A Walker 3 00; Martin Witter 35; J B Wator 1 60; Mary J Spidle 50; M D Watson 50; Geo Conantour 1 25; D. M. Bare 90; David Gerlach 53.

### MARRIAGES.

On the 29th of August, by the undersigned, Mr. ABNER B. MUMBERT and Miss EMMA JANE NELL, both of York county, Pa. PETER B. KAUFFMAN.

Aug. 27th, 1876, by the undersigned, at his residence in Columbiana county, Ohio, Mr. THOS G. SYAE and Miss MARTHA J. HENRY, both of West township. J. A. CLEMENT.

### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to see all alike, and we could not insert versea with all.

In Columbiana county, Ohio, Aug. 19th, 1876, LULA ESTELLA, daughter of E. D. Kely, and granddaughter of Bro. Lewis Glass, aged 8 months and 13 days.

Also, August 22nd, 1876, CHARLES, son of D. W. Firestone, our County Treasurer, aged 1 year 10 months and 30 days. Mrs. Firestone was visiting relatives near N. Georgetown when the child was taken sick with typhoid dysentery. Funeral services upon the first of these occasions from Math. xxv. 6, and upon the latter from Math. xii. 14. J. A. CLEMENT.

In the Elkhart church, Elkhart county, Sister CAROLINA M. LEHMAN, wife of Bro. Jacob M. Lehman, departed this life August 19th, 1876, aged 37 years, less 6 days. Sister Lehman's smiling countenance and her regular attendance at the house of prayer gave us much encouragement and consolation.—Funeral sermon by D. Shiveley and others. Text, Math. xxiv. 44.

Also, in the same church, Aug 27th, 1876, IRA A. SHUIDLER, son of Brother Benjamin and Sister E. Shuideer, aged 8 months and 19 days. Funeral services by D. Shiveley. M. FRAME.

Near Bridgewater, Va., Aug 25th, 1876, sister SARAH BYERLY, consort of Bro. Joseph Byerly, deceased, aged 70 years 10 months and 21 days. The funeral sermon was delivered at the Pleasant Run meeting-house by Bro. John Flory, from 2 Cor. v. 1.

S. F. SANGER.

[Pilgrim please copy.]

In the Covington church district, Miami county, Ohio, August 14th, 1876, sister MARY ALBARTH, aged 85 years 6 months and 15 days. The subject of this notice was born near Frederick, Maryland. Her maiden name was Mary Eller. In 1811 she was united in wedlock to Jacob AlbARTH, in Pennsylvania; then moved to Montgomery coun-

ty, Ohio, in 1815. Her husband preceded her in death 18 years. She was a consistent member of the church about fifty years, and was the mother of eleven children, six of whom are yet living; also, 31 grandchildren, 45 great-grandchildren, and one great-great-grandchild. She lived an exemplary Christian life. Peace to her ashes. Funeral services by the Brethren.

Also, in the same church district, and at the time living in Covington, Bro. WILLIAM SMITH, formerly a resident of Preble county, Ohio, August 18th, 1876, age not rightly known to the writer, but supposed to be about 52 years. His remains were taken to Preble county and there interred. Funeral services by the Brethren.

Also, near Newton, Miami county, Ohio, friend PETER KEISTER, on the 24th of Aug. 1876, after a short but severe illness, aged 59 9 months and 7 days. The subject of this notice was born in Union county, Pa., Nov. 17, 1816, and lived there until 1840; then moved to Miami county, Ohio, where he lived until his death. He was a kind husband and father, and commanded the respect of all those that knew him.

SAMUEL MOHLER.

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*Hemorrhage or Spitting of Blood*, may proceed from the larynx, trachea, bronchia or lungs, and arises from various causes, as undue physical exertion, plethora or fullness of the vessels, weak lungs, overstraining of the voice, suppressed evacuation, obstruction of the spleen or liver, &c.

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strikes at the root of disease by purifying the blood, restoring the liver and kidneys to a

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The only standard remedy for hemorrhage, bronchial and all pulmonary complaints. Consumption and those predisposed to weak lungs should not fail to use this great vegetable remedy.

It marvelous power, not only over consumption, but over every chronic disease where a gradual alternative action is needed. Under its use the cough is loosened, the night sweats diminished, the pain subsides, the pulse returns to its natural standard, the stomach is improved in its power to digest and assimilate food, and every organ has a purer and better quality of blood supplied to it out of which new reparative and plastic material is made. *Price one dollar. Six bottles \$5.* If your druggist or storekeeper has not got it, we will forward half dozen to any address on receipt of price, freight paid.

Should the bowels be costive, or headaches accompany your disease, the patient should procure a box of

DR. SWAYNE'S TAR PILLS.

Take first a few doses of pills and follow with Swayne's Compound Syrup of Wild Cherry. The Pills will evacuate the bowels, which is of the first importance, relieve the congested liver, purify the blood, strengthen the nerves, improve the appetite and remove all biliousness.

They are purely vegetable and act specifically on the liver as Blue Mass or Calomel, without any bad results from taking. Price 25 cents 5 boxes \$1. Sent by mail on receipt of price.

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I was sorely afflicted with one of the most distressing of all diseases, *Pruritus or Prurigo*, or more commonly known as *Itching Piles*. The itching at times was almost intolerable, increased by scratching and not unfrequently becoming quite sore. I bought a box of *Swayne's Ointment*; its use gave quick relief, and in a short time made a perfect cure. I can now sleep undisturbed, and I would advise all who are suffering with this distressing complaint to procure *Swayne's Ointment* at once. I had tried prescription almost innumerable, without finding any permanent relief.

JOSEPH W. CHRIST.

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Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, itches, all Scaly, Crusty, Cutaneous Eruptions. Perfectly safe for the face, even on the most tender infant. Price 50 cents 3 boxes \$1 25. Sent by mail to any address on receipt of price.

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To sell the New Patent Improved EYE CUPS. Guaranteed to be the best paying business offered to Agents by any House. An easy and pleasant employment.

The value of the celebrated new Patent Improved Eye Cups for the restoration of sight breaks out and blazes in the evidences of over 6,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians in their practice.

The Patent Eye Cups are a scientific and philosophical discovery, and as ALEX. R. WYETH, M. D., and WM. BEATLEY, M. D. writes, they are certainly the greatest invention of the age.

Read the following certificates:

FERRISBURG STATION, LOGAN CO., KY., June 6th, 1872

DR. J. BALL & CO., Oculists—

GENTLEMEN: Your Patent Eye Cups are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, they are being everywhere accepted and philosophy have much to contend with from the ignorance and prejudice of a too sceptical public; but truth is mighty and will prevail, and it is only a question of time before the general acceptance and endorsement will follow. I have in my hands certificates of persons testifying in unequivocal terms to their merits. The most prominent physicians of my country recommend the Eye Cups.

I am, respectfully, Yrs. A. L. BOYER.

WILLIAM BEATLEY, M. D., SALVIA, K., writes:

"Thanks to you for the greatest of all inventions. My sight is fully restored by the use of your Patent Eye Cups, after being almost entirely blind for twenty-six years."

ALEX. R. WYETH, M. D. ATCHISON, PA., writes:

"After total blindness of my left eye, caused by the paralysis of the optic nerve, to my utter astonishment your Patent Eye Cups restored my eyesight permanently in three minutes."

Rev. S. B. FALKENBERG, of the M. E. Church, writes:

"Your Patent Eye Cups have restored my sight, for which I am most thankful to the Father of Mercies. By your advertisement I saw at a glance that you were the inventor of the Eye Cups, formed their work perfectly in accordance with physiological law; that they literally fed the eyes that were starving for nutrition. My God greatly bless you, and may your name be enrolled in the affectionate memories of multiplied thousands as one of the benefactors of your kind."

HORACE B. DURANT, M. D., says: "I sold, and effected future sales liberally, the Patent Eye Cups, they will make money, and make it fast, too; no small catch-penny affair, but a superb, number one, tip-top business, promise, as far as I can see, to be life-long."

Mayor E. C. ELIOT writes you, November 16th, 1869:

"I have tested the Patent Ivory Eye Cups, and am satisfied they are good. I am pleased with them. They are certainly the greatest invention of the age."

Hon. HORACE GAZLEY, late Editor of the New York Tribune, writes:

"Dr. J. BALL, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."  
Prof. W. MERRICK writes: "Truly I am grateful to your noble invention. My sight is restored by your Patent Eye Cups. May heaven bless and preserve you. I have been using spectacles for 25 years. I am seventy-one years old. I do all my writing without glasses, and I bless the inventor of the Patent Eye Cups every time I take up my old steel pen."

ADOLPH BIERNBERG, M. D., physician to Emperor Napoleon, wrote, after having his sight restored by our Patent Eye Cups: "With gratitude to God, and thankfulness to the inventors, Dr. J. BALL & Co., I hereby recommend the trial of the Eye Cups (in full faith) to all and every one that has any impaired eyesight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, at my advanced period of life—90 years of age—I believe they will restore the vision to any individual if they are properly applied."

Attest: ALEX. R. WYETH, M. D.

Commonwealth of Massachusetts, Essex, ss., June 5th, '73, personally appeared Adolph Biernberg, made oath to the following certificate, and by him subscribed and sworn before me.

Wm. STEVENS, J. P.

LAWRENCE CITY, MASS., June 9th, 1873.

We, the undersigned, having personally known Dr. Adolph Biernberg for many years, and as to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach.

M. BONNEY, Ex-Mayor.

S. R. W. DAVIS, Ex-Mayor.

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Consignments of all kinds of Country Produce respectfully solicited, and prompt and satisfactory returns guaranteed. Good Butter and Fresh Eggs a specialty. If you prefer to send your produce to this market than to dispose of it at country stores or townships. Try it. Send for shipping instructions, tags, &c.

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No. 38.

## TO EVERY MAN HIS WORK.

MARK. XIII: 34.

Our Master has taken his journey,  
To a country far away—  
And has left us a task to finish,  
Against his reckoning day.  
There's a work for me, and a work for you,  
Something for each of his servants to do.  
Your task may be great and glorious,  
And mine but a simple one;  
It differs little. The question is,  
Will his coming find it done?  
Or perhaps in his deeper knowledge  
He has thought it wise and best,  
That while others toil in his service,  
Our part be to wait and rest.  
It may be our hands are forbidden  
To work for him, day by day,  
Our feet cannot run on his errands,  
But still we can watch and pray.  
It matters not, in this little while  
Whether we work, or watch, or wait;  
So we fill the place he assigns us,  
Be it service small or great.  
There is one thing only concerns us—  
To find the task that is ours—  
And tæu having found it, to do it,  
With all our God-given powers.  
Our Master is coming most surely,  
To reckon with every one;  
Shall we then count our toil or sorrow,  
If his sentence be "well done?"

—Faith and Works.

FOR THE PRIMITIVE CHRISTIAN.

## A Fatal Heresy.

BY C. H. BALSBAUGH.

### REPLY TO A LETTER.

"I believe in Christ as our Redeemer, but cannot comprehend the doctrine of redemption through His blood. How can the blood of Christ cleanse us from sin? I believe that the entire benefit we receive through Him is by His example, conforming ourselves to His image as a pure and holy Being."

So writes an unknown correspondent. Bold words, these. An old, old heresy, which has been met and routed scores of times. It is the hobby which the unitarians have ridden to the naked ribs. You have been dabbling in speculative theology, and have been badly poisoned by the inhalation of a noxious atmosphere. No one can "believe in Christ as our Redeemer," and reject the fundamental fact in which red-

emption inheres. Of such redeemers the world is full. The most powerful writers in support of the Example theory, boldly announce that they are as *truly* redeemers as Christ, only on a *lower plane*. If there is nothing in redemption but a pre-mortem ideal, you need no Christ. Scripture and sacred history abound in examples which present a standard of holiness far above any attainments you will ever be likely to make. In the matter of redemption, the best and ripest saint under the sun is as deeply in want as the vilest sinner, so that there can be a common footing only on the side of receptivity, and an isolated individual act in the matter of communication.

You say "you cannot comprehend the doctrine of redemption through His blood." Why do you want to comprehend what you do not believe? This is not your difficulty. You have been "playing on the hole of the asp" and have been stung. You have been raising "cockatrice eggs" which have hatched heresy. You are commanded to believe, not to break into the secret of God and be on an equality with Him in the knowledge of His counsel and modes of operation. You do not even know how a mouthful of bread is converted into muscle and action, into brain and thought. Will you therefore not eat, because you cannot comprehend the philosophy of vitality? Faith is so natural that you take your food without once thinking that it is an act of faith, or of the secret processes which connect the act with sustenance and health and all the possibilities of life. One thousand millions of human beings would starve within a month if their eating were conditioned by the comprehension of the principles of nutrition. Physically and spiritually we must relate ourselves *practically* to the means of subsistence, and then we will live, even in utter ignorance of the underlying laws of faith and conduct. Can you comprehend the unoriginated, self-existent God? Will you turn atheist because of your intellectual limitations? The child believes the Divine Being as easily as Bacon or Agassiz; and the profoundest philosopher that ever lived cannot base his faith in the Divine Existence in a comprehension of His mode of being. If you think

you do not believe in the doctrine of the Cross because you cannot comprehend the principles involved, you evince that you have effectually cheated yourself as to the reasons of your infidelity. The honest application of your rule will sink you below an idiot. The most doltish person has the privilege to believe some things, but your disposition of the blood of Christ will not allow you to believe any thing.

There is a palpable inconsistency in your readiness to receive the most unfathomable of all mysteries, while you pretend to stumble at a doctrine which is supported by manifold analogies with which all are familiar. Why not believe the fact in this case, as revealed, the same as you do the declaration that God is "from everlasting?" Your logic requires you to reject redemption altogether; for you cannot comprehend the philosophy of moral reformation, or recovery to God, through the influence of a historic model, any more than you can the settlement of our judicial relations to God through the death of a Substitute. The first intention and effect of the atonement is Godward. He respects Himself and His law, and whatever measures are adopted for reconciliation must first have reference to His dignity and authority. The necessity for an atonement is grounded in the perfection of the Divine Nature, and exhibits the Divine Mind in relation to sin. There must, in the nature of things, be a contribution Godward, before any exhibition manward can be efficacious. In the order of time, the manifestation world-ward was first; but derived all its value from the atonement to be. Even the example of God in human mold, is no more than an exasperation of our misery, if the rupture made by sin with the Divine Government is allowed to remain. The least reflection should convince any one that redemption by a Divine Person must have Divine relations, and involve the Divine law and honor as the foundation of all human benefit. That which is most fundamental in the atonement is not touched by that phase which you regard as the whole of it.

Sin has no business here; being here, death is the most beneficent arrangement possible. It is a breach of Divine law, and law is just nothing.

111. J. D. T. O. p. 10 k



ing at all apart from the Lawgiver. Sin has consequences Godward and manward, in dealing with which, the *Source* of Law must be propitiated before its *subjects* can be reclaimed. To refer Christ's main work to His example, is to make more of the restitution of man than of the honor of God; is, in fact, to redeem man at the expense of the Divine character. Nothing so fearfully belittles God and jeopardizes the soul, as a transfer of the Atonement proper from the death to the life of Christ. To make the blood of the Lamb unshed of more significance than shed, is to reverse the order of Deity, "reject the counsel of God," and draw upon us His eternal malediction. "Without *shedding* of blood is no remission." Christ had to bring *human* blood to the Cross, which was sanctified by obedience to and fulfillment of all righteousness in the manward sphere, else He could not "offer Himself without spot to God," which was the condition of an acceptable sacrifice. *On the tree, in His own body, "He bore our sins."* Not as an example, but as a substitute—"the just for the unjust." "These are the true sayings of God." "He that believeth not shall be damned." To sever His death from His life, in relation to the atonement, is like severing the left hand figure in 1,000,000. Nothing remains but empty cyphers. Retain the one, and the cyphers become powers. Without the death of Christ, His life is a farce; with it, a glorious, God-assimilating power. His death cleanses from all sin; his life inspires with all the beauty and mercy of the Divine holiness and righteousness. Without the Cross all the rest is delusion and defect.

Union Deposit, Pa.

FOR THE PRIMITIVE CHRISTIAN.

### In the School of Christ.

BY JANE BROWN.

Who is in the school of Christ? I feel, dear brethren and sisters, that all of us who love him are in that school. Oh, how are we being educated? Is it by true fathers in Israel? Or are we being led by false teachers? as we read in our heavenly Master's word that there are "ten thousand instructors in Christ, yet have ye not many fathers." If there were false teachers in the apostles' time, how must they have increased in number and false doctrine in all these years! How plainly do we see the word of God proved true in their teaching! They take for their doctrine the commandments of men, not of God. I find that a great many of our brothers

and sisters have never been enrolled in the popular school, to learn the way to God and his righteousness. If you have not, you know not how to sympathize with poor mortals that are earnestly seeking to know the true way, but never find it. Last winter when the popular church to which I once belonged, were holding a revival meeting, I talked with sixteen different ones that had become confirmed infidels (so they told me) by being brought out in that church, then looking for that teaching that would enable them to travel on in the straight and narrow path that leads to life beyond this vale of tears. They were so blinded by their teaching that they did not know as much about the Bible when they had been with them two years as they did when they were what they called "world's people;" and so they were left to stand still or go back, and they chose the latter. But I find that it is written, "As ye have therefore received Christ, Jesus the Lord, so walk ye in him." It does not say stand still. I do thank God that in this school we have under teachers and our heavenly Master is the principal.

One man, in particular, said that he had plowed many a day with his Bible tied to his plow handles to study it. There he found much that he had ~~not~~ been taught, and he believed it meant for us to do as it was written, but when he asked the teacher, who should be the shepherd, what it meant, he was told that that never was meant for people in this enlightened age of the world. The consequence is that he will not go to hear a sermon or read his Bible any more.

Your poor, unworthy sister, who is conversing with you through the aid of her pen, was in this dark and beclouded state of mind about a year and a half ago, when I was drawn by some impulse of the mind, which I can hardly account for now, to hear the Brethren preach; and there, behold, I found they believed that we were to obey every command even to the least. There I learned to read my Bible understandingly, which I knew not before how to do: I never knew which was for me and which was for the old apostles. There I learned that God was a God of love, and that we might serve him through love, not merely through fear; and to-day I do say that it is my meat and drink to serve him in and through the fullness of the heart's great love. Here I learned that if we love God, we should love our brethren and sisters, which I always felt in my heart should be, but was never taught it in the old school.

I have learned so many good

things in this school that I am now in that I think my pen would never cease to move if I should tell them all. May God bless our preachers that his word may be preached in its purity to the world. Pen can never portray the gratitude, the love, and sincere thanks that I feel toward this people that I am now united with, that they have taught me the word in its purity, that I now see that we have a merciful God that is not willing that any should perish but that all should partake of the water of life that flows so bountifully from that great fountain of life. He is our life, and the light of this world; but oh, what will be the magnificence, the glory of that true light, if we graduate in this school with honor, that we may not be found wanting when we are called up before the great Judge to give an account of the use we have made of the talents he gave us to improve while he was absent. O brethren, shall one of us have to say, "We have buried our one talent?" and shall it be taken from us and given unto them that have ten? God forbid that any of us should feel so at ease in this great school, where we see so many carnally minded and at enmity with God, that we will not improve every talent he has given us, that we may be able to give them over into his keeping with compound interest.

Shall any of us sit down at ease and say, "I have given my heart to God, that is all that is required of me?" I say, not so. If all were to do so, where would be our laborers in this great vineyard of the Lord? When I ask some this question, they say our preachers are enough for that work. I ask the question, May we not all preach, as much so as did the woman at the well? As soon as she found Jesus and believed on him, she did not sit down at ease because she had found him precious to her soul, but she went straightway into the city and preached. In one sense we may all preach in one way or another. Do not let us leave this glorious work all to our teachers. As the blessing is so great when we are engaged in this good work, let us share the labor with them that we may share in the blessing.

I feel that our every day life is preaching. Oh, may we each morning of our lives take for our instruction the word of God, for our guide, the Spirit of Christ that will guide us into all meekness and patience. "In your patience possess ye your souls." In this way I feel that his words will abide in us and we in him. This is the way we must live to be ready when he shall see fit to

call for us. I do feel that I could say, "This is our God; I have waited for him." I owe all that I now enjoy to the blessed teaching I have received from our brother, who, through the grace of God, labors in the word and doctrine of Jesus Christ. We are fed with the sincere milk of the word; and if we do not grow in grace, it is a lack on our part.

May God add his blessings to all his children, and watch over and care for them, is my prayer. So let us, as a band of brethren joined together through the grace of God, banded together in and through his Holy Spirit, unite our prayers together in particular for our brethren that are laboring in the gospel of Jesus Christ, that they may take away the blindness that has been placed upon the minds of the children of men by false teachers. I do mourn and lament over the sad condition that this world is in more through that than an unwillingness on the part of sinners to serve God.

*Waverly, Mich.*

For the PRIMITIVE CHRISTIAN.

### Christians Watchfulness. No. 1.

BY S. T. BOSSERMAN.

"Let us not sleep as do others, but let us watch and be sober." 1 Thess. 5: 6.

Men and women move along in the grand panorama of life, and being wrapped up in the busy cares that force themselves upon them, seem to forget the obligations that rest upon them to care for their eternal interests. There appears to be one grand rush from the cradle to the grave; and the thought that so forcibly rests upon our mind, is, that all this craving aspiration is for enlarging the purse, financially. By the eager pursuits in life man neglects to get gain for the storehouse in that unseen land—to provide for himself when he shall be disrobed of all that he possesses in this life. The thought that the hour of our final dissolution will shortly come, or, in other words, that we must die, is banished from the mind: it is cast away, and man follows his pursuits in this life as if he were to stay here forever. But that this life is all that man has to live is unwarranted in the sacred volume. Man must die and be no more in this life; hence the necessity of receiving the admonition, "Let us not sleep, as do others," but be awake to our spiritual interests.

The apostles had no allusion to a natural sleep of the body, but to a want of attention to provision for the soul. He well knew that the soul must live forever, and the idea of non-existence was by no means, entertained by him; and realizing the worth of salvation from sin,—realizing the worth of a saved state—of holiness to the Lord,

and by his experimental knowledge of the christian religion, he could say, "I know on whom I have believed." He well knew the worth of safe ground, and in view of this, well could he exhort those around him to "not sleep," but embrace the christian religion. Like the woman at the well of Samaria, who, after hearing the tidings of salvation, invited her kindred to come and see, so the apostle, knowing the freeness of God's grace, invites the poor, slumbering sinner to awake and watch unto righteousness that he may live.

Sleep implies a state of ignorance. When asleep, as regards the body, man is ignorant of all passing around him. There may be armed robbers approaching him, at the silent hour of midnight, to do him violence, but he knows it not. The house in which he is so quietly reposing may be on fire, and he may be in danger of being burned, but the quiet slumberer is ignorant of the fact. Storms may pass over him and cause the frail structure of his to quake, but the sleeper lies there calmly reposing. So is the man that is asleep spiritually. His success in life may be a means by which he is lulled to sleep, and therefore he is ignorant of his neglect of the salvation of the soul and ignorant that time hastens him along. Stealthily his later end is approaching; but he heeds it not being asleep.

2. Sleep implies a state of unconsciousness. While in a state of slumber, man is unconscious of all passing around him. He may be in danger from the raging storm or his life may be imperiled by robbers, but he sleeps unaware of any impending danger. Thus the spiritual sleeper is unconscious of the danger to which he is exposed. He is lying near the brink of a fearful precipice into which he may unconsciously fall. Oh, how timely doth the apostle call unto us, and warn us not to sleep as do others; for there is danger that we might be insensible to the danger of eternal ruin into which we shall inevitably fall if we awake not to christian watchfulness and christian sobriety. "Let us not sleep, as do others; but let us watch and be sober." We are then called upon to watch, that we may be ready; "for in such an hour as ye think not, the Son of man cometh."

My friendly readers, let us watch and be sober, that we may be ready when the "bridegroom cometh;" that we may enter into the marriage; that we be at no time "overcharged with surfeiting and drunkenness, and that day overtake us unawares," but that we may all be awake to our spiritual interests, that, when life with us shall cease, our demise will be but the entering upon a new life.

*Dunkirk, O.*

(To be Continued.)

Do nothing to-day that you will repent of to-morrow.

### Costly Economies.

They are most frequently effected by people who flatter themselves they save money whenever they do for themselves work for which they would otherwise have had to pay money. The gentleman who gave his guests strawberries which cost him a dollar each, explaining his extravagance by saying that the time he had spent upon his strawberry bed was worth so much money, is a specimen of this sort of economist. The class embraces overtaken woman who do their own house-work, and whose husbands in the end pay the physician or the undertaker, or both, considerably more money than the cost of a servant would have amounted to; those thrifty men who furnish their houses with bungling home-made furniture, which costs them a far greater outlay of toil than would have provided the money to purchase furniture more cheap and sightly; the people who cling to an old tool or household utensil, paying for repairs in the aggregate several times the price of a new one; those well-to-do mothers who steal from their own sleeping time opportunities to mend wornout clothes; the people who buy the cheaper qualities or scant quantities of provisions, week after week, although the difference is unconsciously taken out of other contents of the table by the purchasers themselves in common with the other hungry souls thereat; people who take long walks to avoid paying a stage fare or car fare, and exhaust more vitality, and, perhaps, shoe-leather, than the money saved can ever replace; the professional men and others who waste valuable time in doing the drudgeries incident to their callings; these are but a few instances showing their meaning; the reader can doubtless add indefinitely to the number, after reviewing the habits of his neighbors.

The principal effect of such management is an enormous waste of well-meant endeavor, and of physical and mental energy. The subject is full of complications, and is too great for thorough treatment, but a mere hasty mention of it should do good, by causing people to look more carefully to the relations of outlays and results.—*Christian Union*

"There are some preachers who can manage to deliver a sermon and leave out Christ's name altogether. Surely the true believer will stand, like Mary Magdalene, over the sermon, and say: 'They have taken away my Lord, and I know not where they have laid him.'"—*Spurgeon.*



## A CHOICE POEM.

I was sitting alone toward the twilight,  
With spirit troubled and vexed,  
With thoughts that were morbid and gloomy,  
And faith that was sadly perplexed.

Some homely work I was doing,  
For the child of my love and care,  
Scam stitches half wearily setting  
In the endless need of repair.

But my thoughts were about the building,  
The work some day to be tried;  
And that only the gold and the silver,  
And the precious stones should abide.

And remembering my own poor efforts,  
The wretched work I had done,  
And even when trying most truly,  
The meager success I had won.

"It is nothing but wood, hay and stubble,"  
I said, "it will all be unneeded—  
This useless fruit of the talents  
One day to be returned.

"And I have so longed to serve Him,  
And sometimes I know I have tried;  
But I'm sure when he sees such building,  
He will never let it abide."

Just then as I turned the garment,  
That no rent should be left behind,  
My eyes caught an odd little bundle  
Of mending and patchwork combined.

My heart grew suddenly tender,  
And something blinded my eyes.  
With one of those sweet intuitors  
That sometimes makes us so wise.

Dear child, she wanted to help me;  
I knew 'twas the best she could do;  
But oh! what a botch she had made it—  
The gray mismatching the blue.

And yet—can you understand it?—  
With a tender smile and a tear,  
And a half compassionate yearning,  
I felt her grow more dear.

"Then a sweet voice broke the silence,  
And the dear Lord said to me,  
"Art thou tender for the little child  
Then I am tender for thee?"

Then straightway I knew His meaning,  
So full of compassion and love,  
And my faith came back to its Refuge,  
Like the glad returning dove.

For I thought when the Master Builder—  
Comes down His temple to view,  
To see what rents must be mended,  
And what must be builded anew—

Perhaps, as he looks o'er the building,  
He will bring my work to the light,  
And seeing the marring and bungling,  
And how far it all is from right—

He will feel as I felt for my darling,  
And will say as I said to her,  
"Dear child, she wanted to help me,  
And love for me was the spur.

"And for the real love that is in it,  
The work shall be perfect as mine;  
And because it was willing service,  
I will crown it with plaudit divine."

And there in the deepening twilight,  
I seemed to be clasping a hand,  
And to feel a great love constrain me  
Stronger than any command.

Then I knew by the thrill of sweetness  
'Twas the hand of the Blessed One,  
Which would tenderly guide and hold me,  
Till all the labor is done.

So my thoughts are never more gloomy,  
My faith no longer is dim;  
But my heart is strong and restful,  
And my eyes are unto Him.

—Mrs. Herrick Johnson,

For the PRIMITIVE CHRISTIAN.

## Brethren, Write for the Press.

BY JACOB BAHR.

"Bear ye one another's burdens." Gal 6: 2.  
"Every man shall bear his own burden."  
Gal. 6: 5.

While looking over the heading of the articles of this week's paper, which I received to day, the above texts occurred to my mind, which I at once selected for a basis of a few thoughts. These texts are suggestive of two prominent questions: first, What is implied by the term "One another's burdens?" second, What by one's "Own burden?"

There are various pursuits and cases comprehended by the term "One another's burdens," but I will present only a few for examples to direct the mind of the reader into the current of this subject.

1. In case of misfortune—should a member through or by unavoidable accidents, or sickness, or affliction, be reduced to want, it becomes not "one's" but "one another's burden," to alleviate his or her sufferings, and those who may be dependent upon them. 1 Cor. 10: 24, Phil. 2: 4

2. In case when a member is imposed upon by the world, or by any of his fellow members, and for the sake of peace has been obliged to suffer or part with his goods, it becomes "One another's burden"—the burden or duty of that church of which he is a member to come to his relief Matthew 18: 23—35, Luke 6: 27—30.

3. In case of any enterprise where the success or prosperity of the cause of Christ is affected—I will mention, for an example, the Danish Mission, which calls loudly for the sympathetic energy of every lover of the Lord Jesus. Much might and should be said upon this point, as to how to shoulder this burden, so that it may be born most successfully; but my main object was, in writing this essay, to encourage all who are able to write, to contribute to the columns of our periodicals, so as to make them as interesting as possible.

I am fully convinced that it is according to the will of God that the Brethren should publish a paper; and if my idea is correct upon this point, this work is also comprehended in the term "One another's burden." Then I would say; Let every brother and sister feel deeply interested in this matter; let every one that is able to write improve his talent. Meditate upon some subject which may appear to you the most important and the easiest to set forth, and if you can contribute but a few sentences, send them

up to the office of the PRIMITIVE CHRISTIAN, and thereby show a willingness of bearing a part in this noble enterprise. And should your article sometimes fail to be published, do not be discouraged, but write again. Let him that is taught in the word communicate to him that teaches in all good things. Gal 6: 6. Brethren, let us try and keep the manuscript box full of live contributions, so that the editor need not be at any unnecessary trouble. His task certainly is not an easy one, even if we would furnish all the necessary reading matter. Let us then also in this case heed the injunction, "By love serve one another." Gal. 5: 13. This would be much to our interest in this life, and to our glory in that which is eternal; for the more we write, so much the more interesting will our papers be, and who knows what our weak efforts may accomplish, being "Seasoned with salt" (meekness and love?) Col. 4: 6. "If which converteth the sinner from the error of his way, shall save a soul from death and hide a multitude of sins."—James.

"Every man shall bear his own burden," implies that a member who is justly accused of murder, or such like crime, of being a thief, or an evil doer, or as a busybody in other men's matters, should receive no sympathy from the brethren, but be made to suffer the penalties which the laws of the land impose upon him or her; and one of the most important questions is to ascertain how the church should treat them or deal with them. The apostle John (5: 17) recommends that the brother who commits the sin which is unto death (murder) should even be deprived of the prayers of the church. Those who walk disorderly, disregarding the traditions which were taught by the apostles, are to be set aside, or, in other words, be put in avoidance, the brother who spends his time in idleness, loafing about from house to house, not excepted. "Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man and have no company with him, THAT HE MAY BE ASHAMED." This is an important rule. Deal thus with unruly members, that they may be "ashamed"; yet count him not as an enemy, but admonish him as a brother, (Read 2 Thess. 3rd chapter.) Such must not be expelled from the church at once, but should be bound, according to Matth. 18: 18.

Moulton, Iowa.

## How They Did It.

BY THEODORE L. CUYLER.

When we read that in the days of the Apostles "the word of God grew mightily and prevailed," we are constrained to look further and see how they did it. We inquire for the secret of their success. It may be said that if the Holy Spirit were poured out as wonderfully upon our churches, as upon the churches of Jerusalem, we should see the phenomena of Pentecost and the scenes of Samaria and Antioch repeated again. Suppose we reverse this, and say that if we live and pray and labor as Peter and his fellow-Christians did, we should have as plentiful outpourings of the Holy Ghost. Of the divine side of these early successes, we will say nothing. On the human side what do we discover?

1. We see a prodigious amount of personal labor. The book of the Acts is not a chronicle of conventions, or conferences, or councils, or even of churches as such. It is the story of individual life and labor. What Philip did to enlighten the Ethiopian treasurer, and what Paul did for a heathen jailor, and how Peter visited and guided Cornelius, and how Aquila and his wife set Apollos aright—these are the main features of the apostolic history. We do not read that a "benevolent society" was organized at Joppa, with plentiful by-laws. But there was one woman's needle very busy there under the "by-law" of love. Throughout the book runs this golden thread of personal consecration to Christ's cause. In our time there is no small amount of eloquent nonsense uttered about "reaching the masses." It is glittering generality, which finds no warrant in God's wise book. Human beings sin as individuals, suffer as individuals, and must be saved as individuals. Christ did not die "for masses;" he died for men. Each person must be reached—one at a time. Brother Moody preaches Jesus to ten thousand and hears in Dublin or Manchester, and then he asks each individual to stop and be conversed with in an inquiry meeting. When he leaves a town, he solemnly enjoins upon Christians to keep personal oversight of each new convert. If brother Moody has any "hobby" it is the sensible one that personal labor is the mainspring of spiritual success. He has no patience with this magniloquent rubbish about saving sinners by wholesale.

If the devil can only succeed in enticing God's people into a big convention, and into the passage of a series of flaming resolutions and the appointment of a tremendous com-

mittee and then going home to sleep over it, he is perfectly delighted. But when he sees a man like Dr. Spenser wrestling with an obstinate sinner, or a Harlan Page hard at it in personal effort with some impenitent soul, he is full of rage. Satan knows what hurts him, and there is nothing that he chuckles over more than the pious vapid about "saving the masses." His policy is to tempt people and ruin them one by one. When churches are revived, it is by individual hearts getting aroused and at work.

2. Another secret of apostolic success, was that they knew how to pray. They had no stereotyped liturgy such as we hear in too many Presbyterian meetings. Too many Christians pray "like a book." Those early Christians asked God for just what they wanted. If Peter was in the dungeon, they met at Mark's house, and prayed him out of the dungeon. If they needed courage to face the enemy, they prayed that they "might speak thy word with all boldness." Every prayer had a point, and a purpose. They were united in their requests. They continued in supplication till the blessing came. Such prayer would bring a revival in the most cast-iron church in all our borders. Nay, such prayer meetings would be a revival.

3. Those early Christians knew how to give. They sold a part of their possessions in order to help Christ's poor. They gave also systematically, every week, as God had prospered them. When the time comes that American church-members begin to sell their carriages and rosewood pianos, and Brussels carpets, in order to fill up the treasury of Christ, we may conclude that the millennium is nearer by several degrees. Whenever they begin to give as "God has prospered them," we shall hear no more about "deserted neighborhoods" and starved out mission enterprises. The art of giving to the Lord is well-nigh a "lost art." Let us go back and find it in the New Testament.

4. Those early Christians knew how to preach. The narrative is—"They preached Christ unto them." A personal Savior was brought right up to each needy, guilty sinner. They wasted no time on bootless controversies. Taking it for granted that each man was a perishing sinner, and taking it for granted that the Gospel of Calvary was true, they pressed the Savior upon every conscience. Conversions came quick and strong.

5. But the grandest thing about those early followers of Jesus was their lives. For them to live was Christ. No epistle that noble old

Paul ever penned, affects me more than his pure, sweet, cheerful, honest, heroic life. The man himself represented Jesus to a wandering, wicked world. The crying need of our day is more Christ-like men and women. Then we shall have a fresh and beautiful "Book of the Acts."—*Evangelist.*

## Degeneracy Caused by Tobacco Using.

Peculiarities of taste are often seen to be transmitted by parents to their children, such as preferences for particular articles of food or aversion to others. If preferences for various articles of food, for which the appetite is easily governable, are transmitted to offspring, how much more likely it is that such almost ungovernable appetites as those for tobacco and rum should be imparted to them. Hence the children of tobacco-using parents will possess a latent appetite for the noxious weed, and a very limited use of it will be sufficient to awaken the appetite to an uncontrolled activity. Such children, if they use tobacco, will impart to their children a still stronger predisposition, and every generation of tobacco users will be succeeded by a generation of those more strongly disposed to use it, till the passion will become irresistible and all will use it, boys and girls too. If tobacco-using is to continue to increase, and generation after generation continue to use it, the time is not far distant when young children and even infants will clearly manifest an inborn appetite and relish for it. There are youths now born of tobacco using parents, who say they liked tobacco the first time they tried it, and were never made sick by it. In each coming generation there will be more of such, until nearly all are thus tainted.

But there are other effects of tobacco using that are handed down to the children from the parents. It impairs the nervous functions, rendering the person more excitable, more irritable, and subject to a long train of nervous affections. It impairs the nervous constitution and transmits these impaired constitutions to children. Such children are feeble, excitable, and liable to be cut off by any serious disease. Often they do not thrive well, are stunted in growth, and do not attain to the stature of their parents before them. If they take up the habit of tobacco using early in life, as very likely they will, their growth will be still more interfered with, and they will present a curious spectacle of the lineaments of old age mingled with the features of youth. Already a noticeable diminution of the stature of our people is observable. The general average of height is less each generation. Men of full six feet in stature are far less common in proportion to the number of inhabitants than they were thirty or fifty years ago. A like falling off in



height is observable among females. Among other causes, tobacco using by the parents, often continued from early youth, is a prominent cause. It is a cause that is powerfully working the degeneracy of the vital powers and arresting development.

This habit also exerts an influence over the brain as well as over the nerves. It obscures the perception and deadens the sensibility. Tobacco-using students make less advancement than others in their studies. The permanent impairment of the intellectual powers will be proportionate of the degree of indulgence and its duration. If continued through several generations, these can but result mental degeneracy. Its excessive use impairs all the bodily organs, arresting development and enfeebling the natural powers; and its direct tendency is to produce degeneracy of the race. Already its work has begun; and if not desisted from, it will complete its work and ultimately leave a race of driveling idiots. He who loves his fellow man, let him raise his voice against this foul practice.—*Science of Health.*

[The following article agrees so well with my views, and the teachings of the Bible, relative to matrimony and divorces, that I give it *Verbatim* as written by an old gentleman of East Portland, and printed in the *Albany Register* of last week.—A. H. Baltimore.]

#### On Marriage.

A few thoughts on Romans, 7: 2, 3. "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." So then if, while her husband liveth, she be married to another man she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

From this apostolic exposition of the law of God upon the subject of matrimony, we are fully sustained in asserting that nothing short of the death of the husband can so exonerate the wife from her marriage obligations as to leave her at liberty to marry another man.

That cases may and do sometimes occur in which a wife may lawfully separate from her husband, or a husband may put away his wife, we believe the scriptures are sufficiently clear; and to the point. (See Matthew 5: 32; also 19: 9.) But in no case do we find authority for such persons to marry again. Cases may occur in which a separation may take place against the will of one of the parties, and not for the cause mentioned in Matthew 19: 9; but in such cases the parties are forbidden to marry again.—"And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: but if she depart, let her remain unmar-

ried, or be reconciled to her husband." 1 Cor. 7: 10, 11. "The wife is bound by the law as long as her husband liveth;" 1 Cor. 7: 39.

From the plain testimony of the scriptures, as referred to above, we give it as our decided conviction that no married wife can, under any circumstances whatever, marry another man while her husband is living, without involving herself in the crime of adultery; nor can a man marry again, while his wife lives, without involving himself in the same sin. A bill of divorcement, legally obtained, may in the eye of our civil code disannul a former marriage contract, so that, as far as the civil law is concerned, the parties may contract to live in adultery, and their issue be legally their heirs; but the Bible gives them no such liberty; nor has the God of heaven given any authority to any earthly legislature to divide asunder what God has joined together. How can a man professing to be a minister of Jesus Christ, join such parties in a marriage contract that have been divorced from their former companions? Can he have the fear of God before his eyes?

East Portland, Ore. Aug. 1st, 1876.

For the PRIMITIVE CHRISTIAN.

#### A Sketch of the Life of William Cowper.

William Cowper was the author of the hymn: "There is a fountain filled with blood." This celebrated man, whose hymns of praise, are loved wherever known, was born at Berkhamstead, England, November 26th, 1731. His physical constitution was very delicate, and his nervous system quite tender, which, with the unkind treatment received at the hands of his schoolmates, inspired him with a disgust toward public places of learning, which was quite unfavorable for his education, and gave him a lasting hatred to all such establishments. He was afterward put to the study of law with an attorney, and also in the Temple, but seems not to have had any remarkable talent for that profession. He seems to have been one, at least, who was without ambition, and who sought no elevated position in life. So great was this mark in his character, that when called to attend the bar of the House of Lords, as Clerk of the Journals, he gave up his position as clerk, and the agitation of his mind in the event terminated in a dreadful fit of insanity. Bad as his condition now was, it was made worse by conviction of sin, from which he saw no means of escape, and repeatedly made the attempt to destroy his own life. Happily for him, however, he was put under the care of Dr. Cotton, whose kind treatment, and steady application of the Word of life, led

the poet to a knowledge of the Savior. Here the light flowed into his soul, and peace returned to his troubled brain. A correct understanding of Rom. 3: 25, 26, accompanied by the Holy Spirit, and the spirit of faith, opened to Cowper the fountains of eternal truth, and filled his soul with a flood of peace, hope and joy. He now began to improve, and so far recovered as to take up his residence with Mr. Unwin, of Huntingdon, in 1765, who died in 1767. Cowper continued to reside with the widow, until her death in 1796. At Olney he formed the acquaintance of John Newton, whose friendship, with that of Mrs. Unwin, was the source of much happiness and comfort to him under his most distressing malady which seemed to follow his spirit to the last. From 1773 to 1778, and again from 1794 till his death at Norfolk, April 25th, 1800, he suffered, with little intermission, under the awful scourge of insanity. During the years of mental suffering which he endured, he labored under the deranged idea that he was an exception to God's general plan of salvation—that there was no salvation for him; but it was sometime when reason had returned that he wrote thus of Jesus' blood:

"And there may I, though vile as he [the thief],  
Wash all my sins away."

His last words were those of the most perfect and touching submission to the will of God, with whom we fondly hope his distressed spirit is now at rest. What a moment was that which ushered him into eternity's light, and forever dispelled his spirit's gloom!—*Facts obtained from Encyclopedia of Religious Knowledge.*

LONDON WEST.

For the PRIMITIVE CHRISTIAN.

#### The Sunday School.

BY GEO. K. SAPPINGTON.

When little children were brought to our Savior, he took them up in his arms and blessed them, and said unto those of his disciples who had rebuked them, "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven." What a sublime scene that must have been, to see the Son of God tenderly caressing those little ones who were the very type of his own innocence and purity! On another occasion he said: "Except ye become as one of these little ones, ye can in no wise enter the kingdom of heaven." In both instances he speaks of them as fit subjects of the heavenly kingdom. How nice it

would be if we could only remain in that innocent state; not know anything about "good and evil." Death would be unknown; hell and the judgment never thought of. But the forbidden fruit has been eaten and we must abide the consequences. That after a certain age children do know right from wrong is evident; and that, this is the time to lead them in the right path is just and true. The best guide for the young is our Savior, and the one that can best teach how to follow that guide is a true, loving mother. But many have no mother, and very few have true ones. It has often puzzled me to know why it is that, in the country, it is no sin for our boys to be with the neighbors' playing hide-and-seek around the barn, fighting bumble bees' nests, or idling their time away in foolish conversation and thus contracting bad habits. Licentious habits among our country boys are not generally contracted during the week days, for then they are busy at school or on the farm, and only have enough time for that play which they need, and of which some are deprived, though it is just as much needed to make men of them as the bread they eat.

Youth is enthusiastic in everything it does. There seems no end to their flow of animal spirits; and why not direct some of this into the right path. Early impressions are most lasting, and why not let these impressions be of the life of our Savior and Bible History. The twig is much more easily bent than the giant oak. The habits of drinking, swearing, gambling and all others, are much more easily resisted before the first step has been taken than after they have a firm hold on the victim.

The question may now arise, where and how can youth be rightly trained? The first place is home, and their teachers are their parents. I pity that boy or girl whose early training for good is not affected by the influences of home. The place next in importance, is the Sunday-school. It makes the Bible teachings plain, so they can understand them; it keeps them from spending their Sundays in a bad way; it implants in their young hearts good impressions, which will last forever; it is a strong barrier against contracting pernicious habits, and against the many temptations, the youth of the present day have to resist. The importance of a Sunday-school in every arm of the church is obvious. The best conducted Sabbath school I ever attended was in the South Waterloo church, Black Hawk county, Iowa. It was during the hot, dry months of last summer,

that I chanced to stop at this place. To a weary traveler everything outside seemed sultry and cheerless; everybody was a stranger, but when he entered the church and seated himself among the Sunday-school scholars, everything seemed cheerful, and the sight of those happy, innocent children, and the sound of their joyful voices repeating the blessed words of our Savior, made impressions on his heart that will never be forgotten.

*Frederick, Md.*

### Hypocrites.

One counterfeit note does not spoil a hundred good ones, it only makes us more careful to get the good ones and reject the bad. No man rejects a handful of gold coins because he has heard there are counterfeits in circulation. He simply tests them one by one, receives the genuine and refuses the spurious. The skeptic and the sinner are the only persons who reject genuine Christianity because of the worthlessness of its counterfeit; and who blame Christians that *serve God* for the deviltries of hypocrites who *serve the devil*. Says Dr. Payson:—"Will you say that there are no real stars, because you sometimes see meteors fall which for a time appeared to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and some fruit which appeared sound is rotten at the core? Equally absurd is it to say that there is no such thing as religion, because many who profess it fall away, or prove to be hypocrites in heart. Or will you say that medicine is no good, because, though it removes the fever, it does not restore the patient to perfect strength in an instant? Equally groundless and absurd is it to say that religion is not good because it does not make men at once as perfect as the angels of God."

The processes of divine life are sometimes slow, and the changes wrought by grace may not always be completed in a day. It doth not yet appear what we shall be. But when the saving work is wrought, eternity will show that none but God could have accomplished it.—*The Christian*.

### "Show Me Thy Ways."

Most people have ways of their own, and whenever they employ persons to assist them in their work, they are particular to have it done in their way. It may not be the only way, it may not be the easiest way, it may not even be the best way, but it is *their way*, and those who do their work must do it in their way, or fail to satisfy their employers.

God has a way in which he desires things to be done, and his way we may know is the right way, the safe way, the sure way, the best way that possibly

can be conceived; hence those who come to this service untutored and untrained, need at the very outset to pray, "Teach me thy ways" For unless they learn the ways of God and conform themselves to his wishes, their service will be vain, and will have no reward.

God has many methods of showing us his ways. He teaches by his Word, which is as a lamp to our feet and a light to our path, and by which the man of God may be so taught as to be "perfect, thoroughly furnished unto all good works." In that Word we find the fullest and most careful instruction. It meets us at every point in our existence, and by general and comprehensive direction shows us the way in which we should go. He shows us also by his Holy Spirit, which guides us into all truth, which shows us things to come, which instructs us in the very wisdom of the Lord, which takes the things of God, and shows them to us.

He shows us by his providence, hedging the wrong path, opening the right way before us, warning us off from dangerous places, and opening before us ways that are pleasantness, and paths that are peace. He shows us sometimes by affliction. If we refuse to hear instruction, he makes us to "hear the rod," to know what he would have us do, and do it from the heart.

Let us, beset as we are with snares and dangers, and liable to go astray like lost sheep, continually realize our dependence upon the Lord, and cry to him, "Show me thy ways, O Lord; teach me thy paths." Psa. xxv: 4.—*The Christian*.

### Sermons in Shoes.

The revival which we need is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which cares more for a good character than a fine coat; which lives in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes and chasten our press and commerce from roguery and rottenness would be a boon from heaven. A revival which will bring not only a Bible-knowledge, but a Bible conscience to all, is what the land is dying for. The world's sorest want, to day, is more Christ-like men and women. The preaching it needs is—more sermons in shoes.—*Cuyler*.

THE good man's resources of power, like his mental stores, are cultivated faculties, right instincts, that naturally seek the good, holy affections abiding ever in his heart; and which, by their positive attractions, do away at least the necessity of any vigorous, visible, or conscious conflict with sin.—*T. Starr King*.



## For The Young.

### Finding a New World.

Many years ago, a man stood on the shore of the sea, looking out over the waves, and waiting for three small vessels to be made ready for a voyage on which he was to enter. At last all was ready—the sails were unfurled, the anchors weighed: and those who had gone down to the harbor to see their friends and acquaintances depart were left standing in parties, talking or gossiping about the men who had sailed away into unknown seas, under command of one whom the world called crazed.

He had been talking and writing for years about a way across the sea, which no one had ever yet tried to navigate; he had been from court to court, and from country to country, trying to get some king or noble or great man to give him the means to try himself; but no one had helped him. He had now at last found a gentle but powerful hand, which had royally given, and the voyage actually commenced.

The sailors, seeing his confidence, started in good spirits; the wind was fair; their course a straight one. For days all went well. They landed at an island, lovely and fruitful, where they had heard were many beautiful things. Others had been there before them; some of their countrymen were living there; and it was like bidding good-bye to home again to set out on the wide-spread ocean, to go—they knew not where! The sailors would have turned back, but their leader was firm; and they sailed, as it seemed to them, out into space.

The weather changed; a storm arose. The small ships were tossed like toys on the surface of the troubled waters! The men were fearful, and the superstition in their hearts whispered that it was tempting God to try to find out more than their forefathers had known. Alone, on the deck of his vessel, the leader watched, hoped, and gave encouragement to the wretched men. He, only, saw the slightest ray of light in the darkness; he, only, hoped when all others despaired; he, only, had words of cheer when they gave up all; and fervently did he pray them to go on but a short time longer on their course—to try the unknown waters but three days longer, and then, if land did not appear, they would turn and seek their distant home again, in disappointment and disgrace to him. The storm was over at last; the sea became smoother; but the line of the sea and the sky was still unbroken by the faintest sign of land. Hour after hour the leader stood gazing vainly, bearing such longing and hoping in his brave heart as few other human souls have felt; but all was unchanged.

The sullen and menacing looks of the

sailors betrayed their determination to keep their resolution of turning back at the moment they had sworn to do so. The last day was almost ended, when, floating on the waters, shone something more precious than cargoes of gold and silver, more valuable than diamonds—a little spray of green leaves. How feebly we realize the feelings which rushed into their hearts!—how this little spray was the forerunner of the seaweed sea which surrounds the land so long sought; how, by their slackened motion, they knew of it before morning dawned; and how, by the earliest ray of light, they saw the blessed land blue in the distance, right ahead of them. In this way Columbus discovered a new world.

Children, you are like these vessels, sailing out on an unexplored sea. The ocean of your lives you must cross to reach heaven. You know of another world, and you have a guide-book which will never deceive or mislead you. You will meet with pleasant islands where you may stop and rest; with storms which will almost overwhelm you; with unkindness, and, I fear, with unbelief. You may even meet with those who, like Columbus' sailors, will tell you there is no "other world;" but do not believe them. There was another continent, though foolish men said there was not; and there is a blessed heaven for us. We know it, though the world should deny it.

But think how happy you are in your sailing, and what hope and encouragement you have. How pleasantly your companions sail with you, instead of distressing you with entreaties to turn back and reproaches for misleading them. Your "New World," though not yet in sight, is "very near to Faith's illumined eye," and you can read descriptions of it in your great Guide-book that will make you long to see it more and more. Study the blessed Book, shape your course by it, and you will reach "the land that is very far off."—*N. Y. Observer.*

### Love's Device.

The following is an old story which went the rounds of the papers long before our young readers were born. As it will be news to them we give it as we find it pleasantly written in an exchange.

Jessie McDonald was hard at work at the washtub one day, when her little son Fergus came rushing into the room, crying as if his heart would break.

"Daddy'll die up there," he sobbed; "they can't get him down."

"Die! up where?" exclaimed Jessie, wringing the soap off her hands and wiping them on her apron.

"On top of the factory chimney; the rope has slipped down, and they can't get up another, and the ladders are all too short."

Jessie flew out of the house and ran to the foot of the new factory chimney. She covered her eyes with her hands. "Lord help me!" she prayed from the depths of her anxious heart. A sudden thought came as an answer to her prayer.

"Angus," she called, "unravel your stocking, man and tie a bit of mortar to the yarn, and let it down to me.

Off came one of Angus' blue socks, knitted of the best yarn spun by Jessie herself. He unravelled it out, tied on the mortar, and let it down to the ground.

Meanwhile Jessie had sent for a ball of stout twine. The end of the twine she tied to the end of the yarn.

"Now, draw the yarn up slowly," she said. Angus followed her directions; as the yarn went higher and higher she let out more twine from the ball in her hands. What steady hands they were; no tangling of the twine or dropping of the ball. If she had been unrolling a clothes-line, she could not have done it more quietly. At last Angus called out, "all right; I've got the twine; now, what are you going to do?"

"Tie on the rope," exclaimed Jessie.

There was not a sound among the crowd; you could have heard a pin drop, as, with breathless interest, they watched Jessie at her work.

She tied the rope and the twine together as firmly as a sailor could have done. Eager eyes watched it ascend higher, higher, until Angus called out "All right I've got the rope; stand from under!"

He secured the rope, came down hand over hand—ah! one can't tell about such a thing! The workmen cried like children, and pressed around Angus and Jessie with words of praise and affection. Then some one wiser than the rest said, "Let them go home alone." And in the little kitchen, the husband, wife and child knelt, and thanked God that their hearth was not made desolate!—*Watchman.*

If you want to be sanctified, if you want power, go to Christ for sanctification and power. Carry all your propensities to Christ! Open your heart to him! he is just as able to sanctify as to pardon. I do not limit him. I carry my temper and my appetite to Christ, and trust him for the result. He will not disappoint me. Will he ever leave one who trusts him under the power of sin? Never! Then put your whole trust in him.

Every saint in heaven is as a flower in that garden of God, and holy love is the fragrance and sweet odor they all send forth, and with which they fill the bowers of that paradise above.—*Jonathan Edwards.*

On some countenances is written a history, on others merely a date.

## The Primitive Christian.

MEYERSDALE, PA., SEPT. 19, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

## FREEMASONRY AND THE NEW BIRTH.

Some years ago, the circumstances under which we were placed, required us to discuss publicly the subject of Freemasonry with a member of that order. We gave the subject at the time a tolerably thorough investigation. In looking over our papers recently, we found the notes we used in the discussion, and from these we have selected the Masonic view of the new birth. Masons claim and teach that persons passing through the ceremonies which initiate them into the order, undergo a great change, and this change is called, in the language of masonry, a *new birth*. Freemasonry very justly assumes that the moral condition of men is such that they need a moral cultivation to prepare them for the highest state of

happiness in this world, and for securing eternal life in the world to come. It is well for us to know and acknowledge our wants. Then we may hope to have them redressed, if the means are available.— And there are supplies available to supply all our wants, even those of our depraved moral natures to restoration to holiness. But those supplies are only found in Christ. But Masonry teaches the new birth without Christ.

In the theory of Masonry, great pretensions are made of advantages bestowed by the order upon the initiated. As already remarked, it assumes that men are in darkness and in sin, and it professes to deliver them from these, and this deliverance is called in the lectures and literature of Masonry, the *new birth, regeneration, and a resurrection from the dead*. Dr. Mackey in his *Lexicon of Freemasonry*, in explaining the word *darkness* as used in its emblematical sense by Freemasons, says, "Freemasonry has restored Darkness to its proper place, as a state of preparation; the symbol of that ante-mundane chaos from whence light issued at the divine command; of the state of nonentity before birth, and of ignorance before knowledge. Hence, in the ancient mysteries, the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead. And in masonry, the darkness which employs the mind of the uninitiated, being removed by the bright effulgence of masonic light, Masons are appropriately called 'the sons of light.'" In the same work under the word *Light*, we have the following: "Freemasons, too, travel in search of spiritual light, which can be found only in the East, from whence it springs, and having attained its possession, they are thenceforth called the 'sons of light.' But the light of masonry is pure, as emanating from the source of all purity and perfection; and Masons, remembering that they are brought out of darkness into light, are admonished to let the light which is in them so shine before all men, that their good works may be seen, and the great fountain of that light be glorified."

The same author in his *Manual of the Lodge*, pp. 20, 21, when treating upon the Entered Apprentice's Degree, has the following: "The Lodge is then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes

inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground;' and ceremonial preparations surround him, all of a significant character, to indicate to him that some great change is about to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him to new views of life and its duties. He is, indeed, to commence with new lessons in a new school. There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, at it were, a death to the world and a resurrection to a new life. And hence it was that among the old Greeks the same word signified both *to die* and *to be initiated*. But death, to him who believes in immortality, is but a new birth. Now this new birth should be accompanied with some ceremony to indicate symbolically, and to impress upon the mind, this disruption of old ties and formation of new ones. Hence the impression of the idea is made by the symbolism of the *shock at the entrance*. The world is left behind—the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken—the portal of the temple has been thrown wide open, and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished. . . . The shock of Entrance is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and the throes of the new birth.*"

We see from the foregoing, what masonry claims to do for those who are initiated into its mysteries, and who share in its benefits. And it will be perceived that these claims are similar to what the gospel claims to do for men. The candidate for admission into the masonic order or lodge, is represented as being in a most wretched condition: in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to the doors of the lodge, seeking light. And when he has gone through the peculiar ceremonies characteristic of the first or Entered Apprentice's degree of the Masonic order, he is represented as having obtained the divine light of Masonry. And Dr. Mackey quotes the following



Scriptures as being fulfilled in the reception of the Entered Apprentice into the lodge: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matth. vii. 7.—This change that the initiated into the lodge undergo is described in the language and figures which make it equivalent, as will be perceived, to the change which Christianity produces in the character and lives of those who are brought thoroughly under its influence.

The new birth or spiritual purification taught in the theory of Freemasonry has further symbolical representations. "In the Ancient Mysteries, the first step taken by the candidate was a lustration or purification. The candidate was not permitted to enter the sacred vestibule, or to take any part in the secret formula of initiation, until by water or fire he was emblematically purified from the corruptions of the world which he was about to leave behind. A similar principle exists in Freemasonry where the first symbols presented to the Entered Apprentice are those which inculcate a purification of the heart, of which the purification of the body in the Ancient Mysteries was symbolical. We no longer make use of the bath or the fountain, because in our philosophical system the symbolism is more abstract; but we present the candidate with the *apron*, the *gauge*, and the *gavel*, as symbols of a spiritual purification. The design is the same, but the mode in which it is accomplished is different.—*Dr. Mackey's Manual of the Lodge*, pp. 35, 36. In his *Lexicon of Freemasonry*, under the word *Lustration*, and in explaining this word, he says: "A purification by water. This was an indispensable prerequisite to initiation into all the ancient mysteries. The lustration in Freemasonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt. In some of the higher degrees of the Ancient and Accepted rite a lustration or abluion is practiced."

Freemasonry also claims to possess a divine and spiritual light in connection with the new birth, which is enjoyed by the initiated. Dr. Oliver, a popular writer among Freemasons, has the following in regard to this divine light: "We are informed by Moses that at the uncertain period when the earth was without form and void, and darkness was upon the face of the deep, the Spirit of God brooded on the face of the waters, and God said, 'Let there be LIGHT—and there was LIGHT.' What could this light be? It was not the material light of the sun, for that luminary was not yet created. The solar system was not in being, and yet *there was light*. It could then be no other than an affusion of the Divinity, that lucid splendor, in which the celestial hierarchy love

to bathe their intellectual natures, at whose creation the sons of God shouted for joy. It was a manifestation of the divine intellect, by the efficacy of which this earth, and all that it contains, sprang out of nothing. That glorious, undescribable Shekinah, or Logos, which our ancient brethren, with all humility and reverence, have ventured to introduce into the system of spiritual Freemasonry: that emanation of the Deity was the irresistible agent in the creation of the World."—*Historical Landmarks*, vol. i., p. 342.

Dr. Mackey, in his *Manual of the Lodge*, p. 29, alludes to the same light in the following manner: "This mental illumination—this spiritual light, which, after the new birth, is the first demand of the candidate, is but another name for Divine Truth—the truth of God and the soul—the nature and essence of both—which constitute the chief design of all Masonic teaching."

The reader will notice from the foregoing extracts from the popular writers and expounders of Freemasonry, that its pretensions to a power for the elevation and renovation of the moral nature of men rival those of the gospel, and yet if it is done by Freemasonry, it is done without Christ. The following occur in the extracts above given: "There is to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life;" "The shock of entrance is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. *It is the symbol of the agonies of the first death and the throes of the new birth;*" "new birth;" "regeneration;" "purification of the heart;" "spiritual purification;" "no aspirant can be admitted to participate in the sacred rites until he is thoroughly cleansed from all pollution of guilt;" "spiritual Freemasonry." This language is taken from the standard authors of Freemasonry, and not from the writings of seceding Masons. And does not this language imply and promise much more than Freemasonry can do for those who enter into the order? It surely does. And holding out such inducements, and in offering such great advantages, it presents a delusive hope to those who are initiated with the expectation of realizing the blessings which it promises to impart.—And many that have been initiated into the first degree of Freemasonry have been disappointed in not experiencing what they had hoped to do, and have thought of quitting the order, but were induced to continue in it, upon the promise that they would find the promised and looked for benefits in the higher degrees of the order. Such has been the expe-

rience of many of the initiated. And by continuing in the lodge and partaking of the spirit characteristic of Freemasonry, they in time imagine they have found the "light," which is said to be "the design of all Masonic teaching." We say they imagine they have found the light; for it does appear that the divine or Masonic light of which the symbols and theory of Freemasonry has much to do is only imaginary. This appears evident from the circumstances under which the initiated are brought into the Masonic light.—The candidate for the benefits of the Masonic order is taken charge of by the proper officers of the lodge, who prepare him for admission. In the preparation he is hoodwinked, or in other words, he has a bandage applied to his eyes. He is now in the dark. In this condition he applies to the lodge for light. A number of the ceremonies of the order is now gone through by the candidate. Some of these ceremonies are of an exciting character, as is evident from the fact that a part of them is called the "SHOCK OF ENTRANCE." Then amid the excitement produced by the ceremonies of the occasion, and at the proper stage of the service, the bandage is removed from the eyes of the initiated, and he is now brought out of darkness into light. But what is the character of this light which the neophyte or the new convert to Masonry now enjoys? Is it not the same light that he enjoyed before the hoodwink was applied to his eyes? We must believe that candor and intelligence will prompt an answer in the affirmative.—Where, then, shall we find the doctrines of the *divine light*, the *new birth*, the *purification of heart*, and *spiritual purification*, taught in the symbols and literature of Freemasonry practically exemplified? We look in vain for that exemplification as the legitimate effects of Masonry in the lives and characters of the Masonic fraternity. Those doctrines are Christian doctrines, and their legitimate tendency and holy fruits are only to be found in those who have been planted in Christ.—A practical realization of those doctrines is absolutely necessary to fit us for heaven, and this cannot be experienced by the symbols and ceremonies of the Masonic order, but by a practical faith in Christ. It is useless to profess our belief in those great doctrines, if we do not experience their transforming power.

Although we have extended our remarks beyond what we designed, we cannot close this article without calling the reader's attention to another idea. We have quoted in the first part of our article Dr. Mackey's language in relation to the Entered Apprentice. He says, "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance,"

&c. The reader will do well to read the whole quotation. And let it be noticed that the first degree in Masonry, the degree of Entered Apprentice, is the beginning of a Masonic life. Consequently all who enter the Masonic order must take this degree. Then the language of Dr. Mackey will apply to Christians, and even to Christian ministers, as well as to sinners. And how can Christians, and especially Christian ministers, submit to an order of things which is calculated to bring reproach upon Christ and his holy cause. Imagine a minister blindfolded, representing himself, in the language of Masonry, "wandering amid the errors and covered over with the pollutions of the outer and profane world," inquiring at the door of a Masonic lodge, seeking the new birth of Masonry, "and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." Has not God called us, if we are his people, "out of darkness into his marvelous light"? And have we not as Christians been "born again"—born from above—"born of the incorruptible seed"? And have we not "purified our souls in obeying the truth"? Do not Christians, then, dishonor the church of Christ and exalt the Masonic order above it, when they go through the ceremonies of the order, and sanction its doctrines and claims? We believe they do.

**A COUNTY MAP OF SOMERSET COUNTY.**

We last spring inserted in our paper an advertisement of a new map of Somerset county. Our readers will find an advertisement of the same work in the present number of our paper. The work was commenced in the spring, and it has been progressing since that time, and will now soon be completed.—Mr. G. H. Walker of New York, a Topographical Engineer, who is engaged on the work, called with us and explained to us the character and and completeness of the work. As a map of the county, it will be very complete.

The Atlas containing the County map will also contain several other maps. The work is an important one, especially to those living in the county. It will cost the publishers a considerable amount of money to get it out, and it is hoped it will meet with a ready sale throughout the county, that they may be paid for their labor.

**Cleanings and Jottings.**

THAT REPORT.—Yes; that Report of the Proceedings of our last A. M. A few days ago we received a box of five hundred, which have been sent out; but several more such boxes will be required to fill the orders. We feel a little ashamed,

somewhat confused, and much annoyed. We would like to make a suitable apology, and to offer some encouragement to our patrons; but what can we say? what can we do? We must still ask for patience,

**No. 36--No. 36.**

We ask all our subscribers to notice that last week's issue, dated September 12th, is No. 37 instead of No. 36. This error was not noticed until it was too late to correct it. We now call attention to it, and would advise all who expect to keep their papers for future reference or to have them bound, to change the number from 36 to 37. This can be done by each subscriber with but little trouble, and may be of some advantage hereafter.

SWEDEN is east and north of Denmark. Ten years ago there was not a Methodist Church in that country. Now, it is claimed, there are seventy societies, fifty-six preachers, forty-six local preachers, five thousand members, and thirty-one churches, which have a seating capacity of twelve thousand. We have one missionary in Denmark. What may we be able to say of the success of the gospel there in the next ten years? Much will depend upon the effort we shall put forth, for God will be certain to do his part in blessing and prospering every effort put forth in harmony with his will. Let us pray and labor, and let us liberally support our brethren in Denmark, and we may expect glorious results.

It is said that in the Syrian Church, the oldest in the world, fermented wine is not used for the communion. When the fresh juice of the grape cannot be obtained, raisens are soaked and the juice expressed for that purpose.

A sister in Eagle Creek church, Hancock county, Ohio, after a cordial greeting to us and all the readers of this paper, says:

"Here is a mite from a few of us who have laid by of our savings, for the missionary cause:

- A sister, \$4--\$3 for the Danish and \$1 for the Stein fund.
- A brother, 50cts. for the Poor Fund.
- A young brother, 65c. for Danish Fund.
- A sister,.....75c. " " "
- A sister,.....50c. " " "
- A brother,.....50c. " Stein "

"I noticed in the PRIMITIVE CHRISTIAN a few months ago, of six six sisters giving of their earnings of one week's sewing. This was a good example, if only more would follow it. But as we are not all occupied the same, I thought a good plan would be to take one week of our savings of butter and eggs, or whatever gain we have during the week. One of these sisters put away of her savings a little at a time, sometimes 10 cents, and again 20cts., or 25cts., until she had laid by \$4; and she says she did not miss it. No, we will not miss it, if we lay it by to spend it in the service of the Lord. Now can we not all try some way that we will

lay by each week a few pennies, a few dimes, or a few dollars, as the Lord doth prosper us, and send it to the great and good cause. Dear sisters, and brethren, too, let us be up and doing and help the good work along; for we are but lending to the Lord, and we are gaining not only an interest of money, but an interest in heaven, "where moth and rust doth not corrupt, and thieves do not break through and steal."

BRO. David Bowman, St. Martins, Mo., September 7th, 1876, writes: "Our little church is in working order. We have started a small library, and are distributing the books to outsiders to be returned when read; and we are distributing our periodicals, too, and they are doing much good. We have been laboring in a new field this summer, where the doctrine of the Brethren has never been known. We held a five days' meeting, preaching ten times, and such a stir I have never witnessed among a people. We have learned that quite a number have made up their minds to join in with us. I ask the prayers of the church in our behalf, that God may keep us humble."

BRO. M. T. Baer of Flowerfield, Mich., under date of Sept. 4th (inst.), says:

"I learned yesterday at our communion meeting that brother F. P. Loehr is quite sick; that it is doubtful whether he will recover. He wishes to be remembered in our prayers. Our communion went off very pleasantly, with the exception that an old sister accidentally fell down the cellar way and was badly hurt, so as not to be able to be at the Lord's table. Our feast was held in a place where we are very little known as a religious people; but I learned, before leaving the place, that some very favorable impressions were made on the minds of the few who were in attendance. This leaves us in our usual, good health."

ONE of our scribes writes to us from Huntingdon Co., Pa., as follows:

"It so happens, during the course of years, that God remembers his church, and, at times, showers his blessings upon it. This seems to have been the case with our little body here at Bethel in the last few days. According to arrangement brother S. H. Bashor came on the 31st of August, and preached in all 7 discourses (also one by brother G. W. Brumbaugh), and amid them the still small voice from above, "Come to me," was heard and heeded by 10 of our young people, who now stand in the fold of Christ, ready to wield the armor of heaven against all the powers of Satan, and the consolidated force of an under world. May they, as they stand now with their names on the church roll on earth, shout as they reach the silent shores, "Washed in the blood of the Lamb!" and find them written by the tender hand of Jesus, on some fair page of the book of eternal life. Bro. Bashor goes from here to day to Hill Valley, where he labored some time ago, to meet a number of young people who are to be immersed. From there he goes to Philadelphia, to remain with the brethren some time."

AN Exchange says: "The first Christian newspaper ever published in Japan, has just been issued at Kobe. It is in Kana characters, which all the people can read."



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

## A Letter to Stephen H. Bashor.

*My dear and much-loved Brother: Peace to you and love be multiplied. Amen:—*The enticing influences of sin are lurking in every corner. In every change of your life there is temptation ready to allure you to its deceitful embraces. Upon every hand swarms an element that infuses into the mind a greedy thirst for worldly sports and pleasures. In the position that you occupy there are more inducements held out to partake of the "accursed thing" than otherwise. How well do I know these things! Permit me, then, as your elder brother, to impress upon your mind the great necessity of watching very closely the influences that may be around you. "What I say unto you, I say unto all, Watch." This is the voice of the Son of God eighteen hundred years ago, and should it not echo back into our ears to-day? Oh, the deceitfulness of sin! How eagerly does our fallen nature want to be lulled to sleep in its fascinating arms. Permit me again to write to you dear brother, in love, *Watch, watch, watch!* For temptation is on every hand; discouragement looms up before you; probably enemies are lurking in every path. Every day brings new trials, new experiences and new hopes blasted. With all these elements to contend with, do you not feel sometimes like Paul, "I am in a strait betwixt two, having a desire to depart and be with Christ which is far better"? But God knows the weaknesses of the contrite in heart; he by his almighty arm will bear you up and succeed you amid all your conflicts of life. Amid all these temptations he has made a way possible for your escape.—

In and through his divine word there is ample provision to sustain your spiritual wants. But outside of this there is only a valley of dry bones. Your calling is a high and noble one. God in his great wisdom has called you, and for a noble purpose you are sent. To our brethren's children you have gone with a message from heaven; and to-day numbers stand to testify that God intended you should go. Many hearts have been turned back again to God. In early life many have been made to lip the name of Jesus, and in heaven will be in that starry crown of yours—they each will make one star.

Now, dear brother Stephen, take new courage. Go on in the pursuit of souls. Never grow weary in well doing; but press on and on, and ere long we will meet again. Father, mother, brothers, and sisters, all meet in the far off mansions. Our family ties have been broken; we are scattered one from another—some in one place and some in another. Through the mercy of God some of us are permitted to gather together in Missouri, around the same sanctuary, and mingle our voices in hymning praises to our God. But you, my dear brother, and a beloved sister in Kansas, are not permitted to meet with us here. But we have a hope to meet in heaven, with those of us that have passed over on the other side.

In conclusion I will say, you give me much consolation. In every remembrance of you I fully realize my heart's desire.—Oh, how often have I sighed, wept, and prayed for you. It seems but a few

months since you were a beardless boy running over the land, without a home, seemingly without friends; but now as a bright star to the church, the pride of the family, and a son beloved by a father.—He dotes upon you; and well he may. He soon must pass over on the other side and there join our dear mother, who has been long singing the sweet song of redeeming love. Father has been blessed above that which is common to parents. Out of five sons four have dedicated themselves to the ministry of the word. But one of them is not; he has passed away; his work is ended; and as a sheaf fully ripe he was gathered to his people. So farewell, dear Stephen, for a while. We may never be permitted to meet as we have in days that are gone; but if we discharge our duties that are assigned to us, we will meet again in our Father's house, where we will meet many of those we loved here. Again farewell.

Respectfully your brother.

SAM L. C. BASHOR.

Whitesville, Mo.

## A Few Lines to Sister Devilbiss.

*Dear Sister:—*I suppose you have been looking for a letter from me before this time, and indeed when I promised to write to you when we parted at your district meeting, I did not think that so long a time would pass by before I would fulfill my promise. But I did not go directly home after I left your place, but went on to Gettysburg to visit a daughter who lives there, and was there met by another daughter from Philadelphia, which kept me there for more than a week, and when I did get home I found a good many things to attend to, having made up my mind to attend our own District Meeting, which came off three weeks after yours. Then came the time of our love-feast. Oh, I wish you had been there with us! We had such a good meeting—such a large assemblage of members.—Bro. Jesse Roop and his youngest daughter were with us. Had very good preaching. Very often when I am sitting at the supper table at our lovefeasts the thoughts occur to me: How would we all feel if the Savior would come at this time? How many of us could in reality rejoice at his presence? How many would be ready to meet him with joy? These are serious thoughts, and ought to be cherished by every one of us, for the time certainly will come when we must stand before him, and hear our sentence at judgment. But the apostle says, if we would judge ourselves we should not be judged. So, dear sister, let us judge or examine ourselves daily, and if we find any defects, which we most certainly will, let us go to work at once and supply what is necessary to complete a Christian character, and then we can have a hope to stand before our dear Redeemer without fear. Oh, sister! wot that be a happy lovefeast, when all those who have followed the Savior in his own appointed way shall be permitted to surround the supper table in the evening of this world! Oh, what a contrast to that supper in the upper room at Jerusalem, when all the sirs of the world were resting on Jesus, and he knew that in a few hours he would be out in the garden of Gethsemane, there pleading with his Father that if it was possible to let the cup pass by without drinking it. But it was not the Father's will. He had sent him to redeem us poor fallen

creatures, and that could not be accomplished without drinking the bitter cup. And when he had accomplished all for which the Father had sent him, he bowed his head and died. So they took him down from the cross and laid him in a rich man's tomb, setting a watch for fear of deception. Oh, how blind and ignorant! But death could not hold him.—He rose triumphant over all sin, death, hell, and the grave, and is now sitting at the right hand of God, there interceding for us until the time when that lovefeast he was eating in that upper room will reach its fulfillment in the evening of the world. Oh, that every one that has ever made a covenant with his God to walk in all his ways and do his commandments, would see the necessity of leading a corresponding life! What amount of good might be done by our walk and conduct, though not a word be spoken, for actions speak louder than words; yet a word fitly spoken is like apples of gold in pictures of silver (Prov. xxv. 11), and a word spoken in due season, oh, how good it is,—(Prov. xv. 23.)

So, dear sister, let us do all we can in helping to promote the cause of our dear Redeemer, who has done so much for us and is still extending his mercy toward us in many ways.

Now, dear sister, I have written this letter, but being a stranger to you, I cannot know whether it will be acceptable to you. But the name sister has something in it that has induced me to write as I have, and if you will be so kind as to answer it, I can assure you it will be acceptable. I will now close with much love to you, sister. I have forgotten your first name, and do not know how to direct my letter, so I think I will send it to the PRIMITIVE CHRISTIAN. Most likely you will get it, that is, if the editor thinks it fit for a place in the paper.

MARGARET DEARDORFF.  
York Sulphur Springs, Pa.,  
August 18, 1876.

## Sunday Schools.

*Bro. Editor:—*As your columns are always opened to any suggestion that might have a tendency to further the progress of religion, and build up our church in a manner that would have a more grounded foothold upon the feelings and sympathies of our children, I could not refrain from speaking just as I feel upon a subject that has caused me a great deal of thought and reflection during the past few months, notwithstanding the probability of my views conflicting with the opinions of many of my brethren.

For some time I have been engaged as a teacher in the Sunday-school connected with our church in this place, and have never entered upon a more pleasant task than that I find when in the presence of my dear little scholars. They all seem to appreciate the instruction they receive at my hands, and I know from what I can plainly observe, that the knowledge which has been imparted to them within the past few months is a matter that never came from the perseverance of their own parents in trying to enlighten their young minds, but can be attributed to the fact of their regular attendance at Sunday-school, as is plainly evident from the very fact that when I first took them in charge and tried to explain the Scriptures to them, they seemed as indifferent to the understanding of what I said, as children



who never knew there was a Christ to love and cherish in their little hearts; and I must acknowledge that the task, at first, proved rather irksome and tedious. You could not explain to them a thing they knew nothing about, for they were utterly ignorant upon almost everything I approached; they had never been told, apparently, the least thing concerning the Testament. Not one of them ever heard of the story of Lazarus, the prodigal son, nor anything of the kind. In order to attract their attention, and keep their young thoughts centered, I told them anecdotes, fables, and the like; by that I amused and won their affection and esteem, and it was not a great while until we formed such a fondness for one another, that to please me there was not one of my little ones that would not willingly perform any task I requested of them.—Accordingly, I gave them choice selections from the Testament and Psalms to commit to memory, and they all came to me in a short time repeating it with one accord. They seem to delight in their lessons, listen attentively, and conduct themselves so admirably, that the change in them, as regards behavior and obedience, has become the subject of much thought and reflection on the part of their parents, who have come to me and individually expressed their thanks for the interest I have taken in their precious little souls. And it is indeed a surprising thing how enthusiastic they are becoming in the work of bringing others into the school.

Ah! brother, that is just where the point exists that causes so much trouble among the parents in bringing their children into the church. They are too much given to procrastination, and are dilatory, forgetting their duty and how obligatory the teaching of the young in the Scriptures is to the progress of our church.

The Sunday-school arrangement of "feeding God's lambs" with Scriptural bread does not seem to share a very prominent or leading part in the order of our church worship. There seems to be a great drawback as to its necessity, existing in the minds of many of our brethren. I cannot see why it is that this is a matter upon which they so seldom meditate.

But tell me, dear editor, if it is not the case that the majority of those who treat this subject so lightly have not a tendency to engage their minds to the best advantage in gaining wealth, and have no feeling other than an avaricious passion for property and filthy lucre, and imagine that such an arrangement as Sunday-schools to support would be an extravagant drain on their purse of a few dollars extra a year, and of course Sunday schools would be useless. It makes no difference if their children are enlightened or not in the blessed word. They take the plan of first seeking worldly and temporal goods, then they "add" those things which are spiritual to it. Happy combination, that! and yet is it not so? It is characteristic of the true, sympathetic, and kind heart, toward the little ones, that Christ possessed? It is not "suffering them to come to Jesus," but suffering them to keep away, until they get old and hard as grindstones.

Why is it that our ministers do not have more to say upon this subject? Why is it that they must wait until they are almost forced from mere conscience, into

this branch of bringing to God his little ones. Oh, that a deeper interest might be felt on the part of all upon this subject! See how the young of the present day are growing up so ignorantly as regards the knowledge of the Scriptures, especially through the eastern districts of our church. It is discouraging to see how little interest parents take in the matter of instructing their young offspring. They think when their children can once read they can obtain their own knowledge and information; but it is too often the case that when they arrive at that period some other book takes the place, and when they are obliged to leave their homes they do not take with them that feeling that ought to be grounded in them from the first, for the progress and welfare of our church.

My prayer is that God will create a new spirit in the church, and set its light upon a hill that cannot be hid, bringing the young and tender lambs into his fold while they are yet innocent, and impressions can be made upon them with the simple "story of the cross." May God bless any word that may be spoken in favor of the subject.

Yours in Christ,

C. A. ULRICH.  
Germantown, Pa.

### Yes, Why This Contention?

Simply, I conclude, that we may come nearer the truth. I take for granted that "Fairplay" cannot see the point, for the simple reason that none of the "Brethren" are in his locality. In our parts, where we are all mixed up, and still not *one* (John's Gospel, xvii. 11), the whys and wherefores are more frequently inquired after. I have been an inquirer after this contentious division for twenty odd years. I have "Brethren" and "River Brethren" for neighbors, and near relatives in both. All that I was ever able to gather up is about as follows:

About the year 1800, perhaps a little earlier, a considerable religious excitement or revival took its rise in Lancaster Co., Pa., and as the converts were from different denominations, they united themselves into a new denomination, and called themselves "United Brethren in Christ," firstly—because they had united themselves from different denominations; secondly—to distinguish themselves from the already formed society, "United Brethren" (Moravians). Things went on happily and their numbers multiplied rapidly; but among other foes in their ranks was one "Pride," to which the "class" occupying the border of the Susquehanna River showed fight; and not being able to subdue or outdo Mr. Pride, they—the "River Class"—agreed to disagree with the united company so lately formed, and to search for something more humble.—The conclusion of their deliberations was, to go to the "Brethren" to receive baptism by rite immersion, and then form a new denomination, which the Brethren applied to refused. They went away and started up among themselves. Some think that the name originated on the account that they first baptized in the river; but I am told in my searches that they received the name because they were from the "Class" at the river. I also learned that they called themselves, and were so called by others in years gone by, "New Brethren," to distinguish them from the

"Brethren." And I was always, and am still, under the impression that was the reason the Brethren received the title "Old Brethren." The "Brethren" that ever associated with them in our parts are few and far between; and to my knowledge I know of none that ever left the "Brethren" and associated with them for the sake or purpose of living the doctrine of Jesus Christ more fully or closely out; there being always some other things at stake. In the outstart there were no members of the "Brethren" at all with them. In organizing their church they came as close to the Brethren as they dared, so as not to make it *one*. To my knowledge there are but two points in which they differ: 1st. About the understanding of Acts ii. 38. They understand "for the remission of sins" to mean, to have our sins remitted as a certainty, and then thereto baptized. This view could never have been taken from the English version; out of the German it *may be strained by violence*. I am happy to say that I was lately informed by one of their number that this view was considerably worn off. 2nd. In regard to the Lord's Supper. They eat a supper with a mixed multitude before night, just as we eat our ordinary suppers.

This is the way it is in the place where the River, or New Brethren society was organized, and if it is different in the Northern States and Canadas, then they are, as a matter of course, an exception.

I have written the foregoing out of a good motive, and know that there are some hoary headed members of the "Brethren" in Lancaster county, Pa., still living who can bear testimony to what I have written. Would also say to Fairplay, that I am not the Bro. Bucher on whom he went with shell, shot, and canister; neither do I desire, or think it necessary to take his place; but one who wants the truth to prevail, and the light to shine out in its true light, "For if the first fruit be holy, the lump is also holy." Rom. xi. 16. CHRISTIAN BUCHER.  
Shueferstown, Lebanon Co., Pa.

### Church News.

We, the brethren and sisters comprising the Vermillion congregation, Livingston county, Ills., have according to arrangements, held our lovefeast on Sept. 1st, 1876. We would say that we truly had a communion of love, for which, and for all the great blessings the good Lord bestows upon his children, we feel to thank him. The brethren that came to our assistance were brethren J. R. Gish, G. W. Gish, and K. Heckman, who labored well in word and doctrine, by which three precious souls were induced to express a willingness to take up the cross and follow the Lord. They were received by baptism on the 1st of September. Oh, brethren! what a delightful sight it was to see the congregation move toward the water side when we announced that we would now go to the water to administer the holy ordinance of baptism. There were a few more that stood on the bank and looked down on those that were hurried beneath the yielding waters, who were made to feel as though they would like to go with the people of God, May God help them to make up their minds at once, and not put off the Lord too long. And may he grant these young members grace that they may hold out faithful until



death, putting on the whole armor of God. Brethren, let us all pray for them, that we may all meet around one mercy-seat. The word of the Lord teaches us that we that are strong should bear the infirmities of the weak. Oh, brethren, let us remember this when we bend the knee and heart in humble prayer, that we may all meet in the haven of glory.

After our lovefeast (on the 2nd) we, according to previous arrangement, met in church council. Settled up all our communion affairs in good order, and again, as our District did at their District Meeting in 1875, made or appointed a committee of three brethren to devise a plan for the purpose of raising money for the missionary cause, and also for building meeting-houses. This little arm of the church has adopted this plan.

May the blessing of God rest upon us all, and finally all meet in heaven, is the prayer of your unworthy brother in Christ,  
J. W. GEPHART.

Cornell, Ills.

#### Report from Southern Indiana.

I took the train at Muncie, on the Bee Line railroad, at 4 o'clock, a. m., Aug. 24th, arriving at Indianapolis at 6; from Indianapolis to Seymour, on the Louisville railroad; from Seymour to Washington, on the Mississippi and Ohio railroad—in all about two hundred miles. From Washington, Davies county, we traveled by stage to Petersburg, Pike county. On the morning of the 25th I was taken by private conveyance a distance of eighteen miles to Philip Allburn's, who had heard us preach in Harrison county in 1868, when on our way to the Southern States. Soon after that he came to Pike county, where he has been contending for the faith, and had created a great desire among the people to hear the Brethren preach. We commenced a series of meetings on Friday night, August 25th. Here we met a house full of people, and only one in the congregation who had ever heard a Brother preach.

On Monday morning we met at Paducah River, where prayer was wont to be made. Here was a large number of spectators to see baptism administered for the first time in the name of the Father, and of the Son, and of the Holy Spirit, as the Savior commanded. Some said, after hearing our arguments that we were right; others said, "We never were taught right before this." Here we closed the meeting on Thursday night, August 31st, with a good prospect of getting up a church, if the brethren will just put their shoulders to the wheel and help. But some of the dear brethren may say, "What do you mean, Bro. George?" I mean, let the brethren that can, go and preach; and those that can't, pay their traveling expenses, and if in limited circumstances, help them to support their families. I don't mean that they should support indolence. Some people think that a man that works is not fit to preach, but I am on the other side of the question. I think whenever a man is too lazy and too proud to work, he is not fit to preach.

On Friday, Sept. 1st, we were taken by private conveyance to Martin Co., a distance of thirty miles. Here I received a letter from home informing me that my son was taken sick. Oh, how well I would have liked to go home! But duty bound me to stay over Sunday. I

left Shoals on Monday, Sept. 4th, at 3 o'clock, p. m. Arrived at Muncie at 10 p. m., walked home four miles, and found all well except a darling son, and he was able to be up. Thank the Lord for his mercies.  
GEO. W. STUDEBAKER.

#### Echo Answers to "What are We Doing?"

I agree with Bro. B., "Where are our churches?" They are not in Oregon.—Not one church house of the Brethren has ever been built in honor of God in this plentiful land. (Psalms lv. 8—13). The majority of the brethren here are blessed with plenty. Some are worth their ten thousand dollars; others, five thousand, etc. Now what excuse can the brethren have for not having a church house? I fear the great whale of filthy lucre (the bank) is getting more than his share. Now the time has come to hold a council meeting to know where the lovefeast can be held. Now comes the test. One says, "I have had it at my place twice." Another says, "I don't want it at my house." Another, "You can have it at my house, but I have no conveniences." Now do not these things speak for a house for the Lord's service? What are we doing? Are we giving up to the Lord? (Psa. xxix. 12). Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness, in a house dedicated to his service, and not go where there is no convenience for either man or beast, for that would be a dishonor to the cause of religion. But let us do all that we do to the honor and glory of God; then we may be sure that his blessings will attend us. Faith and works must agree. We must do more for the missionary cause, and build more churches where they are needed. Give unto the Lord. Lay up your treasures in heaven. Don't be afraid to trust the Lord. You will receive double, treble, and compound interest for all that you do for the Lord. I will say of the Lord, He is my fortress; my God, in him will I trust.  
MATTIE A. WORKMAN.

Salem, Oregon.

#### Macedon, Ohio.

AUGUST 27, 1876.

Dear Brother Editor:—We will give you some church news from this part of God's moral vineyard. Since the 3rd of March we have gained 9 by baptism and reclaimed one. One of the last ones baptized was a Free Mason and a Granger and a licensed preacher in the New Light church. He seems to be very zealous in the cause of Christ, for he is making his clothes in the order of the church. We have a fair prospect of having a minister move in here from Hardin county, Ohio. Jacob Wintmore is his name. We pray God that he may move in here, and also many other brethren, as we are strong enough to have a church organized, and it is quite likely we will have one organized this fall. The brethren that have been through our country from a distance all speak well of our land and timber.—Land is cheap and the crops are pretty good here this summer, as they usually are, and health is pretty good. Brethren, please come and see our country for yourselves, and not just take hearsay for it.  
CHRISTIAN BIRK.

Macedon, Ohio.

WILLOW SPRINGS, KAN., }  
Sept. 2, 1876.

Dear Brother:—I Will in haste write you a few lines. We have fine and pleasant weather. Crops are good generally.—Wheat was good, but barley was a failure, on account of rust. The people are making extensive preparations for seeding wheat; but many are holding up on account of the rumors of the grasshoppers. There are many flying rumors, but the most definite news I have is that they are no nearer than one hundred miles of us. How soon they may be here I know not. Yours,  
E. W. FLORY.

#### Changes of Address.

Brother J. H. Swihart has changed his address from Cornell, Livingston county, Ill., to Derby, Lucas Co., Iowa.

Brother John P. Ebersole requests us to say that after th 5th inst. (Sept.) his address will be changed from Sheffield, Franklin county, Iowa, to Fostoria, Seneca county, Ohio.

#### Danish Mission Fund.

E Maryland,	\$ 1 00
Isaac Billhimer,	11 05
J. H. Roberts,	25
A Sister,	50
A. B. Woodward,	50
Hudson church, Ill.,	4 00
E. P. Cassel, Pa.,	11 20

C. P. ROWLAND, Treas.

Lanark, Ill., Sept. 1, 1876.

(Pilgrim please copy.)

#### Announcements.

There will be a lovefeast in the Prairie Creek church, Blackford county, Ind., 4 miles west of Montpelier, on the 4th of October next. Montpelier is the railroad station.  
G. W. SALA.

The brethren of the Black River congregation, the Lord willing, will hold a lovefeast on the 28th of September, commencing at 10 o'clock, a. m., at the Brethren's meeting house in Chatham, Medina county, Ohio.  
TOBIAS HOOVER.

The Lord willing, the brethren of the Red Bank congregation expect to hold their lovefeast September 30th, in the evening, meeting commencing on Friday evening. Service on Saturday at 2 o'clock, and evening service at five.  
J. W. WILT.

There will be a lovefeast, to be held by the brethren and sisters of Crawford and Wyandotte counties, Ohio, on the 30th of September, at the house of Josiah Heaston, about 5 miles north of Nevada, to commence at 10 o'clock, a. m. Those coming by railway will stop off at Nevada, on the Pittsburgh, Ft. Wayne and Chicago railroad, from which place they will be conveyed to the meeting.  
DANIEL CHAMBERS.

We intend, the Lord willing, to hold our communion meeting at Wadam's Grove, 2 miles north of Lena, Stephenson county, Ill., on the 28th and 29th of September, commencing at one o'clock.  
ENOCH EBY.

Lena, Ills.

The members of Squirrel Creek congregation have appointed a communion

meeting on Thursday, the 28th of September, commencing at 10 o'clock, a. m., at Roann, Wabash county, Ind. Ministering brethren especially invited to be present. B. NEFF.

The Bush Creek congregation will hold a communion meeting on Friday, Sept. 29th, six miles north of Farmland, Randolph county, Ind. They expect to continue meeting over Sunday.

The Pleasant Hill congregation has appointed a communion meeting at the Pleasant Hill meeting-house, Macoupin county, Ill., on Friday, Sept. 22nd (inst.), to commence at 10 o'clock, a. m. C. C. GIBSON.

The brethren in the Cedar Creek church, Anderson county, Kansas, have appointed a lovefeast on the 16th and 17th of Sept. (inst.), to commence at 2 o'clock p. m. The meeting is to be held at the house of Bro. Elisha Studenaker, about 12 miles west of Garnett and about 14 miles east of Burlington.

JESSE STUDENAKER.

There will be a communion meeting held in the Conemaugh church, Cambria county, Pa., on Thursday, October 5th, 1876, to commence at 3 o'clock, p. m. Also meeting next day.

STEPHEN HILDEBRAND.

CORRECTION.—I notice in the announcement of our meeting in the PRIMITIVE CHRISTIAN, No. 36, page 574, there is a mistake. You make it the 16th; it should be the 6th of October, 1876, at Antioch, Ind. Please correct.

Yours, J. B. LAIR.

**LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.**

Joseph Bowers 4 30; Miss Catharine Butterbaugh 1 60; Win B Illinois 9 00; Sevilla M Shelloe 1 60; Miles Halacher 25; Charles M Garner 2 75; A B Snider 85; Phebe Zook 1 00; John Wildfong 8 50; Phebe R Blauser, 1 60; Wm Buckleby 3 10; Phil Harley 1 60; Allen Moller 1 00; A Baer 4 30; Sam'l New-comer 75; A M Zug 2 00; J H Scribner 50; Mary C Young 1 00; Peter B Kaufman 60; J P Lerew 65; Raphael Baker 1 45; John L Winter 1 60; Melancthon Durier 1 60; M T Baer 3 75; Henry Shidler 4 35; Eliza Sli-fer 1 50; John Kniesly 84; Lucinda Banck 67; Daniel W Stoner 9 80.

**OBITUARIES.**

We admit no poetry under any circumstance in connection with Obituary Notices. We wish to use all alike, and we could not insert verse with all.

August 20th, 1876, at the residence of her parents, J. L. and Orpah Custer, in Bonaparte, Van Buren county, Iowa, RACHEL ANN PROSSER, aged 27 years 7 months and 4 days. J. L. C.

In the Flatrock district on the 31rd of August, 1876, Bro. MICHAEL WINE, aged 86 years 5 months and 11 days. He has been a member of the church for many years. He was anointed a few days before he died. He was a widower about eight years, and left eight children—four sons and four daughters—all of whom are married, and all were at the funeral. Most of them are members of the church. Funeral services by Bro. D. Hays, and Bro. S. H. Myers, from 2 Cor. v. 1 JACOB WINZ.

JACOB SNIDER, of Hocking county, Ohio, was born October 25th, 1779, and died August 23rd, 1876, being at the time of his death 76 years 9 months and 23 days old.—Deceased was the father of 31 children, 14

of whom, with the widow, survive him. Funeral services by the writer. D. F. HARTSAUGH.

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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.  
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# Primitive Christian.

BY JAMES QUINTER.

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## For the PRIMITIVE CHRISTIAN. THE COURSE OF WORLDLY PLEASURE.

BY B. C. MOOMAW.

Through flowery fields, a shining pathway led;

On either side the fragrant beauties spread,  
And o'er the ground in lavish bounty, lay  
Gems radiating with serene ray.

The sun's refulgent glories over all,  
Shone with superior brightness—and the pall  
Of gloomy darkness, never overspread  
The verdant bowers, through which its wind-  
ings led.

And mortals ravished with the bold delights,  
Which lavish wealth, and dazzling glory  
cites,

No more in virtues walks content to stay,  
Mid gilded scenes of pleasure madly stray.

Though for awhile before the wondering  
eyes,

In long perspective, joys in seeming, rise;  
Yet as the mirage in a desert land,  
They no substantial benefits command.

Far into gloomy wastes they quickly lead;  
Ner does the traveler his toiling heed.  
Fixed is his maddened purpose, fixed his  
gaze,  
On the infernal phantom's flitting maze.

Soon the dark rolling tempest gathers o'er,  
And soon the dread Sinaic thunders roar;  
The lightnings flash their fiery wrath on  
high;

Impeding horrors burden all the sky.

Where now the beauties of that flowery  
field,

The glowing glories, the bliss they feigned to  
yield;

Etendant glories of that pathway rare,  
Refulgent sunshine, ever fragrant air.

Naught but the mem'ry of their sweets re-  
main.

Their ghostly shadows haunt the maddening  
brain,

And sleeping conscience, slumbering now no  
more,

Pours on the guilty all its fiery store.

Behind them tempests rage, before them  
swell

The flaming terrors of an endless hell.  
They turn and turn, but find no friendly ray,  
Eternal night o'erwhelms the dying day.

## For the PRIMITIVE CHRISTIAN. Giving and Receiving Honor.

BY JACOB BAHR.

"How can ye believe which receive honor  
one of another?" John 5: 44.

We infer from this text that to receive honor one of another is not at all consistent with the Christian religion, nor well-pleasing to the Lord; and yet we are exhorted by the apostles to *prefer* one another in honor. Rom. 12: 10. Paul exhorted, saying, "Let each esteem others better than himself" Phil. 2: 3. He says, "I beseech you, brethren, to know [honor] them which labor among you and are over you in the

Lord, and admonish you; and to esteem [honor] them very highly in love for their work's sake." 1 Thess. 5: 12, 13. He would advise the laity to bestow *double honor* upon elders: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5: 11. We are exhorted to "Honor widows," (1 Tim. 5: 2); to "honor the king;" yea, even to "honor *all men*." 1 Peter 2: 17.

When we compare the Scriptures just referred to with the text, we are constrained to believe that there must be somewhat of a mystery contained, or a *special honor* referred to in the text. By a careful examination of the texts above referred to, we ascertain that there are many ways of bestowing honor and likewise many different honors which may be bestowed; and the divine injunction is to render honor to whom honor is due. (Rom. 13: 7) Therefore it is a very important matter to know upon whom we should bestow honor, or, to whom honor is due; what that honor should be; of whom it is required, or by whom it should be bestowed. To understand all this properly it is necessary to examine closely each text by itself, as well as comparatively. I shall not attempt, in this article, to explain any other than the one at issue.

Reader, did you ever reflect upon this text? did you ever inquire into its signification? did you ever hear an exposition given upon it? It is a question which demands our serious and prayerful investigation. Let us, then, friendly reader, go to the fountain and draw. I will state here that I have no Commentary to guide me. The Bible is its own expositor with me. I further state that I have never heard nor seen an exposition of this text, neither in private conversation, from the pulpit or stand, nor from the press, until on last Lord's day after the reading of the 5th chapter of the gospel according to St. John. After a certain brother had delivered a short address, it became the duty of *this* "unworthy servant" to follow in the "word and doctrine." My mind was fastened upon the subject now under consideration. And now I will present to you the sentiments which I tried to express, and then I will leave the subject for you to de-

cide whether or not my views are based upon the word of God.)

1. When a minister who contemplates delivering a doctrinal discourse,—say, on the subject of baptism, or on the ordinances,—or to preach a sermon on any other leading subject, endeavors first to ascertain the mind of the congregation, or of the leading men of his congregation, and then endeavors to avoid stating anything which might cross their view; when he garbles the word of God in order to gain the good will and favor of the people; and the congregation in return commend him and express gratification and satisfaction (which is not unfeignedly done), this is *giving* undue honor to, and receiving "*honor one of another.*"

2. When a minister has delivered a very interesting discourse, and another brother who speaks after him eulogies him by rehearsing many things which the first brother had said, telling them that he has ably treated the subject—much better than he could have done—that it was well spoken, &c., and then one, or two, or a half dozen deacon brethren all express themselves in the same way, saying, "I am well with the remarks," &c.; and then on some other occasion this same brother who received the praise praises the brother who praised him previously, this likewise is giving and receiving "honor one of another."

3. When a speaker who is somewhat timid undertakes to preach, and tells the congregation that he did not feel able to address them to any satisfaction; that he would rather have kept his seat and heard from his brethren, knowing that the brethren present could entertain a congregation much better than he could, and he would speak only a few words and then give way to "*better talent,*" &c.; and then these same brethren, on some other occasion, make use of the same phraseology, when, perhaps, there are no other ministers present but such as had expressed themselves in the same manner at a meeting previous, this, too, is giving and receiving honor one of another. All such compliments are useless, harmful, and injurious—are inclined rather to excite self-esteem than humility, and should be abandoned by every minister of the gospel.



For the PRIMITIVE CHRISTIAN.

## The Christian and the Sinner.

BY JAMES WIRT

There are many different titles in the Scriptures that distinguish the righteous from the unrighteous, and are often exhibited in contrast with each other, denoting their true character, as in the following passage: "The children of this world are in their generation wiser than the children of light." Here the unrighteous are called "the children of this world." The phrase "in their generation" implies that the wicked in their proceedings, to attain the end and accomplish the aims they have in view, act with more wisdom and discretion than Christians do to forward the Master's cause, which is to their own best spiritual interest, and is a prominent item in the Christian warfare.

"The children of this world" are those whose minds are yet carnal, and are not illuminated with the sun of righteousness. They do not appreciate nor relish the enjoyments of the children of light; because the things of the Spirit are spiritually discerned; and as their minds are imbued with carnality, they are at enmity with their best interest. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "To be spiritually minded is life and peace." God has chosen the foolish things of the world to confound the wise, and He has "hid these things from the wise and prudent and revealed them unto babes."

"The children of light" are those who have tasted of the powers of the world to come, and are obedient to the requisitions of their blessed Redeemer. They are making the necessary preparation for a welcome reception in heaven among the sanctified spirits of just men made perfect. They have received this suggestive title, an ascription appropriately applied, as they are illuminated, their understanding enlightened. They "have tasted of the heavenly gift," and "the good word of God." They are "a peculiar people, zealous of good works;" and are striving to attain unto greater degrees of perfection in their high calling, losing no time and wasting no talent in the prosecution of the many duties enjoined upon them. There is a work for Christians to engage in, in order to be free from sin and its effects upon the soul, that they may "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." They are a separate people from "the children of this world," and they cannot engage in the sinful practices of the world; neither do they enjoy their pleasures and vain amusements.

How many incentives there are held forth in Holy Writ to all to live a Christian life! But all do not appreciate the advantages derived from a strict

adherence to the rigid principles of truth. Instead of this, it is painful to see so many living in direct violation of Bible rules, and in open rebellion to the law of God and to Him who has loved them and has done so much for them. The sinner knows that it is a fearful thing to fall into the hands of the living God unconverted and unreformed in life and character. Christians through patience possess their souls, and are heirs of heaven with their Elder Brother, who has made them meet to be partakers of the inheritance of the saints in light, and in this life are permitted to have a foretaste of the joys and happiness in reservation in the rest that is promised to the people of God.

Verden, Ill.

For the PRIMITIVE CHRISTIAN.

## Acknowledgment and Forgiveness.

BY SAMUEL WEIMER

"Confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—JAMES v. 16.

"Take heed to yourselves; if thy brother trespass against thee rebuke him, and if he repent forgive him, and if he trespass against thee seven times a day, and seven times in a day turn again to thee, saying I repent, thou shalt forgive him."—LUKE xvii. 3, 4.

In No 46, page 722, appears an article headed "Forgiveness." I heartily agree with the writer, wishing for brethren to turn the scale and say something to the offender. In the above Scripture we learn that we are to confess or acknowledge our faults, errors or wrongs one to another. It is a positive command for us to do so. What if we do not comply with it? "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—James ii. 10. Who would dare to say that God will forgive our sins if we do not acknowledge them to him and ask pardon of him for the same. Oh, how willing God is to forgive our sins, if we come humbly before him, acknowledge, ask pardon for and refrain from our sins! Just in like manner for our brethren to forgive us if we come humbly to them and confess our faults to them. And the command is, That thou shalt forgive him if he repent. Where is the Scripture that we shall forgive them before they repent? Are we commanded to forgive them before they repent? I answer, No; but we are commanded to have forbearance, and this we should do. David says, "For I acknowledge my transgressions."—Isaiah li 3 In another place, "I acknowledge my sin unto thee"—Psalms xxxii. 5. "We acknowledge, O Lord, our wickedness."—Jeremiah xiv. 20. How easy it is for brethren to forgive when they see that the offender

is sorry for what he has done, and repents and desires peace.

"Confess your faults one to another and pray one for the other, that ye may be healed." It often occurs that brethren, when they have difficulties, or one has trespassed against the other, that both are in fault; and when one goes to the other he will set up his account against the other, and neither of them is willing to confess to the other. The second party may be called on and may say, "You had better drop it and commence anew." And while the one deepest in fault may be very ready to drop it, the other wishes to have the case tried. Now because he is not as willing to drop it as the other he is called disobedient, and they should both be rebuked according to their faults, that they may repent and confess their faults one to another and pray one for another, that they may be healed. For is there any possibility of them becoming healed if they do not repent? If we say, "Drop it," each one may say or think within himself, "I was not found in fault, therefore how can I be healed?" To acknowledge our wrongs is only saying that we are wiser to-day than we were yesterday. Now, if our brother trespass against us seven times in a day and seven times in a day turn again and say, "I repent," we must forgive him; and when one trespass or transgression that he has committed against us is settled, we must never rake it up again. If we do, we are transgressing ourselves. We should have long-suffering, forbearing one another, and freely forgiving one another. "If any one have a complaint against any, even as Christ freely forgave you, so do ye."—Col. iii. 13. Now, when our brethren repent, confess their faults, we must freely forgive them. It is wrong if we show any coldness or even lukewarmness, or any unkind feeling. We must have the same respect for them, or more so, than we had before. It seems it is so hard for some to say that word, "I have done wrong." We should be willing to say it and confess your faults, and then it is not hard to forgive. Now let us comply with those gospel rules. If one trespass against us, tell him his fault; if he repent, forgive him. "Confess your faults one to another that ye may be healed."

Grant C H, W Va.

## A Pauper's Vindication.

An old fellow, who gave his name as Charles S. Slossman, was called up in a court of justice in Virginia City, on a charge of drunkenness. He was a remarkable saddy specimen, arrayed in a dirty check shirt and a pair of loose,

baggy trowsers, which were prevented from falling off by a leather strap knotted about his waist. He was shivering and trembling from the effects of a well sustained debauch, and hardly had the physical strength to stand upright. When the judge asked him if he had anything to say, he rose up in a sort of disjointed way, and demanded a jury, which was granted; and when his turn came, he advanced with a shuffling tread, and, bending his eyes on his peers, began:

"Gentleman of the jury, I stand here to-day, less a defender of my own personal debasement than an example of human depravity, which, like a beacon light, should warn you from the ragged rocks of intemperance and debauchery. A man in my condition is like a rude sign-post I once saw in Tennessee, which pointed to a road over which the green was beginning to wave. On the sign was the inscription, 'Small pox,' and the index finger of a hand pointing westward. If any of you in travelling along a highway saw such a sign, you would pause upon the brink of a deadly danger and turn backward. [Sensation]

Gentleman of the jury, as you peruse the pages of the old poets, you will see how they have refined the wine cup. They have wreathed it with the flowers of fancy, surrounded it with the halo of song, and peopled its bloody depths with the creatures of their own imaginations, until one might almost believe it to be the wellspring of human happiness, when bitter experience tells us in very different language that it is the fountain head of misery, degradation and woe, the abode of the demon that destroys our very lives [Here deep sympathy pervade the jury and tears commence to be wiped away.] There is something which comes up in the fumes of the cup that fools call inspiration, but it is a cunning reptile, which crawling up from the dregs of the grape, enters the window of the brain, and steals away 'like a thief in the night,' with our reason fast in his embrace. [Here the speaker paused and took a drink of water.] There is a hand in the wine-cup, which, at any moment, may lay its iron grip upon your throat, and strangle you, as a strong man might a babe. [Here several of the jurors bowed their heads.

"Gentleman of the jury, I have not long to stay. Two mighty miners are delving on their lode, Time and Death. They are daily at their posts, working together side by side, as one eternal spirit, clearing away the rubbish of gneiss rock and pushing along the ledge. Before long I shall be gathered into the fast embrace of death, a piece of useless porphyry to be cast into the waste dumps of perdition and eternal despair." Here the old fellow pulled from his pocket a red handkerchief and began to sob. The effect was immediate and

striking. The old miners and the jury moved by his appeals broke forth into a simultaneous sob, in which the court, spectators and prosecuting attorney joined. The Press reporter was so moved that he was obliged to go out. The Jury found him guilty, but recommended him to the mercy of the court. He was accordingly fined five dollars, which the Jury paid on the spot, and the old man slid out of the door with the remark, "I knew I would ketch 'em."

A subsequent investigation led to the discovery that the bum was an actor from Frisco who was just giving the Jury a touch of his profession. Here we learn a lesson from intellect in rags.—Selected from the *Press* by P. C. H. *Puneyville, Pa.*

### Man's True Greatness.

"What is noble? To inherit  
Wealth, estate and proud degree?  
There must be some other merit  
Higher yet than these for me!  
Something greater far must enter  
Into life's majestic span.  
Fitted to create and centre  
True nobility in man!

What is noble? 'Tis the finer  
Portion of the mind and heart,  
Linked to something still diviner  
Than mere language can impart,  
Ever prompting,—ever seeing  
Some improvement yet to plan,  
To uplift our fellow-being,  
And like man, to feel for man!"

True greatness consists in being noble-minded; doing unto others as we would have them do unto us, ever keeping in mind that we may help others on through this world as well as ourselves. The man who is truly great is not always famous. He may not have a great education; he may never have studied Latin, Greek or any other language besides his own; and he may not be very far advanced in mathematics, but he may be well acquainted with the nature of his fellow men and so understand them as to be able to aid them in many ways. He may thus bring them nearer to the true greatness of Christ. Such a man is not noticed so much as his friend A., who has been through college and has reached some high office. He may have obtained it by mean, selfish or unmanly acts. The man who seeks to do his fellow creatures good, who nobly sacrifices his own pleasures and feelings for those of others to raise them to a nobler and better life, is the one who possesses true greatness. What is nobler than to be always ready to help others; always greeting them with kind words and kind acts; ever striving to comfort those who mourn; to cheer the downcast, to clothe the poor, to help those in trouble, and constantly to be sowing seeds of kindness by which others may be comforted? Now most folks think that doing this is very hard; but this

is not the case. Those who are engaged in such work tell us that they find more real comfort, real pleasure and satisfaction in it than words can express. They say "It is better to give than to receive." They also tell us that they love to do such work, because it is what God has commanded his people to do. It is so precious to us to know that God approves of all we do. He gives us a spirit of love for those around us so that it is a delight to work for them. We will all admit that Christ our Savior was the greatest of men; that he has set an example for all men to follow. How did he prove his greatness? Was it by any selfish motive or unmanly act? No. It was by seeking to help others, by studying the necessities of man's nature, and providing for them. We know of many who possess this true greatness; many who are sacrificing their lives to lift others. Is not that noble? Christ says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Every one may in some way or other assist or instruct some of our fellow creatures, for the best of the human race are poor and needy. We all depend on each other. Every one can do some good. Each one has a work to do that no one else can do.

"Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time."

—T. E. Good, in the *Golden Censer*.

### Good Suggestions.

1. Have some work for Christ always before you.
2. Have a definite plan for accomplishing it.
3. Pray earnestly and constantly for success in your work.
4. Expect God's blessing on your efforts.
5. Do everything for the sake of Christ.
6. Ask everything in the name of Christ.
7. Do what you can to encourage others to work for Christ.
8. So live before those you would lead to the Savior, that your life will emphasize your words.
9. Be helpfully present at the meetings for prayer.
10. Bring with you when possible, those whom you are trying to interest in the great salvation.
11. Ask others to help you in your work by their prayers and influence.
12. Pray for and expect God's blessing upon every service.
13. Counsel with your pastor, and with other Christian helpers, as to the work before you, and how it can best be accomplished.
14. Preserve these "hints," consider them frequently, add to them such as your own observation and experience will suggest.—*Rev S E. Wishard.*



### WHEN WE WERE GIRLS AT HOME.

Selected by Isadore Rodabaugh.

Oh! Mary, well I love to sit,  
And let my memory roam  
O'er many a year, long past and gone,  
When we were girls at home.

Life then was a sunny way,  
No care or grief e'er come  
To cloud our path or chill our hearts,  
When we were girls at home.

Ah! no; we lived in sweet content,  
Nor thought of years to come,  
When we no more should gather 'neath  
The old roof tree at home.

But time hath fled, the band is broke—  
Afar we all now roam,  
And strangers own that dear old place—  
Our happy girlhood home.

Ah sister mine, we little thought  
That we should e'er become  
As staid and matronly as now,  
When we were girls at home.

That time should thread our hair with grey,  
Should rob our cheeks of bloom,  
And fill our hearts with many a care,  
Ne'er known when girls at home.

But life hath many a changing way,  
And all 'neath heaven's blue dome,  
We knew and loved in days gone by,  
When we were girls at home.

Have felt with us time's changing hand,  
And when we think of some  
That shared with us full many a glee,  
When we were girls at home.

We can but weep to think they died  
In all their girlhood bloom;  
But, ah! we've lost those dearer far,  
Since we were girls at home.

But, sister, life hath nothing sure—  
Joy, toil or grief may come;  
I've learnt to meet with patience all,  
Since we were girls at home.

And ever as the spring time comes,  
Our summer's flower's bloom,  
My memory wanders sweetly back  
To our loved girlhood home.

In thought, I see it all again,  
And o'er each loved spot roam—  
As we were wont to do years gone,  
When we were girls at home.

For the PRIMITIVE CHRISTIAN.

#### A Fruitful Branch.

BY CHARLOTTE T. BOND.

Often, in our journey through life, do we meet with persons with a meek, single-hearted and unpretending appearance. In cultivating an acquaintance, we find them gifted and intelligent, far beyond our anticipation; and find them governed entirely by a holy and spiritual nature, having so little of the animal about them that they scarcely seem to feel that they belong to earth. Their thoughts seem to soar above

all carnal desires. Are not these the fruitful branches? How lovely are such characters! What delightful companions to cheer us through this lowly vale of tears! After spending a few hours in such society, I have often thought that we need not wonder that "Eye hath not seen, nor ear heard," nor have entered into the heart of man the joys prepared for us in that glorious home to which we are all hastening. If the company of kindred spirits gives such pleasure on earth, what will it be when we get there surrounded with thousands of those that have been purified, and whose robes have been washed in the blood of the lamb? Go into the hovels of the poor, and there you will find the fruitful branches administering to their wants. Go into the sick room; there, again, we find the fruitful branches sympathizing with suffering.

These are to be found, not in the gilded palaces of the great nor halls of the rich; for there you will find the sensual and animal predominating in its greatest extent, and will wonder if these were intended to wear the image of their great and glorious Maker. How the heart will sicken and be filled with disgust when contemplating this scene! Those upon whom God has showered the greatest earthly blessings, are thus revelling and wasting their Lord's substance, when they might do so much in the vineyard—might bring forth fruit in abundance. The fruitful branches always can find plenty of work to do. They are active and industrious. They are contented, being well aware that they are serving a true Master, and one that will never forsake them—one that knows all of their needs, and has promised to supply them; and as his word is truth itself, he cannot fail them. They have the promise, if they hold out faithfully to the end, that they will receive a crown of life. Why, then, should they not be contented and happy? Why should they not rejoice with their spiritual companions? Their greatest sorrows are occasioned by sympathy for those whom they see traveling on the broad road to destruction—who are seeking happiness where it can never be found.

If any of those poor, deluded souls should happen to see this article, let me, as a true friend and a lover of your souls, beg of you to stop and consider. Look into God's holy word; peruse it, and there learn where to find true pleasures that will last through this life and then will go with you beyond the tomb—happiness that the changes of earthly circumstances cannot affect. You will learn from the Scriptures that

you must be engrafted into the true Vine, and from unfruitful branches you must become fruitful, living a Christ-like life, making it your chief aim to be a living epistle of his holy word. Thus you will gain an incorruptible crown that fadeth not away.

The fruitful branch is ever ready to aid and assist in every possible way in the spreading of the truth. They would like to be the means and instruments, in the hands of the divine Master, of arousing many to a true sense of their dangerous condition. He who is a true branch loves the souls of all his fellow-travelers to the bar of justice.

Our blessed Redeemer tells us that he came not to do his will but the will of him that sent him; and he further says that he is the true vine, his followers, the branches. If he came not to do his own will, how can his followers be fruitful branches and do their own will? The word of the true Vine must abide in the branch, or it is cast forth and withered, and, of course, is unfruitful. The idea I wish to convey is, that unless we live in strict obedience to the commands of the Savior, we are not fruitful branches; no matter what excuse we have for our disobedience, as soon as we cease to obey, we become unfruitful branches, and are severed from the true Vine. And though we may be members of the church, unless we follow the steps of Jesus, we have no part with him.

It is certainly our duty to be zealous in the cause of Christ. If we are idle, slothful members, we are sure to become unfruitful. We should act upon the principle that what we find ourselves able to do, we will do with our might. One of the main things that brought me to the Brethren is that they encourage zeal among their members, which so much coincides with my views of Christian character. I always disliked the idea of making a pretense of doing anything, and more especially where our eternal interest is concerned. We cannot deceive our Maker; and I am of the opinion that we had better not aim to become branches of the vine, if we cannot produce the fruits, for it is certain that, if we love the pleasures and good things of this world better than our divine Savior, he will not accept us, for he tells us that we must hold to no earthly tie, and love no earthly thing better than him. The love of father, mother, sister, brother, is far inferior to the love we should bear to our Lord and Master. We must forsake all for him, and love the Lord our God with all our soul, mind and strength. This kind of love will produce the

fruits that each branch should bear. Our Savior says that he came not to do his own will but the will of his Father. Such are the wishes of the fruitful branch; all carnal desires are lost in the wish to do the will of the Master. The service of God is, and must be, a one-sided matter; for we are told that those that are not for the Lord are against him, and that we are either serving God truly and surely or working against the cause. The manner in which we conduct ourselves as branches of the true vine will either have a tendency to build up or injure the cause; therefore, brethren and sisters, let us be very careful that we be not a stumbling block in the way of some, and thus have ourselves cast away as unprofitable branches.

*Great Crossings, Ky.*

For the PRIMITIVE CHRISTIAN.

### Honey.

BY C. H. BALSBAUGH.

*To my Brother Valentine and family.*

"In the gall of bitterness, and in the bond of iniquity." Here we have the history of the race in a single line. God is a honey God, pure and sweet, and he created man in His own image. So long as Beelzebub's shadow fell not within the gate of Eden, man was mellifluous. The great river of God, with its four heads, rolled nectar. Wherever Pison, Gihon, Hiddekel, and Euphrates flow, there everything is flooded with "the river of God's pleasure." But Satan turned the sluice of hell into the crystal stream, and made man drink his own iniquity. Ex. 32: 20. The lava-swollen tide dashed against the Throne of God, surged the Second Person of the Holy Trinity into the abyss of horror, and poured itself into the Eternal Fountain-Head, — Honey. In the first Amazon Christ was baptized, to clarify it of the ingredients of the pit, and make it a laver in the court of the true tabernacle, and finally the never-ebbing ocean of Deific blessedness in the Upper Realm.

As for Christ, so for the Christian. The honey becomes gall, and the gall honey. "In the mouth sweet, in the belly bitter." This is the "law of sin," and, because of sin, the law of God. It is the only way in which the great Physician can cure his obstinate, disease-loving, death-courting patients. The redemptive pill must be sugar coated. The medicine must be sweetened for the mouth, and embittered for the soul. But after its bitterness is spent, it turns to honey again. "No chattering for the present seemeth to be

joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Here is the little honey-book again. All the bitterness there is in it, is put there by our sin. It is the dead fly that gives us the gripes and makes us so unsavory. Eccl 10: 1. It becomes sweet just in proportion as the poison of sin is neutralized. The best food that was ever eaten is turned into poison by the natural chemistry of the body if the digestive function is deranged. So God's honey is turned into gall by our moral biliousness. To the "just made perfect" it is sweet in the mouth and sweet in the belly. "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful." Rom. 7: 13. Here is God's honey-primer again. This little book serves for all generations, including the generation which began and continues in the world above the world. Acts 8: 33. Once eaten, it will bear rumination through endless ages. Neither angel nor saint can chew the cud out of God's morsel. The oftener it is remasticated, the more honey it yields. To eat that book is to eat the very God-head. John 6: 53. It is printed with the blood of Emmanuel, and both page and cover were taken out of the very marrow of Deity. God made the world out of nothing. "The things that are seen were not made of things which do appear." Heb. 11: 3. Into that nothing God put Himself. Out of the ground He made man, imparting Himself in larger measure. Out of man He made woman, infusing Himself more fully still. Out of woman He made his only-begotten Son, and "it pleased the Father that in Him should dwell all the fullness of the Godhead bodily." Col. 1: 19 and 2: 9. God has reached His limit, He has done His best, and all His fullness is concentrated in a little book which we can eat and digest, and be filled and sweetened forever with the honey of God. The tongue is to swim in honey, and the lips to drop as the honey comb. Sol. Song 4: 11. The feet must be bathed in honey, and the eyes enlightened and the strength revived by it. 1 Samuel 14: 25, 27. It becomes our merchandise, and flavors our balm, and spices, and myrrh, and almonds. Gen. 43: 11. It is the substance of our being, and the savor and essence of our intercourse with "peoples, and nations; and tongues, and kings." Rev. 10: 11. If it be all this, then will death itself be full of honey. Judges 14: 8, 9. The

Christian life is a honey-stream, not without its bitter, and yet the bitter is not really of it, though in it. "Ye are complete in Him, which is the Head of all principality and power," is only another version of the same truth. Col. 2: 10. Christ's advent was a sword on earth, and yet He was the Prince of peace. He was the undiluted honey of the Divine nature, and yet He deluged Palestine with gall, in which Himself was drowned. The honey of holiness and the gall of bitterness make a tremendous ferment. Heaven is all honey, and hell all gall. No wormwood will ever be mixed in the cup of salvation, and no sweet in the chalice of damnation. At the great Leavetaste of the Eternal Brotherhood, every cup will run over with the honey of joy unspeakable and full of glory.<sup>14</sup> At the great lamentation of devils and out-cast souls, every cup will be foaming to the brim with the wrath of God. One side of the Cross drips with crystal sweetness: The other weeps in drops of burning blood and gall. O the joy immeasurable of being sweetened forever out of an exhaustless, overflowing Fountain of honey. Let us be daily chewing the little book, and crystallize<sup>15</sup> and saturate our nature with the beatitudes of the kingdom of Love.

*Union Deposit, Pa.*

For the PRIMITIVE CHRISTIAN.

### Resurrection.

BY C. B. SPIGLER.

"If a man die, shall he live again?"

We have a few who deny such a thing as a resurrection of the dead; and hold that when man is dead that is the last of him. We find that, in general, from the earliest times, Christians maintained a resurrection of the dead. The first reference, perhaps, is this, "And he came with ten thousand saints." Deut. 33: 2, Daniel 7: 10, &c. Christ said: "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his work." Matth. 16: 27. Well might Job say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though, after my skin, worms destroy this body, yet in my flesh shall I see God." Job often glanced with an eye of faith into the future, and also often wished for death at the end of all his troubles. This plainly shows to us that he had no expectations of any temporal deliverance in this life. "And many of them that sleep in the dust of the earth shall awake, some to everlasting



ing life, and some to shame and everlasting contempt." Daniel 12: 2. What a happy thought—to think of being finally resurrected! As a Christian I cherish that thought, and expect this happy day. May we be so fortunate as to be of that number who are going through tribulations in this world, that we may make the necessary preparation to have a part in the first resurrection.  
*Polo, Ill.*

FOR THE PRIMITIVE CHRISTIAN.  
CRITICISM.

BY JAS. Y. HECKLER.

Some person, by mistake I presume, sent me a baby-sprinkler's paper called the "Church Messenger," published monthly in Bethlehem, Pa., from which I extract the following article *verbatim*, withholding the author's name.

"Since baptism is the ordinary means of regeneration (John iii. 5), and the Holy Sacrament of reception (into the church), therefore in our churches the praiseworthy custom is observed that parents bring their little ones to Baptism at once, on the first, second or third day after their birth, or even immediately after they are born, when on account of weakness fears are entertained for their life. Those, however, who have been negligent in this matter, and delay Baptism for the purpose of making splendid preparations for the same, fall into the greatest anxiety if their children die without Baptism."

In the days of the prophet Elisha, a certain man prepared a mess of pottage for the sons of the prophets to eat, but when it was prepared they could not eat thereof because there was death in the pot. As soon as they tasted the mess they found there was poison mixed with the edibles. So in the above mess of hash; there is death in it. It has been poisoned, terribly poisoned, with noxious weeds, "and abominations of the earth." When will the enemies of the cross of Christ cease to pervert the right ways of the living God?

The author of the above says, "Baptism is the ordinary means of regeneration. John 3:5." His reference for proof to his assertion reads, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." If the Savior had said to Nicodemus, "Except a child be born again when it is two, three or four days old," he can not enter into the kingdom of God, the latter would not have asked surprisingly, "How can these things be?" And if the Savior had said so, and in the same connection

explained as he did, that a man or child must "be born of water and of the Spirit." then the above assertions might have some scriptural ground, if sprinkling were baptism. But the author of the above says, "Baptism is the ordinary means of regeneration." I will admit baptism to be the *washing of regeneration*, but I will not admit the administration of a few drops of water to be baptism at all. It is only a substitute for baptism, borrowed from the "Mother of harlots and abominations of the earth." The Savior did not say, "Sprinkle your babies when they are one, two, three or four days old," nor, "Except an infant be born again he cannot enter into the kingdom of God." But he did say, "Except a man be born of water and of the Spirit:"—not by dipping the end of the fingers in a little water and putting it on the sinner's head, but let him be renewed in life and practice, loathing his sins and hating his transgressions, resolved to be subject to the kingdom and government of Jesus Christ, by mortifying the works of the flesh and crucifying his carnal nature, that God can live and dwell in him and he in God. A person willing to bring all selfishness to the cross, and to live and walk in the commandments of God, will not hesitate to go into any "profucent stream" to be baptized.

But the author of the above says, "Therefore in our churches the praiseworthy custom is observed, that parents bring their little ones to baptism at once on the first, second or third day after their birth." The fables of heathen Mythology are no more absurd nor delusive than the fables and "the praiseworthy customs" of modern creed-mongers, baby-sprinklers and truth perverters: and how will the heathen rise up in judgment against this generation of hireling-preachers and church-gamblers, and condemn it, because they have the testimony of One who arose from the dead, and really is a god, in their houses, but disbelieve it and refuse to obey it.

But some delay having their infants sprinkled, "For the purpose of making splendid preparations," "for the lust of the flesh, the lust of the eye, and the pride of life," which is abomination in the sight of God, and the day that is coming will consume the stubble and leave them neither root nor branch.

The whole generation of baby-sprinklers say baptism is instituted in the place of circumcision which was administered on the eighth day according to the Mosaic ritual, and to males only, but they disregard the time and the sex, and "on the first, second or third day" sprinkle males and females, contradicting them-

selves, and making the merits of Christ void and of no effect, by substituting sprinkling instead of baptism for the purpose of taking away sins where none have been committed yet by the innocent children.

Reason in Religion.

The office of reason is important, though subordinate. Recognizing the infallible authority of the Divine Word and conscious of her own finite power she admits the incomprehensible in matters of experience as well as (in all others matters) of faith.

The only demand she makes is, "What saith the Lord?" To what is revealed she readily assents. Do the Scriptures teach the influence of the Holy Spirit, convincing men "of sin, of righteousness and of judgment?" She doubts not the experience. Do they declare the fact and necessity of the new birth, saying, "Ye must be born again?" She asks not, "How can these things be?" Do they speak of Satanic agency and the influence of temptation? She accepts the mystery. Looking into the world of nature, she contemplates facts of whose existence she is perfectly conscious, but their mystery baffles the highest exercise of her power. "The wind bloweth where it listeth, she hears the sound thereof, but cannot tell whence it cometh or whither it goeth." She knows, but she understands not. Of the fact she enjoys a conscious experience, but she fathoms not the depth of its mystery. Possessing equal consciousness of the mysteries of the spiritual kingdom, she confesses their existence with equal candor and propriety. Thus reason acknowledges, without the least dishonor to her noble character, the wonderful facts of spiritual experience.

Another use of reason in religious experience and one of a very practical character is to preserve us from the wild fancies of fanaticism. Acknowledging, as we have seen, the authority of the Scripture standard, reason brings all religious professions to this test. The character of these experiences and the evidences by which they are justified, she critically examines according to the testimony of the divine oracles. "She proves all things" by this standard, "and holds fast that which is good." A sober judgment restrains a heated imagination, and truth is seen in her proper character. Such is the excellent use of reason in religious experience, but who does not deplore the fact that her kind office is frequently despised, and she is denied any "lot or part in the matter." Multitudes, rejecting her aid, become

the victims of superstitious fancies and dangerous deceptions. They are the subjects of extraordinary experiences. They hear strange sounds and see wonderful visions, and tell with real conviction of their truthfulness the marvellous experiences of their religious life.

But reason in religious duty is further needful in deciding its performance. To impel us to the performance of duty, Divine influence affects both the mind and heart, the judgment and the emotions. Hence every duty appeals to our reason as well as our affections. If the judgment be convinced, duty is obvious and should be promptly discharged.

And how true is it that practical religion loses at once its strength and uniformity, when the convictions of judgment are disregarded. It becomes feeble and spasmodic, uncertain and irregular. We need not recur to the past for illustrations of this fact. The living present abundantly confirms it. Observing the Church life of to-day, what do we find? We see thousands of church members refusing to perform the most imperative duties of religion—duties of which they have the clearest and fullest convictions merely because they are not impelled by strong feeling. They neglect attendance upon public worship, the social means of grace, the sacrament of the Lord's Supper, the reading of the Scriptures, and prayer, both family and private. Why? They simply don't feel like doing them. A Sabbath school is organized. They ought to go, but they do not, because they have not the feeling. Teachers are wanted in the school. They have talent and ability, and their service is desired and sought. Every consideration—the salvation of the youth, the prosperity of the Church, the good of the community and their own growth in grace, urges the claim of this service. Reason is convinced. They know it is their duty, but they will wait until they feel like it. The ministry is to be supported and the benevolent agencies of the Church ask their aid. Duty is apparent. Reason says, "Do it." But they lack emotional impulse, and the duty is not performed. Under the influence of impassioned eloquence arousing their feelings to a high pitch of enthusiasm, they might act, but the emotions receive no such inspiration and reason pleads in vain. May God help us to trample under foot that enthusiastic doctrine that commits the important duties of religious life to the exclusive control of our feelings, and may we and the whole Church both by precept and example illustrate the true office of reason in religious duty.

One point only now remains to be considered. The province of reason in religious worship. And here, as in every other department of religion, reason accepts the light of divine revelation. This revelation teaches us whom to worship and how to worship. It makes known to men the living and true God, the Maker and Preserver of all things, the Redeemer and Judge of men, and the bountiful giver of all good. "He is God alone," eternal, all-wise and Almighty, "of purer eyes than to behold iniquity." "Just and true in all his ways." His goodness is infinite and his "mercy ever lasting." And He only is the object of religious worship. We are further taught in this revelation that we have access to Him through Jesus Christ, the only Mediator and, in his name, may offer up "in spirit and in truth" our prayer and praise. Reason acknowledges with gratitude such a revelation, for without it, she "ignorantly worships the unknown God." But what is her office in this worship? What province does she hold in the performance of so high and sacred responsibility? That she has a place in religious worship, the revelation she admits, determines. In the duties of prayer and praise, the use of reason is required and enjoined. Men are instructed to pray and sing with the understanding. In these acts of worship the mind as well as the spirit is to be employed. And how noble the employment of the mind in contemplating the divine character! How needful to a right apprehension of his glorious attributes! And, as regards the matter and manner of our offerings, how important the aid of reason in these holy exercises! Without it the grossest improprieties occur. The spirit may be sincere, but the understanding is unfruitful and the worship neither appropriate nor intelligent.—*Atlanta Advocate.*

FOR THE PRIMITIVE CHRISTIAN.

### Idolatry.

BY SOLOMON GILBERT.

"And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf." Exodus 32 : 24.

Surely Aaron, the priest of God, was in a great strait in the wilderness. Their leader, Moses, had gone up into the mount for forty days and nights, and thirst and starvation were facing them. No wonder they thought they were in a deplorable situation, if they had lost sight of Moses and God. Then they began to urge Aaron, the priest, to make a god, and he tried it, and it came out a calf. Let us look at a calf—

right in its face—and what is it? When we are not satisfied in the way God made us and the way Christ set the example for us; if we lose sight of our leader, Jesus Christ; and lose faith in God and begin to urge the priest to make a god to go before us; and if he tries to make any god, or rule, or order that is not contained in the gospel, look right into its face and see whether it does not look like a calf or some other idol. Christ rose with the same body that was laid in the tomb; but when he rose he had a spiritual body—he could come in when "the door was shut."

*New Lebanon, Ohio.*

### Our Foolhardiness.

David prayed, "O God thou knowest my foolhardiness." We all have need to pray to be kept from foolish acts; for foolishness as the Scripture teaches, being bound in the heart of a child, is by no means always driven far from him by the rod of correction. That rod, indeed, is often unwisely applied, and scarcely less unwisely unapplied. And so, the child grows up still foolish. And rod or no rod, we are all more or less foolish through life.

We foolishly repine at our lot; we object to the Lord's weather, to his superintendance of our affairs. We indulge foolish dispositions toward our fellow men, envying their success, and rejoicing at their failures. We foolishly, like willful children, insist upon having our way, and pout and fume, like Jonah, when we cannot. We foolishly wish to take the government into our own hands, and practically say that God does not know how to make laws, nor how to save sinners, nor how to dispose of mankind hereafter. We seem humbly and submissively to say, "thy will be done," when we do not half mean it; and perhaps, object, the very first time after that prayer, when God crosses our path. We are liable to say foolish things, or to say wise things in a foolish manner, when we assay to do good. We may not in our eagerness, time things well; we may press a point too feebly, or too forcibly; we may be so deferential as to induce doubts of our own full sincerity; we may be so harsh as to add to men's natural dislike of religion. We may be foolishly reticent, and lose precious opportunities; or so forward to speak, as to repel the sinners we meant to win. We may cherish foolish regrets, unfitting for present duty, \* \* \* or not less foolishly reject the useful lessons the past would read to us. Oh who can reckon up the occasions when we need to pray for a wise and understanding heart? *Golden Censer.*



## For The Young.

FOR THE PRIMITIVE CHRISTIAN.  
Kindness to the Aged.

BY C. A. ULRICH.

There is no trait or virtue in which the character and temper of one's disposition is so apparent as that exercised in contributing to the happiness and comfort of those who are in the autumn of life, and who have grown feeble and inactive; for you know not what sufferings they may have endured, what trials and difficulties they have met in their experience, nor what is yet to be their portion.

Congeniality and true kindness never lose their effect though they may be ever so little, upon the hearts and minds of those with whom we come in contact. If they are only exercised in that cheerfulness, benignity of nature that characterizes the soul possessed with sympathy, affection, and a compassionate desire to alleviate the distress and sufferings of those who are destitute of strength sufficient to enable them to help themselves. If they require aid, give it with cheerfulness. Forget not that the time may come when you also may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity; and think not hard if much is required at your hands, lest when age sets its seal on your brow, and fills your limbs with trembling, others may wait upon you unwillingly, and feel relieved when the coffin has covered you forever.

During the past few months the residence of an aged and afflicted sister, who might very appropriately, be styled a mother in the church, for the long years of constancy and devotion to the upbuilding of the faith of the Brethren in Christ, has been a home to us, and we have sat by her bedside, almost daily, trying to cheer up and diminish the chill of her ebbing life by words of sympathy, feeling, and in contributing what little services we could in the way of assisting her feeble frame to move from one point to the other in her room, which seems to be a great relief to her. Her affliction was caused by a severe fall, almost a year ago, instrumental in breaking her hip, and the long confinement that has been hers to endure, has become so irksome and tedious, at times, that a message from the Blessed Master she lives in, "Go up higher," and be relieved from your sufferings, and this vale of tears and sorrow that the world is subjected to, would apparently be a welcome crown to the happiness in store for her. We have often heard her feeble voice lifted to God in prayer, when she probably thought no one was near, and could commune with Him in secret, without any interruption—that earnest prayer that comes from the heart of a

soul trusting in God, looking to Jesus, as her comforter and her all; and with that fortitude and firmness of mind and soul that makes up the life of a true Christian, submitting all her afflictions and trials to the mercies of her Lord and Savior.

Dear reader, let me entreat you, especially those who are yet in the spring-time of life, never to murmur when your aged grand-parents would advise you. Never refuse to listen to them, even though you think your book-knowledge has enlightened you so much as to make them your inferiors, and their advice of little consequence. *Their experience* may teach you more and better things than some of the books you might have read.

When you confer upon them any little kindness do not contribute it with a view of its returning to you in the way of compensation, or recompense, after their spirit has left this wicked world and fled home to a land of eternal happiness, and their bodies are laid in the cold and silent tomb, to be forgotten perhaps before its features have lost their once loved sweetness of expression and sympathy for those who were once dear to them upon earth before death claimed them as its own.

Be true to them in your actions, and to everybody that you meet. Do not assume a hypocritical trait toward your friends and fellow-men, as a means of gain; for it is only a wretch and vagabond that would take advantage of kindness shown him.

If hospitality and generosity be conferred upon you by any, no difference who they be, never, when you go away from their homes, speak ill of them, and find fault when some little disappointment has crossed your path that you probably brought on yourself by a disregard for a true appreciation of what has been extended to you by their kind hands in the past.

Deception with imposition is one of the most ungrateful and treacherous traits that a person can possess. Let us, then, my dear young readers, endeavor in the future to live that pureness and honesty of heart toward everybody, and especially to those who are tottering on the verge of the grave, that we will not only gain favor with God, but our fellow-men. May God bless us all to this end, and incline our hearts to a more strict observance of the noble trait and virtue of kindness.

### Health Better than Wealth.

Little Martin was a poor boy who had no father or mother. He earned his bread by going on errands. One day on his way home, he sat down to rest, and to eat his piece of dry bread, near the door of an inn. As he sat there a fine carriage drove up, and the master of the inn came out to serve two gentlemen who were in it. One of them

was very young—not much older than Martin—and Martin thought to himself that he should like to be in his place. When he looked at his own crust of bread and his worn clothes, and then at their fine things, he could not help saying aloud:

"Oh dear, I wish I had that young gentleman's grand coach. I wish I could change places with him."

The other gentleman, who was the boy's tutor, heard this and told it to his pupil, who made signs to Martin to come to him.

"So, little boy," said he, "you would like to change places with me, would you?"

"I beg pardon, sir," said Martin "I did not mean any harm by what I said."

"I am not angry," said the young gentleman, "I only wish to know if you are willing to change places with me."

"Oh, now you are joking," said Martin; "no one would wish to change places with me, and walk so many miles each day, and have nothing to eat but a dry crust."

"Well," said the young man, "I will give you all I have, if you will give me all that you have, and that I have not."

Martin did not know what to say; but the tutor told him to speak freely.

"Oh, yes," said Martin then; "I will change places with you."

But when the young gentleman stepped out, Martin saw that he was very lame. His legs were bent so that he had to walk upon crutches. His face was pale and thin too, like that of one that was often ill. Martin then began to think that health was better than a fine carriage.

"Will you change places with me now?" asked the youth. "I will give you all that I have to be strong like you."

But Martin said, "Oh, no; not for the world."

"I would gladly be poor," said the young man, "if I could run like you; but as it is God's will I should be lame, I try to be happy and thankful I am."  
—*Church and State.*

WE hold to earth and earthly things by so many more links of thought, if not affection, that it is far harder to keep our view of heaven clear and strong; when this life is so busy, and, therefore, so full of reality to us, another life seems by comparison unreal. This is our condition, and its peculiar temptations, but we must endure it and strive to overcome them, for I think we may not try to flee from it.—*Dr. Arnold.*

PRIVATE devotions and secret offices of religion are like the refreshing of a garden with the distilling and petty drops of a water-pot; but addressed from the temple, are like rain from heaven.—*Jeremy Taylor.*

## The Primitive Christian.

MEYERSDALE, PA., SEPT. 26, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "SHE DID NOT MISS IT."

We have a commendable example of self denial and missionary zeal in a few brethren and sisters in Hancock county, Ohio, whose contributions to the Danish and the Stein fund are reported in our paper of last week. "Here is a mite," said the sister who sent the contributions, "from a few of us who have laid by our savings, for the missionary cause." Of one of the contributors it is said, she "put away her savings a little at a time, sometimes ten cents, and again twenty cents, or twenty-five, until she had laid by four dollars; and she did not miss it." This is an excellent way to contribute for the purpose of raising funds for any worthy cause. A little put by each day or each week, for some length of time, will amount to a considerable sum. There is

much propriety in this course. The principle is a gospel one: "Upon the first day of the week," says the Apostle Paul, 1 Cor. ii. 3, "let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come. And when I come, whosoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

But we designed in writing this article to give expression to some thoughts suggested by the sentence, "*She did not miss it.*" The thoughts, however, which we offer, are not intended by any means for those connected with the occasion and language which suggested them. When our contributions to promote worthy and useful enterprises can be given in a way that we do not miss them, it is all right. So those whom our gifts are designed to benefit, are really benefited, our main object is answered. But what if we do miss the things or money contributed to promote the welfare of others? Should that circumstance prevent us from giving, or make us contribute less? By no means. May not the act be much more Christianlike, and be much more approved of by heaven, if it is something that we miss, and that was valuable to us, but for the sake of relieving the needy or suffering, we deny ourselves of something that was a pleasure or a comfort to us, or of something that we consider valuable? It certainly may. The two mites which the poor widow cast into the treasury, she missed very much, no doubt, because they were all she had. The rich who cast in their mites, did it "of their abundance"—and they did not miss it. Who was most deserving of a blessing in return, and who received the greatest blessing, the widow or the rich men? Evidently the widow. And what did our Redeemer give as a ransom for us? It was not something that he did not miss, but it was his own precious life—all that he had to give, and in giving it, what agony he endured!

We should then understand heaven's rule for rewarding those that give. The greater the sacrifice and self denial which a gift costs, the greater will be its value in the estimation of heaven, provided it is given for a heavenly purpose and from a heavenly motive. And the greater will be the enjoyment and satisfaction of such self-denying givers. Then, when circumstances require it, and we can give, either out of our abundance, or by laying aside a little now and then, and not miss it, if we do it to the glory of God and to promote the well-being of his creatures, we shall not lose our reward. And even if we shall greatly miss what the occasion greatly requires, and like our blessed Savior, be called upon to lay down our lives to subserve the purposes of God, our reward will be exceeding great.

The following circumstance illustrates the idea which we design to present in our remarks: "A young man, who had lately suffered the amputation of one of his legs, asked alms at the door of a poor but pious widow. She invited him into her house to warm himself; and, after some conversation, presented him with a *farthing*, the last, and indeed only money she possessed in the world. Shortly afterwards, a gentleman called to inquire after her. At his departure he put half a crown into her hand; and being almost overpowered by this unexpected present, the tears flowing plentifully from her eyes, the gentleman asked the cause of her excessive joy, when she simply related what had passed, and he rejoiced with her, that Providence had sent him to pay the interest for her loan, and relieve her in "the time of need." And we may yet add, that contributions given to the Lord, to promote his benevolent purposes in any of the branches of Christian labor, when they are much missed, or are sweetened by the incense of self-denying love, will receive from the Lord the largest interest.

### "FROM THE POOR HOUSE TO HEAVEN."

A minister once visited one of the members of his flock, who was in the poor-house. She had passed the ordinary age, and was noted for her piety, and was approaching the time of her departure.—While he was conversing with her on her hope, and on the comforts of religion, of which she enjoyed many, he noticed an unusual lustre glowing on her countenance, and expression of joy and triumph sparkling in her eyes. Calling her by name, he said, "Will you tell me what thought it was that passed through your mind, which was the cause of your appearing so joyful?" She replied, "Oh, I was just thinking what a change it will be from the poor-house to heaven!"

The change "from the poor-house to heaven!" how suggestive the thought! It will be a great change, a desirable change, a glorious change! And how many of God's poor have experienced this change, if we allow, as we justly may, the poor-house to represent, not only those public establishments for the support of the poor, but those also in which the poor, subject to the inconveniences, deprivation, and afflictions of poverty, ordinarily dwell? When we contemplate some of those scenes of poverty, where parents have large families to support, and as it frequently happens and especially in times and places in which there is a depression of business, there is a scarcity of employment, and consequently no means for procuring the necessities of life. Then comes want with its various and painful



deprivations, accompanied, perhaps, as is not unfrequently the case, with sickness. And then follow wakeful nights and wearisome days. It is true the angel of peace with his comforting presence may be there, and he does much to counteract the effects of the sorrows and troubles of poverty, which are felt if not feared in that humble dwelling. How cheering and consoling, then, is the thought to the Christian father and mother, who are "troubled on every side, yet not distressed; perplexed, but not in despair; cast down, but not destroyed," to think that they shall go from such a scene where painful hunger, chilling cold, and the bitter fruits of poverty and want are experienced, to their Father's house where "there is enough and to spare," and "where they shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes." Is it any wonder that the countenance of the saint glows with heavenly lustre, at the thoughts of changing the ills of poverty, earth and sin, for the riches and glories of heaven?

But Christians have not only gone "from the poor-house to heaven," but they have gone from the dungeon to heaven. And as no doubt the countenances of Paul and Silas were aglow with the rapture of soul they felt when in the prison at Philippi, and when they prayed and sang praises to God, had they been asked what thoughts were occupying their minds, they, too, might have replied, "Oh, we were just thinking what a change it will be from the prison to heaven!" And it was the great and sublime thought of exchanging the painful surroundings by which he was surrounded, when he met death as a martyr for an "inheritance of the saints of light," that helped to make the face of Stephen glow with heavenly radiance, in the immediate prospect of death in its most terrible form. And had he been asked for a reason for his angelic countenance, he might have replied, "Oh, I was just thinking what a change it will be from my present condition of persecution and suffering to heaven!"

And this thought, with its joy-inspiring influence, of changing our present condition of suffering, from whatever cause it may arise, for heaven, is a thought common to every Christian, in whatever condition of life he may be, if he is in a state of readiness, waiting the Master's call to a higher and more honorable position in his kingdom, and if as a wise scribe he "is instructed unto the kingdom heaven," and has learned the art of making a judicious and practical application of "the exceeding

great and precious promises of the gospel. And what a precious thought it is, to think of changing the sorrows of earth for the joys of heaven! And how desirable that each one of us can say in regard to our condition of suffering, temptation, labor, and sorrow, "I was just thinking, what a change it will be," from this bed of affliction—from this field of arduous labor, from my fiery trials, or from my annoyances in life which so much disturb my peace of mind, or from whatever the cause of our trouble may be—to heaven! And this great thought that fills every soul that possesses it with joy, and that frequently brightens the countenances with a heavenly radiance, may be yours, kind reader, if you are Christ's and if he is yours.

#### PLUMCREEK NORMAL SCHOOL.

The brethren and friends who have started this school are laboring to give it permanency. We have just received a letter from Bro. Kimmell informing us that the school will open on the 30th of October, for a term of twenty weeks. An advertisement of the school will appear in our next. He also informs us that Prof. Miller, one of the professors of the school, is traveling at this time for the promotion of its interests. We hope he will meet with a cordial reception from all those upon whom he calls. Professor Miller is not a member of our fraternity, but he is in warm sympathy with us in the doctrine we maintain, and we hope to have his help in promoting the cause of Christianity as well as of education.

#### THE BRETHERN AT WORK.

We have received the first number of this new periodical, published by a number of our brethren at Lanark, Ills., a notice of which has already appeared in our paper. It makes a very respectable appearance, and is filled with readable matter. It has quite a number of brethren, and also one sister, on the editorial staff, and with such a force, and a worthy object in view, it will be likely to be a success. We hope it may do good.

We wish to be more explicit in a remark we made in our former notice of of this new paper of our brethren.—When we said, "Some of the brethren in the West urged a consolidation of some of our papers," we did not mean any of the brethren who have started this enterprise.

#### Querists' Department.

BRO. QUINTER:—Will you please explain Heb. xii. 1, and more particularly "the sin which doth so easily beset us"?

ANSWER.—The verse referred to reads thus: "Wherefore, seeing we also are

compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

1. *Compassed about with so great a cloud of witnesses.* It is probable the Apostle has reference to the Grecian games. These games consisted in such exercises as leaping, wrestling, foot races, chariot-races, &c. The exercises were performed in a large amphitheatre, around which large crowds of persons assembled to witness the performances. And it is said that those who were successful in the morning in winning the prizes, did not receive them until the evening, but remained on the ground, looking at those who engaged in the combats which followed those in the morning. The apostle in a beautiful and expressive figure, represents the ancient patriarchs, prophets, judges, kings, and faithful men and women, mentioned in the preceding chapter, who had been successful combatants in the great struggle life, in the preceding ages of the world, and were now resting from their holy labors, and watching anxiously to see how the Christian combatants in the Christian race acquitted themselves in their races for the crown of life. These spectators are represented as a cloud because of the greatness of their number. Cloud seems to be used in this sense in Ezekiel xxxviii. 9, where it is said, "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee."

They are called witnesses, 1st. Because they, by their example and testimony, bore witness to the power, virtue and excellency of faith, showing how it sustained them in their trials and afflictions, and made them more than conquerors through the power of God. They were God's witnesses to prove his love and care to his people. 2nd. They are also spectators, watching us, and that with intense interest, to see us running our race, and anxious to see us reach the goal as successful combatants for the crown of life. And the thought that we are watched by such clouds of spectators, should increase our zeal and stimulate us to put forth every effort to win the prize.

2. *Let us lay aside every weight.* Here is allusion again to the combatants, and probably to those who run foot-races in the exercises. In order to have all in their favor that they possibly could, the contestants laid aside everything that might be a hindrance to them. The word in the original means an encumbrance, and is used to show that Christians in running the heavenly race should put away from them everything that would in any way, and in any degree, be

an obstacle in their way of holiness; such as "the lusts of the flesh, the lusts of the eye, and the pride of life." And even things that are lawful and right in themselves, may be carried to excess and abused, and thus become a weight to retard our progress in the divine life. Worldly business, to a certain extent, is necessary for all Christians to pursue, living under the state of things we are living under in the world. But there is great danger of its becoming a weight or hindrance to our progress in the divine life. Wealth may be a blessing to its possessor, and increase his facilities for doing good. But to many Christians, no doubt, it is a weight, a snare, and an evil. The spirit of the Apostle's admonition should teach us to guard against an excess in everything, and an entire abstinence from whatever is evil, neither touching nor tasting it.

3. *The sin which doth so easily beset us.* Dr. Maconight translates the passage, *The sin easily committed, or which stands conveniently around us.* This besetting sin may be the sin of our constitution, of our education or habit, or of our profession or calling in life. It seems to be that sin which from some circumstance or other gives us the most annoyance, and which we are the most likely to commit. What we mean by its being constitutional, is a constitutional tendency toward some evil—a natural infirmity. The different passions in some people are very strong. How easily are some vexed or made angry. The slightest provocation awakes this passion. Anger, then, may be the besetting sin of such. There are other passions that may become equally annoying, troublesome, and dangerous. The sin of education or habit is that which the circumstances and associations with which we have been connected or surrounded, have planted, developed, or confirmed. A man habituates himself to the use of intoxicating drink, and forms a morbid appetite for the beverage, and becomes an occasional if not an habitual drunkard. And drunkenness may be his besetting sin, to overcome and lay aside which may require his constant watchfulness. The home education or the associations of some young lady may have made her proud and vain. She is brought to see and feel the necessity of a holy life, and she endeavors to live such a life; but her pride gives her much trouble, for awhile, at least, and is her besetting sin. The professional besetting sin, is that which may be connected with our profession or calling in life. The profession of the ministry has its besetting sins. The profession of a minister is one of honor and dignity. Hence the Apostle's admonition, "Let the elders that rule well be counted worthy of double honor." And because the office is one of

honor, and he who fills it is worthy of honor, there is danger of the minister becoming proud and exalted. And when the apostle is giving direction for the selection of elders, among the cautions he gives is this: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. iii. 6. Pride, then, may be the besetting sin to some connected with the ministerial profession. Among the ministers of our own fraternity jealousy may be the besetting sin of some. It is not an uncommon circumstance for one of our congregations to have several ministers. And when this is the case, great care is necessary or jealousy will arise among the ministers. Those may become affected by it who were free from it before they entered the ministry. And because the profession which they are following exposes them to this sin, we call it a professional sin. Men of other professions and callings are exposed to the same sin of jealousy. There being considerable competition in all branches of business, those engaged in the same business and in the same locality, are likely to become jealous of one another unless they are on their guard.

We regard, then, as our besetting sin that sin to which we are most exposed, or which seems to be the nearest to us, or which we are most likely to commit.—Some regard the sin of unbelief as the besetting sin of all men. It is true it was the national besetting sin of the Jews, and the same of many of the individual Jews, and it is no doubt the besetting sin of Gentile Christian, too, but that unbelief is the one besetting sin of all men, we have not so understood the Apostle.

We make two practical observations upon the besetting sin. 1. Whatever may be its character, or cause, whether it be constitutional, educational, or professional, it must be laid aside, if we would succeed in the Christian race and win the prize. The indulgence in any sin is a stain upon the Christian character, a hindrance to his progress and improvement in the divine life, and endangering to his salvation. Consequently it should be laid aside, whatever labor and sacrifice it may cost to do it. 2. As we are admonished to lay aside "the sin that doth so easily beset us," it is very manifest that it can be laid aside. Then we have encouragement to make the effort to lay it aside, to put it away, or to overcome it, by the proper use of the blood of Christ, and of the grace of God, to both of which we have access. Even "the sin that doth so easily beset us" may be laid aside.

*Let us run with patience the race that is set before us.* The word patience here means endurance and perseverance. And the object of the apostle seems to be to

encourage his brethren to persevere in their Christian course. The patience and endurance to which they are exhorted, imply difficulties. But these should not discourage them, since there is a great cloud or multitude who have gone before and bear witness to the interesting fact that fallen men and women may, by the redemptive power of Christ, overcome all the obstacles that sin has thrown into the path of duty, and "run in the ways of God's commandments," "come off more than conquerors, and "sit down with Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God." "This honor have all the saints."

## Gleanings and Jottings.

### Centennial Christian Homes.

This arrangement to provide for Centennial visitors good accommodations at low rates in private families, is proving quite a success. By letter or in person, from five hundred to one thousand persons are daily seeking for assignment to a home. As accommodations are thus offered for twenty thousand people, churches, Sunday-schools, and other large parties are being provided for in houses adjacent to each other. Near one thousand of these homes are along the steam car routes by which the Exposition is reached in from ten to twenty minutes for about eight cents.

As prices for boarding range from \$5 to \$14 a week, and from \$1 to \$2.50 a day, all classes are suited, and the comforts and conveniences of a home enjoyed.—Edwin M. Long, a Presbyterian clergyman, superintends the movement. Apply by letter or in person at his Office, S. E. corner of Twelfth and Berks streets, Philadelphia, Penna. The Office is directly east of the Exhibition—is open day and night, and can be easily reached by street cars from any Depot.

Knowing that many of our readers, if they do not expect to visit the Centennial Exposition themselves, have friends who will, and who would be pleased to have the help that is offered in the foregoing arrangement, we give it room.

B.

In a private letter dated at Hill Valley, Pa., Sept. 11th, Brother S. H. Bashor says: "Agreeably to arrangement, we met the brethren here on Friday evening, 8th inst., and commenced meetings which continued over Sunday. The meetings were well attended, and the interest seemed to be growing deeper at each succeeding appointment. On Sunday it rained all day without intermission; yet the congregations were more than ordinarily large. In the afternoon we gathered at the water's side, where ten of the most exemplary and intelligent young men and women of this vicinity were immersed in the name of Jesus, and three of more advanced age, making in all thirteen. God give them grace to hold out faithful till his voice calls them to rest. To-day I leave for Philadelphia, where it is ordained for me to preach the word for some days. We pray God to grant his presence in our meetings. The grace of God rest upon you all."



Miscellaneous.

Protestant Churches in Chicago.

From the report of the Chicago Bible Society, are gleaned the following interesting facts in relation to Protestant churches in that city :

The Methodists seem to have been first on the ground, and organized a class here as early as 1831. Rev. Jesse Walker and Rev. S. R. Biggs, the latter of whom is still living, were the first preachers.

In 1833 Rev. Jeremiah Porter (who is still performing efficient service) came here from Sault St. Marie, with the troops that went to garrison old Fort Dearborn and organized the First Presbyterian Church, composed of a few officers and soldiers belonging to the fort, and a few citizens who had originally settled here.

In October of the same year, the First Baptist church was organized; in 1835 St. James Episcopal, and in 1836 the Church of the Messiah, (Unitarian).—These were all that existed four years later, when the population had increased to 5,000.

The total number of Protestant churches organized in Chicago until the present time, is 226, of which 197 continue to exist and twenty-nine have disbanded.

Below is a statement of the number of churches formed by each denomination, the number now existing, and the number of pastors who have served them for longer or shorter periods :

CHURCHES.	Organized.	Existing.	Pastors.
Presbyterian .....	40	27	86
Baptist .....	35	30	93
Episcopal .....	22	19	84
Methodist .....	40	40	175
Reformed Episcopal .....	6	6	6
Congregational .....	21	18	46
Reformed Dutch .....	3	3	17
Independent .....	1	1	1
Protestant Methodist .....	1	1	2
Free Methodist .....	1	1	1
Mariners .....	1	1	1
Unitarian .....	4	4	15
Universalist .....	3	3	8
Swedenborgian .....	3	3	3
Christian .....	5	3	16
Advent .....	3	3	3
Ger. Evangelical Associat'n .....	7	7	42
W'n Synod N. A. .....	4	4	11
N. W. Ger. Evane. Lutheran .....	2	1	3
Ger. Evangelical Reformed .....	2	1	2
Church of God .....	1	1	1
Ger. Ev. Luth. Syn. Mo. & O. .....	9	9	16
Norwegian Lutheran .....	5	5	12
Swedish Lutheran .....	4	4	6
German Reformed .....	2	2	2
	226	197	661
Theological Seminaries .....	4	4	33
			694

Power of the Whale.

If the whale knew its own power, he could easily destroy all the machinery which the art of man could devise for catching him, and it would only be necessary for him to swim in a straight line on the surface in order to break the thickest rope, but instead, on being struck with a harpoon, he obeys a natural instinct,

which, in this instance, betrays him to his death. Sir Humphrey Davy, in his "Salmonia," observes that a whale, not having an air bladder can sink to the lowest depths of the ocean, and mistaking the harpoon for the sword of a swordfish or the teeth of the shark, he instantly descends, this being his manner of freeing himself from these enemies, who cannot bear the pressure of a deep ocean; and from ascending and descending in a small space, he thus puts himself in the power of the whaler. If we include the pressure of the atmosphere, a body at the depth of 100 feet would sustain sixty pounds on the square inch, while one at 4,000 feet, a depth by no means considerable, would be exposed to a pressure of 1,830 pounds. We need not therefore be surprised that on the foundering of a ship at sea, though its timbers part, not a spar floats to the surface; for if the hull has sunk to a great depth, all that is porous is penetrated with water, or is greatly compressed Scoresby states that when, by entangling the line of the harpoon, a boat was carried down by the whale, it required, after the boat was recovered, two boats to keep it at the surface. As soon as the whale dives after having been wounded, it draws out the line or chord of the harpoon, which is coiled up in the boat, with very considerable velocity. In order, therefore, to prevent any accident from the violence of this motion, which might set the side of the boat on fire, one man is stationed with an ax to cut the rope asunder, if it should become entangled, while another, furnished with a mop, is constantly cooling with water the channel through which it passes.

Burning a God in China.

You know the people in China have a great many gods. Some of them are images made of clay, or wood, or stone, or some metal, and are kept in large, beautiful temples. But there is one—a paper god—which we find in every home; and about this one I want to tell you.

It is called the "kitchen god," and is only a rude, bright-colored picture, on coarse, thin paper, pasted up on the wall, inside a little shrine. There is always a shelf before it, with a pot of ashes standing upon it. The people do not pray to this god; but they worship it by lighting little sticks of incense, and setting them up in the pots of ashes, and getting down on their hands and knees before the god, and knocking their heads on the ground two or three times. This they do morning and evening generally; but in some families they are very careless about it, and sometimes, for weeks together, do not worship at all. But if any one in the family is taken sick, or if any trouble comes, they are very apt to think it is because they have neglected the "kitchen God," and so they begin to worship it again.

They think that this god watches over the family, and that he sees and hears what they do and say. The strangest thing about it I have not yet told you.—Just before New Year there comes a day when, in every home, the "kitchen god" is taken down and burned up. The people say that they send their god up to heaven to report what they have done during the year. With him they burn little pieces of brown paper, cut to repre-

sent ladders on which he is to go up.—They know, of course, that they have done a great many wrong things which they do not want reported; so, the morning before the god is to be sent up, they bring an offering of molasses candy, in balls, on a plate, and set it before him, leaving it there all day. The god cannot eat it, of course; but they say it is to stick his lips together so that he cannot tell the wrong things they have done.—In the evening after they have burned him up, they eat the candy themselves. Then, after a few days, they buy a new god, and put it up in place of the old one.

And these poor people do not know any better way to get rid of their sins than this, because no one has ever told them of Jesus, who died to save us from our sins, and who is so willing to forgive us when we ask him. Would you not like to go and tell them about this dear Savior, so that they, too, may be forgiven and saved?—*Missionary Echoes.*

We find in the *American Missionary*, items showing the relative cost of peace and war with the Indians. Under a peace policy our government is paying 5,000,000 per year to and for the Indians. War in Florida cost 1,500 lives and \$50,000,000, or the life of one white man and 33,000 for each warrior engaged. The Sioux war of 1856-'57, cost several hundred lives and \$40,000,000. The Oregon Indian war of 1851-'55 cost \$10,000,000.—In the Cheyenne war, of 1864-'65, some fifteen or twenty Indians were killed at a cost of \$1,500,000 per man, aggregating in this war \$35,000,000, besides the loss of life and property on the frontier settlements. The war of 1866 with the Sioux cost \$10,000,000. The war of 1867 with the Cheyennes cost \$40,000,000. The cost of caring for the Indians of New Mexico, by the army, according to Sherman, was from 1846 to 1866, \$100,000,000. For the past forty years the military operations against Indians have averaged \$12,000,000 per annum. The 60,000 civilized Cherokees, Creeks, etc., in the Indian territory, do not cost a cent, while to restrain 10,000 Apaches, the government pays the army yearly \$2,000,000.

CHARLES Lamb, in his "Confessions of a Drunkard," says: "Is there no middle course betwixt total abstinence and excess which kills you? For your sake, gentle reader, and that you may never attain to my experience, with pain I must utter the dreadful truth, there is none—none that I can find." Slowly but surely men are coming to a saving knowledge of this "dreadful" and clearly demonstrated truth. The world is growing wiser and better, and the number of total abstainers from all intoxicating drinks is steadily increasing.

The "Century of Gospel Work" gives the following as the increase of ministers in the leading Protestant denominations of the country since 1776: Methodist, from 20 to 20,453; Baptist, from 370 to 19,517; Presbyterian, from 140 to 7,954; Congregational, from 575 to 3,233; Lutheran, from 25 to 2,662; Reformed German, from 35 to 623; Reformed Dutch, from 25 to 476; Episcopalian, from 250 to 3,140; Moravian, from 12 to 75.—There are altogether about 60,000 clergymen in the United States.

## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

[From The Brethren at Work.]

## Danish Correspondence.

LETTER FROM BROTHER HANSEN.

M. M. ESHELMAN—Beloved Brother:—Grace, mercy, and peace from God our Father and our Savior, by whom we are united as members in one body by faith, be multiplied unto you.

I am here to-day with our dear Bro. Hope, and by reading your last letter to him I learn that our beloved brethren in America are very useful in the Lord's hands by his Spirit, that we all may go forward in the truth as it is in Jesus.—O that we may ever go on, never become tired, never give up to doubts; and so much more press on, seeing the time is short, and our redemption nearer.

We have come so far on our journey of life, but we may have one more day's work before we are done and our breath departed and we be in eternity. Is that loss? or to be sorrowed after or wept for. No, no. "For me to live is Christ and to die is gain." But if to live in the flesh gives me fruit of my work, then I hardly know what to choose: still to go to the Lord is far better (says Paul). I do often feel the same. But when I look over the great field and see the great mass of people running to eternal destruction, if not prevented, I feel to labor on. Be not discouraged, dear Brother; your Savior had the same great concern for humanity. You are in good company when you thus labor.—M. M. E. For poor man Christ died and shed his blood, and to him are we all indebted; we who were enemies of the cross, but yet so loved that he reconciled us by his death, saved us who were lost, and filled our hearts with holy desires and prayers that many more souls may be saved before it is forever too late.

Oh, I think of myself, how patiently the Lord has been working with me the last seven years! In 1867 I was made to believe that my sins were blotted out in the blood of Christ, (and in that faith was immersed by the Baptists in Jestmark, July 11, 1869,) and since that time the Lord has worked with me, to show me his gospel in its fullness and perfect way. He led me from light to light in his word. I was then 21 years old, and the question of taking the sword had then to be met. The Lord showed me the great wickedness of killing my fellow men; hence I told the church. But I got no help from them, as this belief was against their creed; and the result was, that I was shut out of their church in 1871.

I thought I had found the true church of God, but to my sorrow I saw it was not so. I was alone with the Lord, far in the place of comfort I found resistance; and instead of prayers to be faithful through my trials on the road of eternal truth, I received nothing but blackmailing and the accusation that I was resisting the government. But the Lord's tender care did not cease or grow less even if I felt like Elijah, to be the only one left. My written defense, founded on the gospel, that a Christian could not fight, was sent to the magistrates, but without effect.

I was arrested Jan. 10th, 1872, and on the 11th

## CAST INTO PRISON.

Between two and three o'clock the same day, I got my hearing and was sentenced to twenty days' imprisonment. On the 31st, in the evening, I was released and brought out to tell how much property I had that could be sold to pay up my prison expenses. But when they found I had not sufficient to pay the expenses of selling it, they said there was nothing for them. They then drove me away with the threat that if I did not leave the country within six months, I should be taken and made to do military duty, or be put into the State prison for three years. I replied that God is my Father and Jesus Christ my Savior, and he tells me not to kill but love my enemies, not returning evil for evil. And if it is right to obey men instead of God when they command me to do what is sinful, judge ye. I got no answer on that except "Go! go!" I thought if there only was a people who obey the Lord in all things, I would go to them.

I left Denmark May 6th, 1872, and landed in America June 5th. I found plenty of churches there, but none that obeyed the Lord as he commanded. I felt for my countrymen, and determined to go to them again, bearing the testimony of Jesus, even if I had to be imprisoned again as soon as I set foot on the shores of my native country. But all this time I was wishing for a church as the Bible sets forth it should be. Were my prayers in vain? Were my groaning and tears unnoticed of the Lord?

I left America May 29th, 1874, and went to Christiana, Norway, stopped there two months, and then came to Denmark, expecting to be imprisoned. But not so.

But who found me, and what did I hear? Why, that a people had been found who obey the Lord in all things whatsoever he has commanded. But, thought I, Is that possible? Where are they? "In America," was the answer. But I have just come from America, and do not know such people? Have I been so near to them, and now for the first time find it out? And was it not to me the Lord's care? the Lord's way? Was it not the Lord's answer to my prayers and tears for many years? These

## JOYFUL NEWS

came through our dear Bro. Hope, who could tell the same story of searching and prayers to find a people who love to follow Jesus. Still I was in doubt. But this doubt the Lord soon cleared away, and I began to reap the fruits of what little English I knew, as I had sent to me some pamphlets which I very carefully and seriously studied. I soon saw, that I had never fully understood the Savior's commission (Matth. xxviii. 19). And even though I had been immersed, I now found that it had been done in a wrong and awkward manner. When I had learned that the Brethren were practicing the whole truth, and the true, saving faith, I longed to obey the whole truth also. And while Bro. Hope continued to write, I became more and more convinced and strengthened in the doctrines of Jesus; and when I read Bro. Eshelman's letter setting forth the order of the Brethren in observing the ordinances of God's house, I was free of all doubts as to the

doctrine of this humble people. I then prayed the Lord that he would send his servants to teach me all his requirements in a practical manner. Did the Lord again hear me? Was it not asking too much? No, not too much; for he tells us to ask, that our joy might be full, as well as he told the church to go and teach all nations. The church was faithful even in this, and my prayer granted.

So good was this news to me that I could not keep it. I went forth to draw others to this blessed peace even before I had secured it for myself. I could not refrain from telling others the full force of the whole gospel, and that as many as wanted salvation should not hesitate to meet its claims on which the promises of salvation are made sure. My weak labor was not in vain, for already two more have been made glad by complying with God's plan.

On the arrival of our dear brother Christian Hope, I went to his house on the 3rd of May, 1876, and there face to face he told me the faith and practice of the Brethren on all points as set forth in the gospel. Our united praise and prayers went up to God for his manifold favors; and tears of joy flowed from our eyes, when we thought of the joy in heaven over one repentant sinner. We felt what no pen or tongue can express.

We sought a place for baptism, and on the second day found a beautiful stream. Here in a quiet place I was baptized. Oh, God be thanked for the peace he has given me!

We received letters from a young girl, desiring to be received into the church. We left Bro. Hope's home May 25th, traveled all day and night by railroad, and on the 26th found our sister, strong in faith, waiting to obey Jesus in all his appointed ways. She was baptized in a pleasant stream. Here we had much blessing from the Lord. On the 28th we had meetings, hearing our beloved brother preach to us, and some others. This was over 160 miles from where Bro. Hope lives. His wife being sick, he had to return, while I remained to spread tracts and talk to the people. Some are very anxious, and ask much about the church in America. Some stand near the truth.

Already I have known want, and often traveled many miles a day without anything to eat, or a bed for the night, although it is cold to sleep on the ground.

But

## GOD IS LOVE

and will ever provide for his children if they are but faithful. Oh, beloved brethren, pray that we may be kept very humble, and that Jesus may be with us evermore!

CHR. HANSEN.  
Assens, Ladegaardsgade, }  
Denmark, Europe. }

ROANOKE, WOODFORD CO., ILL., }  
Sept. 7th, 1876. }

Brother Quinter:—I just returned home from Livingston Co., where the Brethren held their communion meeting. All seemed to go off pleasantly and in love and union. Some time back there seemed to be quite a trouble existing there, but, thank the good Lord, all seems to be peace now; and there is quite an interest taken in their meetings in that part of God's moral vineyard. Their speakers are Brethren Geplart and Mast. After the forenoon meeting, we went out



by the riverside where prayer was made; then followed the baptism of three precious souls, who were truly willing to join in with the people of God. We think there were more almost persuaded to be Christians. There was one brother elected to the office of Deacon. The choice fell on brother George Dale. May the Lord be with him in the good work, is my prayer.

Yours in love,  
GEO. W. GISH.

### To "Fairplay"—Conciliatory.

*Brother Quinter*:—I am sorry that I have offended my friend, who hides under the name of "Fairplay." I first thought, "O consistency, thou art a jewel!" and had no inclination to answer, simply, because I do not like to be, as Paul says, "as one that beareth the air." Had he subscribed his name to his article, I would have answered him privately; but as it is, I have to answer through the medium through which he made his attack. I do not like controversies; but as I am misrepresented, I claim the right to answer.

I did not condemn the River Brethren "on account of one man." There are hundreds living among us, and by their explanations of certain parts of the scriptures, differing from the Brethren, we have every advantage to know them as a body not as an individual.

"Fairplay," I am sorry to say, was not very careful in reading my article. When I say they claim the "bread for the Lord's supper," he has "bread and wine." If he doubts, and sends me his name and address, I will send him the names of some of their ministers who will bear witness to what I say.

Also when I say, "They pretend to have the forgiveness of sin," I might have added *before baptism*; but, think a careful reader should have noticed that I said in the beginning of my article, that one of their claims is that they have forgiveness of sins before baptism. And as the word says, "Be baptized every one of you \* \* \* for the remission of sins," am I not right if I say it is a pretense? We admit that God may have the power to forgive sins before baptism; but since he does not so command and promise we must take him at his word.

The River Brethren of New York must be different from those of Pennsylvania. If so, I cannot do better than do as he says,—"turn his own guns against him self,"—and say, "Some who claim to be his children are divided against themselves, and against their God." If, as he says, the church of the North disapproves of the practices of the River Brethren of our locality, they are farther apart than we and they are, and I would not doubt, as Bro. Mishler says, that if some would come among them, they would not recognize them as brethren—less so than the ministers of our church.—I wish to be brief, but would add that "facts are stubborn things," and that my motive was not to judge, but to explain, and let the word of God judge. If that will bear them out in their practice we are satisfied; but search the Scriptures, for therein is everlasting life; and although men and angels proclaim another gospel, we say, Give us Christ and him crucified. "If ye love me, keep my commandments." Let us "bury the hatchet;" let us seek the perfect law; let us strive for the cause

of Christ, not with words alone, but with a living reality—a light that is not hid under a bushel.

CYRUS BUCHER.

Reistville, Pa.

### A Macedonian Call.

Will some of the brethren of West Va., heed it? Whist Brother Joseph A. Miller and I were on a mission of love to West Va., we met with a friend from Gilmore county, who was strong in the faith, and well recommended, wishing to unite with us. We baptized him in the beautiful Greenbrier River, gave him a letter, and he, like the Eunuch, went on his way rejoicing. I will give his name and address: Samuel E. Barnhouse, Troy, Gilmore county, West Va. It is almost two years since any of the Brethren preached in that county; and there are some souls there wishing to join in with the people of God, if they had an opportunity. Will not some brethren who live nearer than we in the Valley of Virginia, heed the call, and feed the starving souls with the bread of life?—May the Lord reward your labors, is my prayer.

GEO. WINE.

Bridgewater, Va.

### A Few Items of Travel.

On the 21st of August, in company with my eldest son, I left my home in Greeley for an extended trip east. On the night of the 23rd arrived at Chicago, where we remained a day. Had a pleasant call with Bro. Hosinger; also, the pleasure of an acquaintance with Dr. Fabney. Saturday the 26th, in the morning arrived at Huntingdon, Pa. Had several meetings, and a very pleasant sojourn with the *Pilgrim* family and the brethren in that locality. Monday morning we set out for New York city, where we arrived about 10 o'clock at night.—Tried in the city until Thursday morning, when we set out for Philadelphia.—Tried there three days, and on Sunday morning a few minutes after 12 o'clock took the train homeward bound. My son stopped off at Huntingdon where he expects to attend Bro. Zook's school. Thursday morning I arrived in Chicago, an hour afterward set out for St. Louis, and the next morning for Kansas City, where I arrived about 10 o'clock, and passed on same night to Leavenworth, Kansas. Returned to Kansas City next day, and on the day following left for the long stretch of seven hundred miles over the wide extending plains. Arrived at Denver on Friday night. Being behind time I had to remain at Denver until next day, when I arrived at home and found all well. Thank the Lord for his goodness extended toward us. We were gone three weeks less two days, and traveled about 4,000 miles.

In regard to the crops that came under our notice, we found the corn crop in Kansas very good, and in the eastern part of the State a considerable crop of fruit. In Missouri the corn crop is an average one, the fruit not a full one. Southern and parts of Northern Illinois, where the land is rolling, corn is good, but on the level or low lands through which we passed in Illinois the corn was almost an entire failure. In most sections of Indiana corn is good; also in Ohio. The same may be said of Pennsylvania. After crossing the Mississippi River eastward we found

the fruit crop good—in Pennsylvania better than for years. Taking all things together, we think the people have reason to be thankful to God for his abundance bestowed upon them.

The outlook of the political skies seems foul and stormy. Bribery, intrigue, and corruption seem to be above par, and from all these cesspools of iniquity may we ever stand aloof. "Come out from among them and be ye separate," should be the motto of every "pilgrim stranger."

In conclusion we will ask those of our brethren who requested that we should stop with them to excuse us for not doing so this time. Our trip was of a business nature and our time limited, so we could not do that which would have been to us such a great pleasure.

J. S. FLORY.

Greeley, Col., Sept. 10, 1876.

### District Meeting of Southern Ill.

The District Meeting of the southern district of Ill., will be held with the brethren in the Milmine church, Piatt Co., Ill., on the 2nd and 3rd of October. There will be a love feast at the same place on the 30th of September. Meeting to commence at 4 o'clock p. m. An invitation is given to the brethren and sisters that wish to be with us, and especially the laboring brethren. Meeting to continue over Sunday. A full representation is desired. Those coming by railroad will stop off at Carro Gordo or Milmine. Conveyances will be at both places. The arrangement of the meeting is not to set tables to feed the multitude. Brethren coming from a distance will be cared for.

BENJ. BOWMAN.

### Announcements.

We, the members of the Osborn congregation, expect to hold a communion meeting Oct. 7th and 8th, at the house of Bro. John Oaks, two miles south of Osborn. As this is the first meeting of the kind ever held here, we invite all that can to be with us, especially the ministering brethren.

P. R. OAKS.

There will be a lovefeast at Clover Creek, Blair Co., Pa., on the 3rd of October next.

J. L. WINELAND.

The brethren of Lake Branch, Rice county, Minn., expect to hold their lovefeast, the Lord willing, 4 miles east of Morristown, on the 28th and 29th of October next, commencing at 2 o'clock.

SAMUEL OBLINGER.

There will be a lovefeast in the Yellow Creek congregation seven miles southwest of Goshen, Ind., on the 4th of October next.

ISAAC KULP.

The brethren of Gage and Saline counties, Nebraska, design holding their communion meeting on Saturday and Sunday, Sept. 30th and October 1st, at the residence of Bro. Isaac Fry, seven miles south-east of Beatrice, our railroad station. Train arrives at 6 o'clock, p. m.—By order of the church.

ISAAC DELL.

The brethren of Spring Run congregation intend to hold a communion meeting in Spring Run meeting house, 2 1/2 miles north of McVoytown, a station on the Pennsylvania railroad, Millin county, Pa., commencing Thursday, October 26th, at

2 o'clock, p. m. Preaching next a. m.— Invitation extended. By order of the church. S. W. BOLLINGER.

Our communion meeting, God willing, will be on the 10th day of October, 1876, in Logan church. Logan county, Ohio. J. L. FRANTZ.

*De graft, Ohio.*

There will be a lovefeast in the Elk Lick congregation, Somerset county, Pa., on the 4th of October next, commencing at 2 o'clock p. m.

We, the brethren composing the Grass hopper Valley church, Jefferson county, Kansas, intend, the Lord willing, to hold our communion meeting in the Brethren's meeting house in the village of Orawkee on the 7th and 8th of October. A. PEARSALL.

DISTRICT MEETINGS.

Please announce in the PRIMITIVE CHRISTIAN, that the District Meeting of southern Kansas will be held in the Paint Creek church, Bourbon county Kansas, about 14 miles west from Fort Scott on the 6th of October, commencing at 9 o'clock. And also a communion meeting on the 7th at the same place, which will continue over Sunday. We would like to see some of our ministering brethren from the east with us at that time and so arrange matters that they could stay with us about a month or longer as the Macedonian call is great.

JESSE STUDERAKER,

LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

Daniel Reese 1 60; Jacob Tinkel 1 00; C E Parker 5 00; E H Smith 1 00; A H Senseny 1 00; Benjamin D Hingardner 1 60; T O Cloyd 50; J F Ross 4 35; J F Oiler 39 00; Samuel Ross 2 25; Solomon S whart 50; B B Bollinger 4 00; J G Winey 1 80; Jac L Wine land 20 00; H P Hulton 50; D R Stately 1 00; G W Hoxie 3 10; Wm Calvert 1 10; Jos. Brink 5 66; Isaiah Hixson 1 60; John Green 15 00; C Carter 25; M H Shutt 4 85; Margaret Frey 3 21; Isaac Knip 35; Philip Hill 21 00; N B Johnson 25; Jacob Faw 50.

OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

Our dear, long-suffering mother, ANNA RIGHTER, widow of John Righter, departed this life, June 17th, 1876, in the 86th year of her age. After a long time of weariness and hopeful suffering, she was permitted to depart in peace, saying to all, and to the last, "I'll go to Jesus." S. R. M.

In the Bachelor Run church, Carroll Co., Indiana, Sister HANNAH LANDIS, consort of B. O. Jacob B. Landis, aged 60 years and 8 months. She was the mother of 10 children (three of whom have gone before) and 32 grandchildren. She had been serving in the Master's vineyard for nearly 40 years, and during all this time she was never called in council by the church. She closed her eyes in peace with all mankind, and we trust with God. Her remains were followed to the graveyard on the 5th by a large concourse of relatives and sympathizing friends. Oh, that we may all be prepared to meet our dear mot'er in a far better world than this! Owing to sickness among near relatives the funeral was postponed.

WM. LANDIS.

(Pilgrim please copy.)

In the Logan church, Logan county, Ohio, on the 17th of August, 1876, of consumption, Brother CHRISTOPHER BRENNER, aged

64 years, 7 months and 13 days. Funeral services by Elder Jos. N. Kaufman. He leaves a companion—a sister in the church—and six children to mourn their loss.

Also, on the 5th day of September, 1876, in Logan county, Ohio, AMANDA TEMPLIN, daughter of friend Dock and Mrs. Templin, aged about 17 years. Disease, typhoid fever. Funeral preached by the writer from Luke xii. 40, "Be ye therefore ready." J. L. FRANTZ.

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They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by True Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.

As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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# Primitive Christian.

BY JAMES QUINTER.

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No. 40.

## ALL THINGS PERISH SAVE VIRTUE.

Sweet morn—so cool, so calm, so bright,  
The bridal of the earth and sky,  
The dew shall weep thy fall to-night,  
For thou must die.

Sweet rose—whose fragrance now I crave  
To glad my sense and joy mine eye,  
Thy root is ever in its grave,  
And thou must die.

Sweet Spring—so full of shine and showers,  
It makes the weary spirit sigh,  
To think, with all thy herbs and flowers,  
That thou must die.

Sweet music—e'en the lovely song  
Which from my harp in window night  
Is floating on the breeze along,  
E'en thou must die.

And all the bright and glistening train  
Of stars that stud the deep blue sky,  
Must they all perish—none remain  
To glad the eye?

And vales, and fields, and rushing streams,  
And mountains that invade the sky,  
Are they as baseless as our dreams?  
And must they die?

And all that's beautiful and fair  
On nature's face—love's melody,  
That makes sweet music of the air,  
All—! all must die!

And man, frail form of senseless clay,  
Though now his glance is proud and high,  
Perchance upon this passing day  
He, too, may die!

But the bright soul?—THAT, shrined within,  
The quenchless light in mortal form—  
Though dimmed by misery and sin,  
Defies the worm.

When all the stars shall fade away,  
And suns in their own blaze expire,  
And trackless comets cease to stray  
With wandering fire,

The soul shall ever live, nor know,  
The lapse of time, but dwell on high,  
And share—in endless joy or woe—  
Eternity. —Pocell.

## FOR THE PRIMITIVE CHRISTIAN. What Christians Shall Approve Of.

BY D. P. SAYLOR.

"That ye may approve things that are excellent."—PHILIPPIANS I. 10.

Paul addressing the brethren at Phillippi, says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Yet he prays that their love may abound yet more and more in knowledge and in all judgment;

that they may approve things that are excellent; and be sincere and without offence till the day of Christ. The day of Christ alluded to is the time when our Savior, the Lord Jesus Christ, will come from heaven and change our vile bodies, and fashion them like unto his glorious body. The time we shall see him as he is, and we shall be like him. This time is near at hand, it lies but just before us. To us it seems a long time ago when the servant of God declared: "Behold the judge standeth before the door." And, "Let your moderation be known unto all men, the Lord is at hand." But unto God with whom one day is as a thousand years, with us it is but a moment of time. And as that day of the Lord will come upon the unregenerate suddenly, as a thief in the night, yea, as the lightning flash, it is of much importance that the brethren be ready to meet him at his coming. For this, Paul prays for those in whom a good work was begun, so Paul called these for whom he here prays.

In Acts, xvi. chapter, we have a detailed account of the call to come over into Macedonia, and help the colonists of which Phillippi was the chief city of that part of Macedonia, and also, on account of the conversion and baptism of Lydia and her household, and of the conversion of the jailor and all his. "And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed." Lydia's household, and the jailor's, "all his," are the brethren found in Lydia's house. Note, BRETHREN, not infants or unconscious babes who could not be so comforted. These are they in whom a good work was begun by the Lord. For God was in all the work; from the call of Paul by the man in the vision in the night watches to the opening of the heart of Lydia, and to the jailor's rejoicing and believing in God, with all his house. "All! all! was of God. And none but those in whom God works to will and to do his pleasure are of the Lord's planting; and all others will eventually be rooted out, though it may not be until He will declare unto them, "I never knew you, depart from me ye that work iniquity."

Faith, repentance and baptism is the beginning of this good work;

for so hath the Lord, appointed in his word. See Matthew xxviii. 19, 20; Mark xvi. 16; Acts, ii. 38—41; I. Peter, iii. 21. And so did these, with all others whose conversions are recorded in the Scriptures do. This then, and none other, is the religion recognized by the New Testament Scriptures. But though this work is begun by the Lord, it must be continued, deepened, ripened in holiness, in purity of heart and soul, in Christian perfection, &c., "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." That the knowledge of these things may be communicated to the brethren, Paul prays "That they may approve things that are excellent." Paul said all things were lawful for him, but all things were not expedient. How important then that Christians abound yet more and more in knowledge and in all judgment, that they may know what is lawful and expedient for them to do.

All things forbidden in the Scriptures are neither lawful nor expedient for any man, much less a Christian, to do. And, whereas the Scriptures teach that we give our bodies a living sacrifice to God, and not to be conformed to this world, but to be transformed by the renewing of our mind, &c. That is more fully explained by I. John ii. 15—17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the devil claims all these as his. For the kingdoms of the world, and the glory of them is delivered unto him; and he says, "and to whomsoever I will I give it." And, whereas, the Scriptures further teach that we shall not put on costly array; but to be clothed with humility; therefore it is neither lawful nor expedient to be clothed with gay, gaudy, and fashionable attire. And the man who does so, and says I can worship God as well and acceptable in my gay coat as you can in your plain one, speaks lies in hypocrisy, and does not approve things that are excellent.

Many things in the world may be lawfully used by the men of the



world in a worldly way, which at the same time are not expedient for the Christian to meddle with, such as *County, State, and National fairs*; no difference for the name, they are of the world, and Christians *must not* be conformed to the world. All *shows and exhibitions* of every name or kind, whether they be Sabbath School festivals, basket pic-nics, Free Masons, Odd Fellows, Redmen, or any other kind of excursions, all, all are of the world, and are neither lawful nor expedient for Christians to partake with. With Paul let us all pray fervently "that our love may abound yet more and more in knowledge and in all judgment; that we may approve things that are excellent. *That ye may be sincere*, not hypocritical in your profession of religion. Not to be sincere in religion is counterfeiting religion and virtue, and is an affectation of the name, joined with a dissatisfaction of the thing. It is the having a form of godliness with denying the power of it. He is a hypocrite who feigns to be what he is not. Hence, Paul will have all who approve things that are excellent, to be *sincere* and without offence till the day of Christ; when the secrets of men's hearts will be made known.

I have often wondered much why some persons, men and women, belong to, or are members of the German Baptist Brethren church; for there is nothing the church teaches and the true members practice (that they love. Try them on anything outside of the ordinance, (and even these they would improve upon) and you will find them fault-finding. I know some men called brethren who in conversation don't approve one single principle taught by the church that tends to humility. They see no wrong in anything; the picnic, the festival, the fairs, the Centennial, all! all, are legitimate places for them. Of course, plainness in dress is old fozyism with them because they would feel badly with a plain made coat promenading the Centennial grounds; with them there is no religion in plain made coats; and not one of them would go to the World's Fair with one on their back. Brethren, I wonder whether one brother who wears a plain made coat at home and abroad because of conscience, was at the Centennial. Brethren, let us approve things that are excellent; let us be sincere in all things; let us be without offence, till the day of Christ. It is near at hand.

"Serve the Lord."--Deut. x 12.

BY W. R. MURPHY.

I dreamed that a young man and I were on a road that had a slight

ascent, running a foot-race. We continued our running till we came to where the road forked, the left hand road leading down a dark lonely ravine, or hollow, overhung with bushes and undergrowth. As I came up and was in the act of turning off to the left after my comrade I heard a voice that appeared so come from a person not more than ten paces distant, very plainly and distinctly, which said, "Serve the Lord." I stopped then and there, and, looking after my comrade, I saw him still going on down the dark, lonely, and rocky left hand road. While thus engaged, I awoke, and knew it was a dream, or vision.

Dear brethren and sisters, the above has caused me to meditate on my past life; and when I look back and see how much time I have spent unimproved, it causes me to rejoice that God has yet spared my unprofitable life. I ask an interest in your prayers, that I may not, as Paul said, be disobedient "to the Heavenly calling;" but that I may ever be found trying in my weakness to serve the Lord, who bought my pardon on the cross, "who was delivered for our offences, and was raised again for our justification." Rom. 4:25. May we ever be found in his service whose name is above every name; as the apostle Peter says, "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved." (Acts 4:12) In whom there is plenteous redemption, if we serve him "in spirit and in truth."

In Deut. 10:12, we have an admonition by the prophet Moses to the children of Israel: "And now, Israel, what doth the Lord thy God inquire of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul." If we would secure to ourselves eternal salvation, we must not serve him with our hearts only, but we must serve him with all our soul, "Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37. This is the language of our blessed Savior. May the good Lord help us to lay aside the many hindering causes—those unnecessary things with which we adorn the body—those things with which the body is disfigured, on which our affections are placed more than on the things that pertain to the service of our blessed Lord and Master. We "cannot serve God and Mammon;" hence we cannot serve our jewelry, &c., and God at the same time. We will hate the one and love the other;

or else we will hold to one and despise the other. The apostle Paul to the Romans, 12th chapter and first verse says: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Then how can we present our bodies a living sacrifice, holy, acceptable to God, while it is thus adorned with those unnecessary things which do not contribute to our temporal, much less, our spiritual welfare? "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: looking unto Jesus the author and finisher of our faith." Heb 12:1, 2, and let us come up "to the help of the Lord against the mighty." Judges 5:23.

Brethren and sisters, there is a great deal that we can do for the salvator of our souls and those of others, if we will but pick up courage and energy. With the Lord on our side to assist us in our weakness, we will be able to accomplish great good in the promotion of the cause of Christ and the advancement of his kingdom on earth.

In conclusion, I will say that, if I am a saint, the least of all, I beg an interest in the prayers of God's church that I may resist and overcome the temptations of Satan.

Talbotts, W. Va.

FOR THE PRIMITIVE CHRISTIAN.  
Christian Watchfulness.

BY S. T. BOSSERMAN.

"Let us not sleep as do others; but let us watch and be sober."—1. THESS. v. 6.

If we would enter successfully upon that new life of holiness, great watchfulness upon the part of the seeker is necessary. Those that sleep, as was understood by the apostle, were those who were engaged in all manner of wickedness and revelry. And as sleep is mostly engaged in during the shades of night, so was the wickedness referred to, engaged in during or under cover of darkness. The parties interested in those revelings were sinners of perhaps every degree, and were unfit and unprepared for the coming of their Lord and Master. And the apostle in alluding to characters of that kind, brings to bear forcibly upon the mind of every candid individual, that "to sleep as do others," would utterly disqualify them for present Christian usefulness and immortal glory. In view of the danger man is exposed to in this sinful life, he is called to watch, to think, to exercise his mind, to follow the example of those that are sober, those who by their economy



and honest pursuits are "children of the day," and are preparing themselves for future usefulness; those who are spiritual laborers in the vineyard of the Lord, and who are toiling and bearing the burden of the day so that when the Master comes, he will receive them and reward them greatly for their stewardship. After only a step is taken towards heaven, it is by no means attained. Turning from darkness and joining the Christian church is not all the work. There is yet a great work to do. Inquiring into the practicability of the route, does not complete the journey; we must "push forward" and "watch and be sober," and by strict obedience to our commander, Christ Jesus, all obstacles in the way can be surmounted. While traveling on our Christian journey we are exhorted to watch that we "be not carried about by every wind of doctrine," but "prove what the acceptable will of the Lord is concerning us," and continue steadfast in the path of duty. We must watch that we enter "not into temptation." How often some yield to the tempter's snare, and fall to rise no more. Ah! yes, watch, watch ourselves, watch our natures that we do not sleep, "for they that sleep, sleep in the night," "but let us who are of the day," those of us who are in the light and enjoying the fruits of our high calling, are enjoined in love "to put on the breast-plate of faith and love, and for a helmet the hope of salvation." Yes, and that is a lively hope that the Christian has, by the faithful performance of duty, and he can feel assured that there is a crown awaiting him in the better world. Watchfulness is enjoined upon the Christian everywhere, a warfare against that opposing element—sin; the common foe of Christianity since the world began. Watchfulness is enjoined upon the Christian minister; "take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Oh, what responsibility is resting upon the ministry that they "feed the church," supply it with suitable food that it may be better enabled to grow thereby. As the spontaneous growth of the weeds of sin is every where springing up, well could the apostle say, "watch and be sober." Our blessed Savior, in view of the weakness of man, says, "What, could ye not watch with me one hour?" And again, "Let him that standeth take heed lest he fall." So with all the boasted strength that we may possess, in some unguarded moment wo

may fall. Doing all that we can do we are yet "unprofitable servants in the eyes of God." Yet through the mercy of God, he will accept of us, but we must labor for the crown all through life, and then the reward we get is merited upon the part of the possessor.

Kind readers, heaven is attainable, and the route practicable. Let us then push forward with the utmost zeal, that the home that has been sought and obtained by those gone before may be also ours to enjoy in that land of blessed immortality.

Dunkirk, O.

For the PRIMITIVE CHRISTIAN.  
Sunday Schools.—No. 1.

BY JOSEPH FAHNESTOCK.

In the *Vindicator* of September '76, I have read an article written by H. Beelman. A part of his letter shows that he is a brother, and a part does not. How shall we understand him? He finds fault with Annual Meetings for granting Sabbath Schools as though he understood more than the Council.

He says, "The commandment is only to parents to bring up our children in the nurture and admonition of the Lord; and when we occupy the position of Sunday School teacher, we are not filling our places as parents." If parents teach, they certainly fill the place as parents, teaching them at home and at Sabbath School.

There are many parents who do not feel themselves capable of teaching their children as they should be taught. Some brethren would even fail to tell, when asked, "why do we baptize three times face forward?" The Sabbath School teachers should be capable to teach the doctrine of Christ as understood by the brethren; being careful that pride does not get the ascendancy.

For parents to come together, sing a few hymns, offer up a prayer, read a chapter as a lesson, and to instruct the young in the way that they should go, why is it not right when we know that the young will have some exercise of some kind on the Lord's day?

Since our Sabbath School has ceased some five families in the country and most of the members' children in town, I am informed, go to other schools. And it appears to me that it was a disadvantage to the brethren in this community, that our Sabbath School was discontinued. I would like to have seen it continued.

H. Beelman says, "God's word does not teach anything concerning Sabbath Schools, and consequently

it belongs to the world." He will, therefore, have nothing to do with it. The round coat is not described in the Testament, so H. B. to be consistent will have nothing to do with it; no not with the meeting house. The hymn book is made up principally, if not altogether by "people," as B. styles them, "of the world," therefore, he has to renounce our excellent hymn book; in short all that we do not have in so many words in the Testament.

Brother B. thinks it is one of the abominations spoken of by Daniel the prophet, which appears, to be a very extraordinary view. A new idea, indeed. The abomination I thought meant the Roman army, and is so exemplified by Luke, xxi. 20, 21. Abomination on account of its images of the Emperor and Eagles carried in front of the legions, and regarded by the Romans with Divine honors, standing in the holy place. Mark says, "Standing where it ought not." All Jerusalem was considered holy. Matt. iv. 5.

He, also says, "Sunday School is the mother of harlots." All I will say about this is, I almost wonder that Bro. Kinsey would print such a thing, for he knows better.

Brethren when writing of other denominations, and styling them people of the world, I am made to think on the Pharisees and Publicans. Luke xviii. 14-16. I think brethren should not write in that way. What I have written in regard to the order, is not that I find fault, but believe it good to prevent us from following the unnecessary fashions of the world. In regard to Sabbath School, it seems to me that Annual meetings should give rules and regulations.

Out of the heart, not out of the brain, are the best issues of life. And many a one who has not been able to find God, or to construct any satisfactory doctrine concerning him, through speculations of the intellect, has found him by the path of that old beatitude, "Blessed are the pure in heart, for they shall see God,"—have seen him not as a visible being standing before their outward eyes, nor comprehended him, perhaps, as an infinite person by their intellectual faculty, but found him in the inner consciousness of their hearts, through the vitalizing impulses of that energy of goodness which is the fulfilling of every law of duty.

There is nothing on earth that is so enduring as that time will not cause it to perish. Even the mountains and the "everlasting hills," stones and rocks, yea, all that is in the world, is subject to change. God's word alone abideth forever.



## GOD IN THE STORM.

BY MISS PARDOE.

"Did you hear the storm last night, my child,

As it burst o'er the midnight sky,  
When the thunder rattled loud and wild,  
And the lightning flickered by?"

"I heard no tempest, mother mine--

I was buried in slumber sweet;  
Dreaming I stood in the soft moonshine,  
With flowers about my feet."

"Can it be, my child, that you did not hear

The roar of the tempest's breath,  
As it scattered the tent leaves far and near,  
In many an eddying wreath?"

"No, mother; my happy sleep was full

Of gentle and holy things--  
Shapes that were graceful and beautiful,  
And the music of angels' wings."

"Yet the storm was loud, my darling child--

There was death on the hurrying blast;  
And vapors dark overhead were piled,  
As the hoarse wind belloved past."

"I thought not of clouds, my mother dear,

When I rose from my nurse's knee;  
You taught me that God is forever near,  
So what danger could I see?"

"I taught you well, my sinless one;

Yet my own weak spirit quailed,  
As the midnight blast rolled madly on,  
And the moon's calm lustre failed."

"Were you wrong, then, mother, when you said

That God's eye turned not away,  
But in darkness watched about my bed  
As it did on my path by day?"

"I am rebuked!" was the meek reply,

As the mother bent her knee;  
"On the lip of babes may a lesson lie--  
I have learned one, child, from thee:

His wrath, which makes the sinner weep,  
By a guilty conscience vexed,  
Does but deepen the sinless infant's sleep,  
And rock it to gentle rest.

And while thunders hoarsely peal around,

Speaking woo to the worldling's ear,  
The Lord in his mercy stills their sound,  
When innocence is near:

And while his living fire appals

The guilty here below,  
The shadow of the Savior falls  
On childhood's sleeping brow."

For the PRIMITIVE CHRISTIAN.

## A Living Faith.

BY CINA SHICK.

Matthew informs us that Jesus came "into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."—Matthew xv. 21, 23. Here we have an example of that kind of faith which purifies the soul, that is, a living operative faith, which works by love, renews the heart, overcomes the world, and produces good works. When this

woman heard of the many signs and wonders, and mighty deeds which Jesus performed, and that none were sent away comfortless, she believed he was the Lord, the Son of David, and unhesitatingly approached him, and cried unto him to have mercy on her, and besought him that he would cast forth the devil out of her daughter. Although Jesus made as though he did not hear her, she continued her cries. She did not become discouraged, but manifested such faith and true piety that Jesus said unto her, "Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Brethren and sisters, a very important and instructive lesson might be learned from the conduct of this woman. First, notice what wondrous appeals she makes in behalf of her daughter; and having full confidence that Jesus would grant her request, she continued to ask until she obtained what she desired. Mothers, do you so faithfully and earnestly beseech and supplicate the Lord in behalf of your obstinate daughters, who so pertinaciously adhere to their own opinion, purpose or design, and will not yield to the appeals you make to their reason and better feelings? You, fathers, who so diligently seek to praise the Lord with all your heart, and desire the salvation of your neighbors, do you ever consider how much more zealous you ought to be for the salvation of your children which God has given you? Or do you love their bodies more than their souls, that you will labor and toil until late at night, and rise early in the morning, in order to provide them with all the fashionable gowgaws or showy trifles of this corrupt generation, and clothe them in costly apparel, and encourage them to go on in vanity and pride? Do you not also cause your little ones to become a prey to the adversary of souls, by dressing them in velvets and ruffles, and telling them how nice and fine or beautiful they look in their new clothes—those of your family who have no knowledge between good and evil and cannot discern between their right hand and their left? Then when they are of the proper age, you are compelled to mourn and lament with a doleful lamentation, because they do not seek the Lord and have no desire to know his will, while you, having a knowledge of the past dealings of God, should have communicated them to your children, as a means of leading them to adore him, and preparing them to transmit this knowledge of his perfections to those who should come after them: "For he established a testimony in Jacob, and appointed

a law in Israel, which he commanded our fathers that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God and not forget the works of God but keep his commandments."—Ps lxxvii. 5, 7.

I fear that some are neglecting to do these things, because the Lord has kept silent. Perhaps you are thinking that he is such a one as thyself; one that will connive at wickedness, and suffer it to go unpunished. If you are, you will see your mistake when there will be none to deliver you; for God often with much long-suffering waits upon those who violate his law, but will finally call them to an account and punish them according to their deserts. "He will surely reprove thee, and set them in order before thine eyes." Now consider this, ye fathers and mothers, that forget the past dealings of God, for it is the highest good of your children in this life and the life to come, in all things right, to obey their parents. It is also the duty of parents to take the course which is best suited to secure this, and lead their children to obey their Father which is in heaven. In order to do this, you must obey him yourselves; daily seek his guidance and blessing; instruct your children to do his will, and present to them the motives which he has revealed. Right here is the most important point: As soon as a child is old enough to distinguish different objects, it understands; then you must enforce rigid discipline. You must accustom them, from their earliest years, promptly to submit their will to your will, so that it shall by habit become easy and pleasant. If you fail in this, in all probability they will not be inclined to receive the instruction of wisdom, justice and judgment.

Then if you love your children, and have faith as this Syrophenician woman had (knowing that the wages of sin is death), you will be solicitous for their salvation. If we confess Christ, believe his words and desire our children to obtain the happy realms of ultimate glory, we will not neglect to teach them all the words of this life: for the commandments of the Lord are as a lamp; and the law is a light; and reproofs of instruction are the way of life. Duty compels us to admonish, reprove, and correct our children, and set them examples of righteousness, and raise them in the fear of the Lord. We must instruct them in the things relating to his righteous judgments, so that they may

learn to fear the Lord and turn from evil. But alas! how few there are who rightly think of these things, and put forth all their energies in faithfully seeking the redemption of their children from sin and eternal death. If they can provide for their temporal wants they have gained their desires. In and out of their houses is nothing to be heard or seen but unrighteousness and malice, cursing and swearing, and all manner of disgrace.

Dear brethren and sisters, reflect well on these things; for if the spirit of the Lord dwells in your hearts, you would sooner be seethed in boiling oil than to hear or see such ungodliness in your children, much less to teach or set them an example of such things. Then let all who have a reverential awe of the Lord, and have divine love for their children, seek to save their souls, with your whole spirit, soul and body. If they transgress the law of God reprove them sharply. If they through ignorance have erred, exhort them with all long-suffering. If they have come to years of understanding, instruct them in the way they should go, and guide them gently by your counsels; keep a watch over them continually. Pray for them without ceasing, like this faithful woman of Canaan did, and do not become discouraged in the work until you have gained your desires. Pray God to grant you grace that you may be able to stand against all spiritual wickedness, or spiritual powers of wickedness, devices or stratagems of the evil one to deceive or destroy them. May the Lord help you to walk before God in all righteousness. "For the eyes of the Lord are over the righteous, and his ears are ever open unto their prayers, and he will certainly and wholly sanctify and save all who truly believe in Christ and continue to serve him.

Hear me now, therefore, O ye children, and depart not from the instructions of your parents; for you will give your honor unto another, and your years unto a cruel naster; at last you will go mourning down to your grave, and will not be comforted, because you hated instruction, and your heart despised reproof, and you did not obey the voice of your parents.

### Sister M's Seed-Basket.

PACKAGE No. 9.

—SOME persons when convinced of their sinfulness desire to come to Jesus, and profess their faith in him through baptism, but are afraid to do so lest they should afterwards all away. It is very true that no one can keep himself, but Jesus can

keep every one that comes to him. He calls himself the "Good Shepherd," and it is the duty of the shepherd to keep the sheep. Satan will, if he can, hinder you from coming to Christ by the thought that you can not keep yourself and Jesus will not keep you. Put the thought aside and try Jesus—trust him.

—We recently heard a ministering brother make use of the following expression in his sermon: "My goodness a life!" It seems to us that in words (not in intent) he came pretty near swearing. Now if "my goodness a life" don't mean God of life, or living God, what does it mean? What sense is there in it? Wish some one would tell us what it does mean. We hardly think the brother that used it in his preaching could tell us what it means, for we think he used it thoughtlessly. In all probability he scarcely knew that he used it at all, and, perhaps, some of his hearers did not notice it, because they are in the constant habit of using similar expressions themselves. Does thoughtlessness excuse bad habits?

—Some one seems to have been trying whether he could not compose a hymn as good as Mr. Sankey's "Ninety and Nine," and nearly succeeded in doing so in the production of the following lines:

#### THE GOOD SHEPHERD.

The snow was drifting o'er the hills,  
Fierce was the wind and loud,  
While the Good Shepherd forward pressed,  
His head in sorrow bowed:  
"O Shepherd, rest, nor farther go,  
The tempest hath begun."  
"I cannot stay, I must away  
To seek my little one!"

A thorn-wreath bound the gentle brow  
That beam'd with pity sweet,  
And marks of wounds were on his hands,  
And scars upon his feet.  
Again I said, "O Shepherd rest,  
The tempest hath begun."  
He murmur'd, "Nay, I must away  
To seek my little one!"

"I saw thy flock at peace within  
Thine own well-guarded fold;  
O Shepherd, pause, for wild the gale  
That rages o'er the world!"  
"No; one poor lamb hath gone astray,  
And soon may be undone;  
I cannot stay, I must away  
To seek my little one!"

"But, since thy flock are all secure,  
Why to the height repair?  
If thou hast ninety-nine at home,  
Why for a truant care?"  
"Dearer to me than all the rest  
Is that poor, straggl'ng son!  
I cannot stay, I must away  
To seek my little one!"

"Good Shepherd, tell me, if his need  
"Should bring the wanderer home,  
Will thou not punish him with stripes  
Lest he again should roam?"  
"No; I would clasp him to my heart,  
As mother clasps her son.  
I cannot stay, I must away  
To seek my little one!"

Even so, I thought, our gracious Lord  
Hath in his heart Divine  
A wealth of love for all his saints—

For all the ninety-nine!  
But most he loves, and most he seeks  
The soul by sin undone;  
And still he sighs, "I must away  
"To seek my little one!"

How strange that we cannot trust our Great Shepherd more fully, when we know that he loves us like that. The fourth and fifth stanzas reminds us of the Prodigal Son:

"Dearest to me than all the rest  
Is that poor, straggl'ng son!"

Reader, have you strayed somewhat away from the fold? Be assured the Shepherd will seek you, especially if you want to be found, for

"Most he loves, and most he seeks  
The soul by sin undone."

—How much comfort is contained in this verse of Scripture: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I. Cor. 1. 30. I am ignorant and foolish, but he is righteous and his righteousness is imputed unto me. I am unholily, but he saith "for their sakes I sanctify myself that they also might be sanctified through the truth." I am impoverished and helpless, but he has paid the ransom, and become my redemption. Well might Paul say, "He that glorieth, let him glory in the Lord."

FOR THE PRIMITIVE CHRISTIAN.

#### Invitation to Christ.

BY PHILIP HEIL.

Come unto me all ye that labor and are heavy laden and I will give you rest.—MATTHEW XI. 28.

This glorious invitation was given by our blessed Redeemer and was principally directed to sinners. It was given over eighteen hundred years ago, and still remains as good and full of blessings as it was at the time it was given, for "the word of the Lord endureth forever." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews vii. 25. "Seeing that Christ is both able and willing to save and to bless all that come unto him," even heavy laden sinners. "He did not come to call the righteous but sinners to repentance." O what a happy exchange the sinner can make to exchange his heavy load of sins for an everlasting and eternal rest! We need not be doubtful of the ability of one whom "God has so highly exalted, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and every tongue should confess that



Jesus Christ is Lord, to the glory of God the Father."—Phil. ii. 9, 10, 11. He is also entitled King of kings, and Lord of lords is our Lord's own proper title, but to be kings and priests and reign with him is ours. Rev. v. 10.

The enjoyment of his kingdom is as the light of the sun, each has the whole and the rest none the less. Oh, the blessed tranquillity of that region where there is nothing but sweet continued peace! Oh, healthful place, where none are sick! Oh, fortunate land, where all are kings! Oh, holy assembly, where all are priests! How free a state where none are servants but to their Supreme Monarch—where the poor man shall no more be tired of his labor. "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."—Rev. vii. 16, 17. Oh, how glorious are all the arrangements of God that we all can come to Christ and live. "Because I live," says Christ, "ye shall also live." No doubt the river of life and love is flowing as freely as ever from the throne of God, and will flow as long as God's own dear Son remains at the right hand of the Father, interceding for us; but, oh, how the kind invitations are slighted.

"It fills my heart with grief and woe,  
To see kind Jesus slighted so."

Dear reader, let us accept the kind invitation of Christ, and make our calling and election sure in Christ Jesus, that we "may have a right to the tree of life," and may enter in through the gates into the city to enjoy the great felicity of high heaven."—Rev. xxii. 14.

Every soul that hath a title to this rest doth place his chief happiness in God.

Balwin, Iowa.

FOR THE PRIMITIVE CHRISTIAN.  
**Christian Baptism.**

BY C. H. BALSBAUGH.

A stranger, who expresses "great anxiety" as to what constitutes true baptism, and who is "a regular reader of the PRIMITIVE CHRISTIAN," earnestly solicits an explanation of Eph. 4: 5. He has received backward immersion, has faith in the doctrine of the Brethren, save in the matter of trine-immersion, and seems really anxious to have this obstacle to affiliation removed.

That he should be a regular reader of the PRIMITIVE CHRISTIAN and still laboring under non-apprehension of our reasons for practicing a

trinity baptism, is somewhat of a mystery to me. Within the past year sufficiently has been published in this paper to beget suspicion in the most prejudiced monodip that to immerse but once is the embodiment of a doctrine which leaves no possible room for redemption. I do not conceive God to be by chance what He is. He is not a Trinity only for man's sake, but His own sake. The philosophy of truth, if such tautology is admissible, demands a pure atheism as the correspondent doctrine of a single immersion. Such a God as is represented by one dip there is none; and if the Bible reveals no other, the world has neither Creator nor Redeemer—atheism is the sum of all truth. To compress Divinity into the mode of being required by single immersion, leaves nothing for the Cross, nor an eucumenical agency to make the provisions of the Cross available. It cuts off both the hands of God, and a maimed Deity is no better than Dagon.

Under what formula was our friend immersed? Simply in the name of God in the flesh, or the names that represent Him as He essentially is in and to Himself? If in the former, you baptized yourself away from the very Fountain of Life which Jesus died to open. He came to negotiate between two, and prepare an instrument of redemption for the use of a Third Person. Salvation by Jesus Christ is symbolically denied by single immersionists. If our friend was baptized under the formula in Matt. 28: 19, he was yet not baptized according to it; for to immerse once only under such a scheme is like "selling a possession and keeping back part of the price." Acts 5: 1, 2. "How is it that ye have agreed together to tempt the Spirit of the Lord?" "Thou hast not lied unto men, but unto God." If language so terrible, and an execution so dreadful, goes forth against such a "lie unto the Holy Ghost" in the matter of selling houses or lands, what will be the doom of those who caricature the Almighty, cheat God out of His possessions, and mutilate His institutions? If Three Persons, or three modes of manifestation, are necessary to our salvation, how is it possible to represent them by one dip? You say you were immersed backward. Suppose the formula of Christ contained but one Name, and no other were revealed, you could not have done less than immerse in that Name. Without administering in that One Name, the ordinance would be meaningless, valueless, preposterous. But there are Three Names, representing such a distinctness of personality and operation, as binds

us to the same distinctness of action in the ordinance by which they are represented. Christian Baptism consists in an objective trine representation, and a subjective appropriation of what the Father has purposed, the Son executed, and the Holy Ghost applied. As there is One God in Trinity, so there is One Baptism in the same form. Magnify your baptism, or diminish your deity. They are out of correspondence.

Union Deposit, Pa.

FOR THE PRIMITIVE CHRISTIAN.

**Mercy.**

BY MARY E. DAVIS.

"Blessed are the merciful; for they shall obtain mercy." Matt. 5: 7. This is what the Savior tells us in his sermon on the mount. Then to obtain mercy, we must be merciful. But how seldom do we think of this! When we are ill-treated, we are too ready to resent, and too slow to forgive, and do not show the mercy to our fellow-beings that we would wish to have shown unto us. "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11: 25, 26. Then we should be very careful when we pray, and be sure that we have that forgiving spirit; for if we are not merciful, we need not expect mercy. "Be ye therefore merciful, as your Father also is merciful." Luke 6: 36.

Dear reader, to be a true Christian we must have more of the Spirit of Christ, who, "when he was reviled, reviled not again." And when his enemies had brought him to Calvary to crucify him, he could say, "Father, forgive them." Oh, do we follow his example at all times? I fear not. That resentful spirit of the wicked one gets too strong within us. Satan is ever ready to urge us to do wrong. Then let us pray more fervently that we may be able to resist all evil. Let us abhor that which is evil and cleave to that which is good. Therefore, "if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 20, 21.

Milan, Mo.

THERE is no part of a plant which may not become a tendril. There is no part of the character which may not, by excess or weakness, lose its independence and become a burden or a snare to the rest.



## The Family Circle.

### Health of Women.

As hard as the labor of women is it is more than probable that the "worry and fret" are even more destructive. And that this may be plain let it be remembered that the mind has a vast influence over the body, making labor easy and pleasant, or difficult and exhaustive, just according to the attending circumstances. Thus labors of love are performed with comparative ease, while even the thought of labors of a different class is depression. Slight efforts become toils, disgusting toils. Ordinarily her cares are too many, her hours of labor more than those of the more able and hearty, while her vexatious toils are too many to be enumerated. Some of these labors result from false ideas or notions and whims of society, to rise above which but few can be found. Some of them are connected with "having company." In far too many localities this implies feasting and labors so exhausting as to render these social gatherings extremely injurious. It is by no means necessary to cook dishes sufficiently rich and indigestible to sicken the guests to indicate kind feelings to ward them, or to convince them that their call is acceptable. We need not make dyspeptics of them to show that we are cordial.

Far too many of our housekeepers "live on excitement." They rise in the morning fatigued, unrefreshed by sleep—often before they have secured the amount actually demanded by the jaded powers—simply because they feel that they "must" do so, though that "must" may be only a *desire*. They *rush*, "tear around," strain every nerve, haste from one duty to another, glide up and down stairs, trip after wood, coal, and water—too much in haste to put on an extra garment when they go into the cold, even though their naked arms may have been in the warm suns for hours, reeking with perspiration—the sudden changes shocking the nervous system and preparing for an attack of the neuralgia and nervous headache. "Push" is the watchword.

A significant "Oh!" or a long-drawn sigh, indicate too certainly the injury sustained by such spasmodic efforts. The doors are closed with a slam—sometimes called door-oaths—the stove-door with a nervous kick, every moment indicating hot haste and excitement, fearfully exhausting vital energies. And why? What is the occasion for all of this haste, so often attended by "fretting and scolding," though more the result of the state of the nerves

than of "malice *prepense*?" Why, simply to get the work all done at a particular time.

Such a jaded housekeeper is laid on a bed of sickness as a legitimate result of such unnatural and unnecessary haste and toil. And here it may be remarked that such excitement and hot haste not only squander the vital energies but accomplish even less than consistent effort—"making haste slowly," to say nothing of the mishaps and accidents necessarily attending excited toils. The excited state of the nervous system is constantly aggravated, the poor woman laboring on borrowed capital, certain to reap the fruits in the form of prostration and illness at same time.—*Informers*.

[From Sermons by the Monday Club]

### The Excellent Woman.

But the holiest of all woman's functions is maternity; and as a mother, her mightiest influence is exerted. God has put highest honor and weightiest responsibility on woman in making her such. When the infant Moses was found, the daughter of Pharaoh said to his mother, "Take this child away, and nurse it for me." So, when God puts an infant in a mother's arms, he says to her, "Take this child, and nurse it for me." Every mother should regard herself as a trainer of immortal souls for God. In this work ceaseless thought, activity, and prayer are expended. In it highest and noblest faculties—all and to their utmost extent—are enlisted and taxed. Love, gentleness, tireless patience, self-sacrifice, toil, are demanded and cheerfully given. And religion enters the nursery as handmaid and helper. The mother gives her child to God, and over its infant days hovers the incense of her prayers. The opening mind is filled with thoughts of purity and gentleness, thoughts of God and of right. Early is he taught to trust and to pray. Parental restraint leads to divine restraint. From obedience to parents the transition to obedience to God is easy. So in all those early years her hand is on the secret springs of character. The clay is plastic, and she fashions it; the twig is tender, and she bends it.

Said the mother of Washington, "A good boy generally makes a good man. George was always a good boy." So she aims to make her children good boys and girls, that they may become good men and women. And these impressions are deep and lasting. The mother of John Newton often retired with him to her closet, put her hands on his head, and implored God's bless-

ing on her son. He never could forget it. In after years of revelry and debauchery, he ever felt her hands upon his head.

A few years ago a company of Indians were captured on the western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent throughout the region, inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of her darlings,—a boy and a girl. With mingled hope and fear she came; with throbbing heart she approached the group. They were strange to her. She came nearer, and, with eyes filled with mother-love and earnestness, peered into their faces, one after another; but there was nothing in any that she could claim. Nor was there anything in her to light up their cold faces. With the dull pain of despair at her heart she was turning away, when she paused, choked back the tears, and, in soft, clear notes began a simple song she used to sing to her little ones of Jesus and heaven. Not a line was completed before a boy and a girl sprang from the group, exclaiming, "Mamma! mamma!" and she folded her lost ones to her bosom. So lives a mother's early influence in the hearts of her children.—*Sunday School Times*

A PLAIN TALK.—An old fashioned woman, writing in the *Watchman and Reflector*, speaks thus of some of our young seminary girls: "I have found in the classroom that the girls who have the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding 'a wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world 'pent up Utopia' that was confining her powers; but all the poor girl needed was sufficient strength and purpose of character to free herself from the thralldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so much out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a career. Let me tell you that what our sex most need at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing their Master's work, however homely it may be."—*Sel.*



## For The Young.

### The Boy's First Smoke.

He sees his father, other men and the big boys smoke, and he concludes there must be something very enjoyable in smoking since so many older and presumably wiser people indulge in the habit. He heard Uncle John often say that boys would never become men till they would learn to smoke. His anticipations ran high. Of course he wants to be a man, and the sooner he learns to smoke the sooner he will attain to man's estate. Almost every boy has an idea that smoking is something no one can be a man without practicing.

Our ambitious boy saves up the coppers his uncles have given him and buys a cigar. He does it privately. He does not tell the other boys. He wants to learn the smoking trade, and then some day he will be able to puff out as big a cloud of smoke as father, or Uncle John, or any of those "fellows."

He retires with his cigar and march to some back alley, lights it and commences operations. By the time he has sucked and puffed about one-half of his cigar away he fully expects the delightful sensations to begin, but they do not seem to put in an appearance. He feels a little disgusted, and wonders if he has not done it right. So he sits down on a pile of lumber, elevates his heels, and his head is thrown back like father's, or Uncle John's, and his hat tipped to one side. Again he puffs and watches the smoke as it rolls away from his mouth. Soon his head feels dizzy, the pile of lumber seems to be going around and around. The trees and even the town seems to be whirling around him. He is determined to conquer and be a man or die. Puff, puff, puff! But still that horrid unsteadiness of everything continues. He has a strange buzz in his ears. Internally he realizes a strange sensation; he bows his head, the stump of his cigar falls to the ground, he looks as pale as death, his eyes are rolled up, he begins to think and feel that his dinner was disagreeing with him. He blames it on the green corn, cucumbers and mince pie that he had eaten for dinner. Finally he is relieved by a wonderful outpouring of the contents of his stomach. His father bears his groans and hastens to the place of distress. On arriving, our brave boy by this time was about resuming his stump of cigar, the father discovered the situation of causes and effects, and the boy gets a "trouncing" and peremptory orders not to try that on again. But he says to himself, Father, your example is stronger than precept. So he continues the habit, but is very shy about it. His mind is made up to be a smoker, and a smoker he is. Through much tribulation he has attained the desired end, and then spends all his after life in smoking away his health and substance, and sorrowfully regrets

that he ever learned to smoke. He is now a husband and father. His wife persecutes him. His breath is corrupt. (Job xvii. 1; xix. 17). My breath is strange to my wife. He has smoked for fifty years. His tobacco on an average has cost him \$10 or \$12 a year. Hence he has paid five or six hundred dollars, and no value received. Instead of making him a man it has made him a slave to an acknowledged filthy habit. He is not only reproached by his tidy wife, but he often reproaches himself.

He has often been heard to say,  
I'll quit this habit this very day,  
In less than a week, without a joke,  
He says, I'll die if I do not take a smoke.  
W. H. OLIVER.

### Little Strings.

You may have amused yourself with a face made of gutta-percha; pinching it one way, and pulling it another, and remarking what different expressions it will assume. When you left off pulling it, it returned to the same face it was before.

Now, your faces are softer than gutta-percha, and they are full of little strings called muscles, and these muscles pull them one way or another, just according to your feelings. You feel sad; the little muscles pull your face into a doleful expression. We can tell, by looking at you, how you feel. Or you feel merry; then the muscles pull your face into smiles and dimples.

But often there are wicked passions at work at the strings. Anger pulls, and oh what a disagreeable look the face puts on in a minute! Pride pulls the strings, or vanity, or discontent or deceit; and each brings its own expression over the face.

The worst of it is that when these passions pull very often the face does not return to what it was before, but the muscles harden and retain that ugly expression. By indulging in evil passions people may work their faces up into such awful faces that sometimes when you meet a man in the street you can tell, just by looking at his face, what his character is. A face that was very lovely when it was that of a child has had the passion of anger pulling at it so often that it always wears a sullen, cross, dissatisfied look.

Now, dear readers, do you want to have pleasant faces, that every one will love to look at? Then don't let the ugly passions get hold of the strings. Put them into the hands of love and charity and good will and truth and honesty, and then they will be beautiful faces.

I have seen faces without a single handsome feature that were sweeter to look at than the most perfect features that were ever formed. And why? It is the expression. And what makes the expression? Oh, it all depends upon whether the bad passions or the lovely graces get hold of the little strings.—*Sunshine.*

### A Lesson for Young Men.

In passing through the prison, I accosted an elderly looking convict. He held down his head as though ashamed to look me in the face. On my handing him a tract he said: "I knew your voice as soon as I heard it, sir: I have heard you before to day, sir."

I found that at one time we were members of the same congregation and sat under the same faithful ministry. I anxiously inquired how it was that he had fallen so low as to become the inmate of a prison.

"A glass of ale was my ruin"

"How could that be?" I asked.

"I was at one period of my life, sir, very intemperate, but happily led to give up drink entirely. I became a regular attendant at the place of worship, and went on very happily for some years, until one evening I was returning from ———, when I met with some friends from the city. They prevailed upon me to go to the public house and have 'but one glass' Conscience reproved me, but having entered upon the enchanted ground I was readily induced to take more liquor, until I became overcome by it. The next morning I was ashamed to show myself, and left the town. My old appetite for drink had been rekindled; I became reckless, and joined a set of counterfeitters. We were discovered, convicted, and now I am to be transported. Oh, that I had never taken that ONE GLASS!"

### A Word for Boys.

Truth is one of the rarest gems. Many a youth has been lost in society by not allowing it to adorn his character, and foolishly throwing it away. If this gem still shines in your bosom, suffer nothing to displace or diminish its lustre.

Profanity is a mark of low breeding. Show us that man that commands much respect, an oath never trembles on his tongue, Read the catalogue of crime. Inquire the character of those who depart from virtue. Without a single exception you will find them to be profane. Think of this, and don't let a vile word disgrace you.

Honesty, frankness, generosity, virtue—blessed traits! Be those yours, my boys, and I shall fear not. You are watched by your elders. Men, who are looking for clerks and apprentices have their eyes on you. If you are upright, steady and industrious, before long you will find good places, kind masters, and the prospects of a useful life before you.—*Peninsular Herald.*

—If you would have a faithful attendant, be your own servant.



## The Primitive Christian.

MEYERSDALE, PA., OCT. 3, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "I CAN'T LOSE MY PLACE IN SOCIETY."

A correspondent of one of our exchanges, writing from New York city, and describing the effects of extravagant living, gives the following case: "I know of one man, now a clerk, at \$2,000 a year, who, four years ago, was making as a merchant on his own account, not less than \$30,000 per year. He allowed his wife carriages, horses, parties, diamonds, &c., to the tune of \$20,000 a year, and was satisfied. Times got dull, goods went down, the ground was slipping out from under him, and he implored her to stop. She would not listen. I can't lose my place in society, was her answer, and on she went.— Finally the smash came, there was nothing behind them, the sheriff sold their house, and the pair are now living in two

rooms, and taking their meals at a very cheap restaurant." This is only one of the many cases of the kind that are continually occurring among the business men of our country. "Pride goeth before destruction, and an haughty spirit before a fall." Prov. xvi. 18.

"I can't lose my place in society," exclaimed the merchant's wife, though she was told no doubt by her husband that bankruptcy must follow if their expenses were not curtailed; and bankruptcy would be followed by more or less dishonor and humiliation. But whatever evils she could foresee would follow her husband's failing in business, both to themselves and his creditors, she did not possess enough of the spirit of self-denial to deny herself of those fashionable gratifications which proved too expensive for their income, although that was considerable. How true it is that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." 1 Tim. iv. 8. And as godliness itself is profitable unto all things, so is every principle connected with it. Godliness is a resultant effect of a faithful observance of all the divine principles designed for the government of human conduct, or the formation of the divine human character in man, or more plainly, the planting and developing of the divine nature in man. Christians under the laws and power of the kingdom of heaven, are made partakers of the divine nature. And if we are made partakers of the divine nature, the divine nature in us will resemble the divine nature in Christ. And it is said, and that to his honor, that "he pleased not himself."— Rom. xv. 3. And if godliness prevailed universally, with its principles of self-denial, frugality, justice, honesty, and truth, our world, which in its moral aspect so much resembles a barren desert, would be as a fertile valley or beautiful garden. There would be no failures in business, no hard times, no suffering from want.

The spirit which prompts men to seek the welfare of others rather than their own, is so much wanting among professing Christians! And this is the true spirit of self-denial, the spirit of Jesus. And where this spirit reigns, those that are governed by it, will be ready to deny themselves much for the sake of their brethren, companions, and all their fellow-beings, and still more for the sake of the Lord. The merchant's wife who said, "I can't lose my place in society," though perhaps a member of the church, possessed but little of the spirit of self-denial, or she would have readily foregone all the carnal gratifications that her place in fashionable society afforded her, and appropriated the money saved by her self-denying economy to the use of her

husband, who, apparently, was anxious to avoid the crisis his wife's extravagance brought upon him.

The spirit of the merchant's wife is too frequently met with in the affairs of every day life. The husband is not as ready to deny himself for the sake of his wife's comfort as he should be, nor she for his. The children are not as ready as they should be to deny themselves for their parent's comfort or the comfort of one another. How reluctant we are to forego a little carnal gratification for the benefit of some body else! Human suffering in some of its various forms makes its appeal for help, or some of the benevolent institutions of the day designed for the promotion of the physical or spiritual welfare of mankind ask for help to further their plans. The young Christian lady decorated with jewels is asked to give them up, and sell them and appropriate the proceeds to some charitable cause like the foregoing. But she declines, "she can't lose her place in society," she cannot deny herself the gratification her jewels afford her, though by doing so she would relieve some suffering creature of a burden that is causing great sorrow, and honor and please the Lord. The young man who is spending an amount of money every year in smoking cigars or in using tobacco in some way, that would be a nice donation to some charitable cause, is asked to make the sacrifice, but he "can't lose his place in society," he cannot forego the pleasure his cigar affords him, though by doing so he would do much good. The man of wealth too, and by profession a Christian, who is joined to it as Ephraim was to his idols, is solicited, and expected to do a good share in some worthy cause, but as he has set his heart on riches, and desires to be counted a rich man in society, he cannot give much, as he too is afraid of "losing his place," or his money.

Though professing to be the disciples of Jesus, how slow we are to learn some of his lessons, especially that of self-denial. And yet how practical this lesson is, and how many opportunities do we meet with in life for practicing it. And if it was practiced more, how much better it would be for the world. If we would consult our duty and high Christian principle more, and mere sensual and self-gratification less, how much better it would be both for the church and for the world, both for our temporal and our eternal interests.

"I can't lose my place in society," said the fashionable lady. Did she forget that she must sooner or later lose that place? It is most likely she did. And yet how certain it is that she must. And so must the young lady give up her jewels, the young man his cigar, and the man of



wealth his riches. But how much better would it have been for the merchant's wife to have given up voluntarily her unwarranted expenditures, and thus saved her husband from bankruptcy, and enjoyed the pleasure arising from a consciousness of doing right? And how much better would it be for every person to abandon every thing that is prejudicial to his spiritual interest, and in the exercise of the noble spirit of self denial, forego the pleasures of sin, which are but for a season, and instead thereof seek the purer, the higher, the more satisfactory, and more lasting joys of a Christian life, than to continue in sin and in the enjoyments of its pleasures, until forced by death to quit them, and then meet the end of the unfaithful, "shame and everlasting contempt?" Dan. 12 : 2.

### RAIN AND HIGH WATER.

For the last two weeks we have had a good deal of rainy weather, and a large quantity of rain has fallen in this locality. But the crisis of the rainy spell seemed to be reached on Sunday, the 18th inst. It rained unusually hard during the greater part of the day, and Flaugherty creek, which runs through our town, was very high. And it reached its greatest height about 11 o'clock at night. Some persons who had crossed to attend our evening meeting, were informed by their friends that there was danger that they could not recross it if they delayed much longer, and they were hurried away before the services closed. A number of families living along the creek left their houses for awhile on account of the water entering them. The Castleman River was also very much swollen. Although the waters were high, beyond the inconvenience that those experienced who found it necessary to leave their houses, and the loss of some fences, and some damage to the Narrow Gauge railroad across the river, there was not a great deal of damage done here.

The Redstone creek at Uniontown was also very high, and considerable damage was done at that place and along the creek, by the swollen condition of the stream. Considerable damage is reported as being done along the river between this place and Pittsburgh, and along the streams that enter into the river.

The storm seems to have been severe in the East, and it is said by the New York papers that it extended from Florida to Maine, doing a good deal of damage on the sea coast. The great fall of rain was, in places, accompanied with high wind, and the two elements did a great deal of damage.

### THE FULL REPORT.

We have after much delay and disappointment filled all our orders for the Re-

port of the A. M. We have already several times apologized to those who had sent in their orders, and we again refer to it, although it is not a pleasant subject to refer to. The idea of getting the work done where either Bro. Brumbaugh or myself could give it some attention struck us favorably, and hence Bro. Brumbaugh made an engagement with a printer in Huntingdon, to have the work done there. He did not possess the facilities for putting work through rapidly that Bro. B. thought he did, and hence the work was much delayed. After we commenced getting them from the publisher they came slowly, and therefore some orders were filled a considerable time before others. We hope all who sent orders will receive what they ordered. Should they not, they will please let us know it. We are likely to have a considerable number left on our hands, and we therefore still solicit orders. As far as we have heard, our brethren are pleased with the Report. And we think it will prove edifying and instructive.

### Querists' Department.

**BRO. JAMES:**—Will you, or some one of the brethren, tell us whether John's mission and baptism were under the law, or the gospel dispensation? If the latter, please give us the Scripture, and explain. Please answer through the PRIMITIVE CHRISTIAN. T. B. DIGMAN. *Fellowville, W. Va.*

**ANSWER.**—We believe that John's baptism was under the gospel dispensation. 1. There was no ordinance of baptism such as John practiced under the law. It is true there were various immersions and washings, but there was no commandment that required one person to baptize another. 2. Mark commences his gospel as follows: "The beginning of the Gospel of Jesus Christ, the Son of God." Mark i. 1. He then goes on to give an account of John's ministry introductory to the history of Christ. He evidently puts John and his baptism and ministry in the beginning of the gospel, and therefore in the gospel dispensation. 3. It is said, Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." It is very evident from this language that John was not under the law since the law only continued until his time, and then it was discontinued, and the kingdom of God was preached by John. The preaching of the kingdom of God is evidently equivalent to the preaching of the gospel.

4. In Acts i. 21, 22, we read as follows: "Wherefore of these men" which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, un-

to that same day that he was taken up from us, must one be obtained to be a witness of his resurrection." Here the apostle Peter is speaking upon the occasion when the disciples were to select one to fill the place of Judas. And he gives it as a necessary qualification of the successor of the fallen apostle, that he should have been with him, from the beginning, from the baptism of John. Here the baptism of John is evidently as the beginning of the gospel.

5. The object of John's baptism was the same with that of Christ's, and therefore it would appear that they did not differ. John warmly exhorted those whom he baptized to repentance, and and faith in Christ, and said unto the people, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." *Math. iii. 11.* And in Christian baptism, repentance and faith in Jesus as the Son of God are likewise the principal things which are required on the part of those who submitted to this rite. We have no reason to believe that any who had been baptized by John were baptized by any of the apostles. Apollos, mentioned in Acts xviii. 25, knew only the baptism of John. Aquila and Priscilla took him and "expounded unto him the way of the Lord more perfectly." But it does not appear that he was baptized again. The circumstance recorded in Acts xix. chapter, of the baptism of twelve persons at Ephesus, who had been previously baptized, does not prove that John's baptism was not Christian baptism. These persons had never been baptized by John, as is evident from the fact that they declare that they had "not much as heard whether there by any Holy Ghost." John taught the existence of a Holy Ghost, and that the Messiah whom he taught the people to believe on, would baptize in him. It does not appear that John authorized any to baptize; but it does appear that some took up the baptism of John without authority and practiced it. These were false disciples of John, and of course the baptism they administered was not valid. Such seems to have been the character of the baptism of the twelve that Paul met at Ephesus. And as their first baptism was not valid, they were baptized again—"in the name of the Lord Jesus," or with the baptism he instituted.

Dr. Knapp in his *Christian Theology*, says, many theologians of the Romish church formerly maintained that there is a difference [meaning a difference between the baptism of John and that of Christ.—*Ed. P. C.*], but Protestants usually take the opposite side, although



some, especially the more modern, have again adopted the former.

BRO. JAMES:—Will you or some one else please give an explanation of the first part, or the first two verses of Rev. xxii? Also of 1 John v. 6—8.

S. MUSSELMAN.

Tipton, Iowa.

ANSWER.—The verses in the query read as follows: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

We have in the closing chapters of this wonderful book of Revelations, a glorious view of what this world will be, and of the enjoyments of the faithful in connection with it, when all God's purposes and prophecies relative to it are fulfilled. They present us with a state of things that will exist when the restorative and redemptive work of our blessed Lord is completed. The world originally, with man upon it, and with all the variety of enjoyments by which he was surrounded, was a delightful place. May we not say that it was the highest manifestation of the wisdom and benevolence of God? Everything in the freshness of its creation was perfect. We would not say that God could not have made even a better world than this, or that he could not have increased the facilities for man's enjoyment, however great and many these were, but we will say that we should want nothing better than this world and all in it were, while they retained the perfection of their primeval state. And God's great purpose relative to man and this world is, to bring them back to their original state, so far as their happiness and holiness are concerned.

The connection, then, between many of the ideas in the closing chapters of Revelations and the opening chapters of Genesis, will appear evident, and their sameness apparent to the attentive student of the Scriptures of truth.—And the reference in the part of the book of Revelations to which our attention is being directed, to the garden of Eden, must be kept in view, to understand, or at least to get the leading ideas of St. John as here expressed, concerning the glorious future of our earth, with redeemed man upon it.

It is said in Genesis, "And the Lord God planted a garden eastward in Eden: and there he put the man whom he formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food:

the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden: and from thence it was parted, and became into four heads." Gen. 2: 8—10.

"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." In the first Eden there was a river, and in "the great city, the holy Jerusalem," as seen by John, there is also a river. This no doubt is an emblematical or figurative representation, of the eternal life and fulness of joy, which shall be the portion of all the glorified inhabitants of of the new Jerusalem. "Whosoever drinketh of this water," said our Lord to the woman whom he met at Jacob's well, "shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This is living water, the same kind of water as is the river of the water of life. It exceeds "out of the throne of God and the Lamb." This is the source and fountain of all good. The Lord calls himself "the fountain of living water." Jer. 2: 13.

"In the midst of the street of it, and on either side of the river, was there the tree of life." Instead of "the tree," Biblical scholars tell us, we should read "a tree;" and this means there was a tree on each side. This seems to agree better with the context. How one tree could be on either side is not so plain. "Bear twelve manner of fruit." It should be noticed that the word *manner* in our common version is in italics, and this indicates that the translators added it to explain the passage. But the passage does not seem to mean "twelve manner of fruits," but that there will be twelve successions of fruits, and this agrees with the language. "It yielded its fruit every month. As the Jews had fresh manna every morning, the saints will have new or fresh fruit every month. This is a grand idea, of the freshness of the life of the saints.

"And the leaves of the tree were for the healing of the nations." The saved nations were once sick. "The whole head is sick, and the whole heart is faint," said the prophet, when describing man in his sinful condition. But in the saved state, there is no sickness. The saved have been healed by the leaves produced by the tree of life. And cured by its leaves, and partaking of its fruit, the saints shall enjoy perfect health and perfect life, for ever. While there are a river and a tree of life, in the new Jerusalem, as there were in the first Eden, the "tree of knowledge of good and evil," which was

in the first Eden, will not be in the second. The fidelity and integrity of the saints will not be submitted to another trial, and therefore the test of man's faithfulness, which was necessary in the beginning, will not be necessary in the new Jerusalem state. These things were seen by John in a vision; and how much will have a literal fulfillment, and how much a spiritual, is not so easy to decide. But they are full of suggestive, edifying and quickening truth.

## Gleanings and Gittings.

### The Last Chance.

The time has now come when the matter for the Almanac for 1877 must be arranged and placed in the hands of the printer. This fact is mentioned so that those who have anything for its pages may yet send it. Several appeals were made for help in this line, and we have waited as long now as we can wait; and as we have received but few responses, we must now use what we have, and fill up with what we can find and what may be sent immediately. This is the last call and last chance. There is yet space for advertisements. B.

### Editor Absent.

On Wednesday morning, the 27th ult., when the matter for this paper was all in type, except a few items, the editor, accompanied by his daughter Mamie, left for the State of Ohio, where Sister Quinter and little Gracie, their youngest daughter, have been for a few weeks.—The entire family is now there, and we hope they may enjoy themselves very much and have a safe return. Our correspondents and contributors will please remember this, and afford us all the help they can in the way of essays and church news. B.

BRO. W. R. Deeter, of Delaware Co., Ind., writes as follows: "You may say to the brethren and sisters, that the Missis-sinawa church is in a prosperous condition, union, harmony, fellowship, and love characterizing the members. She is making an invasion on the kingdom of darkness. Twelve persons have been added during the present year, five at our last meeting. There are several applicants who will be buried at our next meeting to rise and walk in newness of life.—We expect, if the Lord permits, to hold a communion meeting on the 27th of Oct. Usual invitation is given."

BRO. A. B. Snider, of Cerro Gordo, says: "We are having much ruin and bad roads. Sickness is prevailing extensively. Bro. L. Hillery has been laboring for us this week and we hope it may be to the awakening of the brethren and sisters from the lethargy of soul, and move them to more zeal in the blessed cause."

BRO. J. W. Hawn, of Hamlin, Kansas, says: "Health is good, and the weather wet. Crops generally are good, but a great deal of grain spoiled in the stack. We have no grasshoppers in this country yet, and are not likely to this year."



## Miscellaneous.

### A Lightning Bolt Writing God's Name on a Blasphemer.

Some of our contemporaries seem disposed to question the truth of our statement that a negro man who was killed by lightning a few days ago in Campbell county had the letters "G O D" on his body. Dr. Thomas E. Moorman, whose Post Office address is Mt. Zion, Campbell county, has furnished the Richmond *Christian Advocate* an account of the circumstances, from which we extract the following:

"On the evening of the 6th inst. Perry Jones and George Brown, colored men, notoriously the most profane, wicked persons in the whole community, with three other colored persons, took refuge, during the rain, accompanied by thunder and lightning, in a tobacco barn on the land of Mr. George Creasey.

"From their several positions one would have thought that two of the others were in more, and the third in as much danger as Jones and Brown were. They, as their custom was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and while the other three were comparatively uninjured, Jones was killed, and Brown was stricken down senseless and almost lifeless for a time. He revived after a few minutes, and soon seemed to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had set fire to his clothing, and he was burned on his chest and left side and arm before the fire was extinguished. In his maniac efforts to free himself from those who were restraining him, the skin was rubbed from the burned flesh, and presented the following characters, G O D. A very close representation, to say the least of them, of the capital letters used in printing the name of Deity, while around and between them the skin was unremoved, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you are doubtless aware, was in ancient days a symbol of Deity. This man, then, seems to have been branded with the name of his Creator in the symbolic language, it may be, of his forefathers three thousand years ago, and in the printed language of the nation to which he belongs.—*Lynchburg News.*

### Methodist Reunion.

The Methodist Episcopal church was formed in 1774, substantially as at present constituted, a preachers' government, consisting at the time of humble, devoted men who were ultra reformers, set by their founder, Wesley, against the world's spirit and the world's evils. Of a stiller Wesley had said, in a volume which every preacher must read and embrace, "They murder his majesty's subjects without stint. They drive them to hell like sheep." Coming to this country, Wesley said to the slave-holders of Georgia: "Your lands, houses, furniture, all that you have, is covered with blood," and his sentence, "American slavery, the vilest that ever saw the sun," has become an American proverb, and the Methodist Discipline was set square against the system.

In 1845 Bishop Andrews had become a slave-holder by marriage and refused to emancipate. And although in 1836, the General Conference at Cincinnati censured Orange Scott and George Storrs for praying at an anti-slavery meeting in that city, nine years' discussion had made the slave system so unpopular that the Conference dared not justify Bishop Andrews' slaveholding, nor did they dare condemn it, for fear of a Southern secession. They took a middle course and caused two sessions, North and South. They left Andrews a Bishop but gave him no work, leaving him to look on like the fifth calf in the fable. This action was based on no known principle, human, divine, or Satanic, but it doubtless pleased Satan as a complete ignoring of Christ and his code.

In 1868, the General Conference at Chicago, on petition of L. C. Matlack and others, re-cinded their censure of Scott and Storrs, long after the men were dead, and five years after the fall of slavery by Lincoln's proclamation.

Now, in 1876, ten commissioners, five from the old church, and five from the church South, have met at Cape May in New Jersey, and agreed on terms of mutual recognition preparatory to reunion. They dispose of slave-holding, rebellion, Ku klux, White League, color line,—everything, in short, which involves error and sin, or holiness or justice in connection with the slave question, in the following naive and gentle words:

"It is not to be supposed that in respect of some matters of mere opinion, all ministers and members of either church will be in accord!"

We incline to think no human utterance ever equalled, certainly never exceeded, the above in *cheek*. Its theory is that there is but one moral or religious principle, viz: the union and prosperity of the M. E. church; slavery, present oppression, injustice, violence, and years of blood, are "matters of mere opinion!" Is this the "Church of the living God, the pillar and ground of the truth?"

Thoughtful Methodists will ponder these things in their hearts. Some will leave, and some will remain to pray and toil, and hope to purify it. But the lodge, the invisible sentinel of all evil, will resist them.—*Christian Cynosure.*

### Catholic Orders in the United States.

The Jesuits entered Florida in 1565, Maine, in 1613, and Maryland in 1634.—The Franciscans came in 1528, and the Dominicans in 1539.

The Carmelites entered California in 1602, and the Augustinians came to the United States in 1790. The Lazarists, Redemptorists, and Passionists Congregations of regular clerks have all commenced their labors in this country in the present century. The Benedictine and Cistercian order of monks; the former dating back in antiquity; 1,300 years, was introduced into the United States in 1846, and the latter in 1803. The Cistercians are represented by its severest form—that of La Trappe. The Trappists have two abbeys, one in Kentucky and one in Iowa.

As regards the religious orders of women, we have houses of all the sisterhoods, the Sisters of Charity, established in the United States by Mother Seton in 1809, the Sisters of Mercy of St. Joseph,

Sacred heart, Little Sisters of the Poor, and others too numerous to mention.

For the instruction of boys, the Christian Brothers, Brothers of Mary, Xavierian Brothers, and other communities.

The Archbishop of San Francisco is a Dominican; the two successive Bishops of Buffalo have been Lazarists; the first Bishop of New York was a Dominican; and in Philadelphia Bishop Egan was a Franciscan, and Bishop Neumann was a Redemptorist; and the present Bishop Gross of Savannah is also of that order. The Vicariate Apostolic of Kansas is governed by Bishop Meigs, a Jesuit, and Bishop Fink, a Benedictine.

### News-papers.

I am sure that every person will be willing, as I am, to acknowledge, in the most ample terms, the information, the instruction and amusement derived from the public press.—*Lord Lyndhurst.* The newspaper is the chronicle of civilization, the common reservoir into which every stream pours its living waters, and at which every man may come and drink; it is the newspaper which gives to liberty practical life, its perpetual vigilance, its unrelaxing activity. The newspaper is a daily and sleepless watchman, that reports to you every danger that menaces the institutions of your country, and its interests at home and abroad. The newspaper informs legislation of the public opinion, and it informs people of the acts of legislation; thus keeping up that constant sympathy, that good understanding between people and legislators, which conduces to the maintenance of order, and prevents the stern necessity for revolution.—*Sir E. L. Bulwer.*

### Faith.

The first exercise of faith upon Christ is the boldest and most vigorous, because it is for the saving of the life when the soul sees no recovery any way but in Christ; and it is the most noble, seeing it was under the discouragement of such mountains of guilt. It also gives Christ the greatest honor, for it is an act of greater confidence in him than any succeeding act can be. Now if thou didst put forth such a high and daring act of faith when all thy sins hung about thee, with how much more confidence mayest thou come now, since thou hast tried how successful thy first faith hath been! When the devil with all his black legions besets thee round, thou art not in a worse condition than at the first, when all thy sins did not only besiege thee, but possess thee.—*Charnock.*

AN IMPORTANT DECISION.—An important decision, of interest to all who reside in cities, towns, or villages, was recently made in the Lebanon county court by Judge Henderson. A man was indicted for assault and battery on a neighbor because he claimed the fruit on the limbs of a tree overspreading prosecutor's lot. Judge Henderson said that the owner of the land is the owner of it from his line upward as far as he desires to make claim of it. This being the law the prosecutor had a right to the fruit on the branches extending over his lot. He might even have sawed them off. The decision is important at this particular time and is generally misunderstood by the people.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## To My Friends.

It is physically impossible to answer the queries that are sent to me for elucidation. To my mind and heart no letters come amiss; but I need the sinews of a Hercules to accomplish what mind and heart dictate. Let no one think that he or she is neglected; attribute my non-acknowledgment to the limitations which debility and a meagre exchequer impose. Bread and butter, or their equivalent, kick the beam even against all our periodicals in the opposite scale. Moreover, a more frequent and intelligent reference to the Bible and Dictionary, and a closer concentration of mind on the principles of the fragments I contribute to our papers, would often result in a satisfactory unfolding of subjects which are presented by letter for further explanation. Nevertheless, write often, dear brethren and sisters, even if no benefit accrues beyond the suggestions awakened in my own mind. I need the thoughts of others as much as any one can need mine. An independent thinker there is none. But above all, pray for me as you would nurse a crushed toe or finger, extending that sympathy and concern which the continuity of members under one life begets. But higher and more imperative still, labor and pray for the sanctification and development and glory of the Body of Christ.

C. H. BALSBAUGH,

BEAVER RIDGE, TENN. }  
Sept. 9th, 1876.

Bro. Quinter:—I feel it a serious duty to make a confession to the many readers of the PRIMITIVE CHRISTIAN, for it is more serious to make an unbecoming expression that goes so far and then fail to make amends for it. The language that I allude to is in the article, "The True Nazirite." The reading of it as it appeared in print did not chord well with my mind, but I passed it by until the reading of your "apology" for not continuing the exchange of views on the subject of the full beard. This again called my attention to it, and I became convinced that I for one had used language that was "objectionable." It is irrelevant to the divine person of our Lord and Savior to shape the idea of the propriety of imitating any part of his external manners into a "conundrum" with an "if" before it, whether there was any design in it intended for us to pattern after or not. Instead of the conundrum, I should have said "If we insist on imitating that part of the pattern which the world endorses we should regard the rest of the pattern with equal reverence. With the help of God I will in the future try to guard against language that is unedifying or unbecoming and ask forgiveness for the past.  
Yours in love,  
C. F. DETWEILER.

Brethren Editors:—Being deprived of going to church this evening, I was engaged in reading the PRIMITIVE CHRISTIAN. And in reading reports from the different parts of the brotherhood of the prosperity of the church, I was made to rejoice

that we have the means whereby we can hear from the different parts of the brotherhood. And while we have this means at hand, let us not forget to keep each other posted in relation to these matters. Church news and correspondence seem to be items of much interest to the brethren in general. And as stated above, while we have the means so freely offered us, we should embrace them. I will drop an item from our locality.

We are still trying to labor in our Master's cause with the ability that the Lord giveth. We have received five this summer by baptism, and reclaimed one. Bro. Daniel D. Sell from the State of Missouri has been laboring for us, for a few days. To-day he starts to Philadelphia to spend a week, and we hope he may be successful in his new field. Brethren and sisters, you that have the talent to write, go on in the good work, let us have your thoughts on good practical subjects. Keep the editors supplied with original reading. Oh, how I love to see our papers filled up with good original matter. It is an evidence the brethren are alive to duty. With this I close.

From your weak brother,  
DANIEL D. SELL,  
Newry, Pa., Sept. 16, 1876.

## In Memoriam.

Died, on the 21st day of August, in the Neosho county church, Neosho Co., Kansas, our beloved sister, Elizabeth Eiler, wife of Bro. John Eiler, aged 35 years, eight months and seven days. She leaves a sorrowing husband and seven children to mourn their great loss; yet they mourn not as those who have no hope. She was a consistent member of the Brethren church for nineteen years. Conscious that the passing moments were speeding her to eternity, her hope and faith never for an instant faltered, but rose higher and higher as she approached the river of death and the crystal fountain on the other shore.—Strong in faith and a glorious immortality she passed away. A friend to all who knew her, her light was ever on a hill, and all her words and deeds reflected the humble follower of the cross. Her whole life was a beautiful exemplification of the power of Christian virtue, and in accents of sweetness bids us follow her example, that in the hour of death we may rise superior to the trammels of mortality, and bask in the benign influence of the holy angels around the throne of God. In conversation with her a few days before her departure, she said there was one thing more she had not done that she desired, which was, to be anointed. This the brethren attended to, thus casting her last mite into the great store-house of God. Her disease was complicated. Her funeral was preached by the brethren.—Children, remember mother's good cheer and counsel, and her many acts of kindness to you which only a mother can show to her dear children. Remember the many prayers that her poor heart has offered for you. Sister Eiler was the daughter of John and Mary Kesler. To do justice to our departed sister and her numerous relatives scattered over the country, we pen these few lines. I would still say to her relatives, Sister Elizabeth lived a Christian life, and died as she lived. Let us all imitate her example, so that when done with the trials and conflicts of earth we may meet Sister Eiler

and all the flood-washed throng on the other shore, where parting will be no more.  
SIDNEY HODGREN.

ERVIN, Howard Co., Kan., }  
Sept. 6, 1876.

## Editors Primitive Christian:

Some time since I received a circular from R. W. Acers & Co., proprietors of the Iola Mineral Water, at the Iola mineral well, situated at the city of Iola, Allen county, Kansas, on the Leavenworth, Lawrence and Galveston railroad. This water alone, without the aid of medicines, has clearly and unmistakably been shown to be a "certain cure" for the following diseases, namely: Fever sores, erysipelatous sores, syphilitic sores and ulcers, sore eyes, salt rheum, rheumatism, asthma, catarrh, dropsy, piles, dyspepsia, constipation, and indigestion; also, diseases of the kidneys and urinary organs. So says the circular. And I would be glad to know the facts in the case, as there is so much deception practiced in our day it is difficult at all times to know the truth. I thought if you would be so kind as to give this a place in your worthy paper, (as I have never been to Kansas,) of making inquiry of any one who knows about this mineral water, to give through our periodicals their names and addresses, and what they do know, either for or against their curative properties. There has been much sickness and several deaths in our country recently. This leaves us in moderate health. The Lord be praised.—Hope you are all well.

HIEL HAMILTON.

Our communion meeting is just over, and I feel like writing a few lines for our encouragement in the divine life, from the fact that the work of the Lord is still going on slowly. There have been twelve added to our number during last winter and this summer by baptism. Bro. S. Yoder from Washington dropped in occasionally and gave us a few sermons for our edification and encouragement. Bro. L. Rupp from Sonceca county, Ohio, came among us quite unexpectedly on the 6th of August, and delivered six sermons to the people while here. He plead earnestly with sinners, for them to forsake their ways and turn to God before it was too late. The ministers at our communion meeting were brethren S. Yoder and B. J. Harmon. They truly preached the word of God unto us in great power and in its primitive simplicity and purity.—May God bless their labors abundantly, is my prayer.  
JOHN FRITS.

Richland, Iowa.

SALEM, Jewell Co., Kansas, }  
Sept. 11, 1876.

Dear Bro. James:—We have just returned from the baptismal grave. Down in the beautiful grove, upon the banks of White Rock Creek upon this beautiful autumn morning our songs resounded, our prayers ascended, our hearts rejoiced, our little flock was strengthened, souls were reclaimed, tears flowed, and love, communion, peace, and harmony mightily prevailed. Spirits rejoiced, and "Glory to God" arose from every heart as one grand, solemn incense offering of praise.

Since a day in 1875, dating back from this date ten months, our White Rock congregation has been strengthened by just 53 accessions, only 5 of whom have



been by letter. Two more meetings will close our series. Thence we go to the communion in O-boro county, and from there to the feast in Republic county.—Bro. Samuel C. Stump is with us and will remain during the meetings.

One word to Bro. Stein: We are sorry, dear brother, that you could not be with us. Pray for us, that the work wrought among us may be an everlasting work.

To those brethren to whom we have written for assistance and who did not so much as reply to our letters, we would say, God bless you, dear brethren, that you may henceforth remember to be pitiful and courteous. God has been our helper; we shall not lack. We shall not want. Yours most affectionately,  
JAMES L. SWITZER.

#### Editors Primitive Christian:

On the 6th of July my wife and child and I left our home near Missouri Valley, Iowa, and arrived at Brooklyn, Poweshiek county, on the 7th at 3 a. m. We found all well—my mother, brothers, sisters, and friends. We had a pleasant visit of five days with them. We arrived in Pittsburgh on the morning of the 13th, stopping one day, and at Layton Station, at my wife's father's house, on the same evening. We enjoyed a pleasant visit with our step-mother, uncles, aunts, and cousins, whom we found well. We had preaching on the 16th at 11 a. m., also at 4 p. m., and one person was baptized. There was pretty good attention paid to the word, and we trust that we will all observe and live more in harmony with the teachings of our blessed Savior. We visited through Westmoreland county on the 22nd and 23rd; we also visited Aunt Landis, a sister, at her brother, Dr. Pfutz's, and we enjoyed the visit much. She is lonely and wept appeared to have no real pleasure in this life, and said she wished to leave this world. We encouraged her to be faithful amidst all the trials that might appear, until death; that the Lord would comfort her. But she took very sick in three days after we left for Greensburg.

On the 24th we arrived in New York. We had many strange things to view—the many boats and ships and the great waters, and many crowded streets, with business and cares, of this life mostly.

We arrived at Bro. Custer's on the 26th, in Philadelphia, and had a pleasant visit of four days. Had meeting at 10 a. m.; also, at 8 p. m. But few attended, as it rained almost all day, making it unpleasant. But we met with many kind brethren and sisters, that feel interested in the true worship of God. And we all should know that nothing short of obeying the gospel in its plain teachings, will save any one from sin.

We reached Baltimore on the 31st, and Frederick city, Md., in the afternoon of the same day, where we stopped with Bro. and Sister Gibbon. On the 1st of Aug. Bro. Samuel Pfutz met with us and conveyed us to his house. We remained there one week in visiting, mostly among the Pfutz families, my wife's mother's cousins and some other friends. We also met for public worship at 10 a. m. and at 3 p. m., at the Beaver Dam meeting-house, and had a good attendance, and trust that some good was done, and that

our meeting together was not in vain in the Lord.

On the 8th we arrived at Meyersdale, took breakfast with Bro. and Sister Quinter and family, pleased to meet with them once more. We also met with brethren J. W. Beer, C. G. Lint, and others, and had a pleasant conversation, but a short visit.

We arrived at Dawson, on the evening of the 8th, where we were kindly received by Lewis and Eliza Huston, our cousins, she being a sister, and found many old friends. We had meeting on the 10th in the evening, and had good attendance, and trust some good may have been done through the name of Jesus. On the 11th we were called to the funeral of Sister Freeds, who is also a cousin. Her death was caused by heart disease. It rained and thundered and by some token of God's kind providence he caused a hot stroke to strike the pole on the top of the heltry, and it ran down the corner through the roof, ceiling, partition, floor, &c., damaging the building but little. The same meeting-house was kindly opened and lighted up for us the night before.—On the 12th we were called together at Dr. Pfutz's, to the funeral of our Aunt Landis. She died on the 11th, aged 79 years and 6 months. We met brethren J. Garver and F. Wetmer, ministers; also other brethren and sisters. On the 13th we met for public worship at the Jacobus Creek meeting-house, and had a good attendance. We also had preaching near Connellsville, at Rev. J. Addis in school house, on the evening of the 18th, had good order, also at the same place on the 20th, at 11 a. m., and at 3 p. m. Also the evening of the 27th, there was meeting at the Pleasant Grove school-house. We had the privilege of seeing and hearing and talking with many, and found some Christians also some fully persuaded, and many that know and do not. We do hope and pray that they will not cease loving God and searching his word until they have fully obeyed the gospel of our Lord Jesus-Christ. We arrived at Tama City, Iowa, at our cousin Rosenberger's on the night of the 30th, found them all well, stopped 3 days, had pleasant conversation together, and found some that believe the gospel, and say they would try and live a Christian life if they could enjoy the church privilege in the true meaning of observing and doing all the commandments, such as to love God, and our Neighbor, love and pray and do good to them that hate us; wash one another's feet and love one another. The teaching of John 2: 3—20, with all other gospel teachings, is their belief. We arrived safe home on the second night of Sept, found all well. We feel to thank the Lord for privileges we have enjoyed in meeting many of our Relatives and brethren and sisters in Christ, and friends, to whom we feel thankful for kindness. We could have desired no more hospitality than was shown to us. In my unlearned way I have tried to show all points in our visits. We held our regular meeting on the 10th, also on the 16th had a small congregation but good attention. The grasshoppers passed over our corn and damaged it some little. We have now wet weather, and low bottom lands are overflowed and some hay damaged. We feel thankful we are favored with enough to do us for the present.

L. S. SNYDER.

LA PLACE, Piatt Co., Ill., }  
Sept. 15th, 1876.

Dear Brother:—I find a query by Bro. Longanecker in the PRIMITIVE CHRISTIAN page 586, current volume, asking you to tell what was to be killed, a beef or a lamb and your answer to him was that it could not be told what, or if anything was killed. But if we closely notice the word, we find the disciples were to prepare the passover and the word saith they did as Jesus had appointed them and made ready the passover (easter lamb.—German.) The Bible tells us plainly what composed the passover (not a passover). It was to be a roasted lamb of the sheep or goats. Afterwards the command was to take it from the sheep or herd, (from the sheep or from the cattle Deut. xvi.) Now, I wish to say to Bro. Longanecker, that according to my understanding the disciples prepared the passover on the very time the law required it, on the day they called the passover, the first day of unleavened bread. The lamb was to be killed by some body, for it is not likely that they should prepare it without it was first killed. I notice in a case of dilemma the priests had to kill the passover, but I do confess that I can't find it in my Bible, that God commanded the priests to kill all the passovers for all the people. I hope Bro. Quinter or some other brother will tell me where to find that chapter. I would further say that when the passover was sacrificed, it was always to be done according as Moses had commanded, with all rites and ceremonies belonging thereto. I do think if we can't prove our position in the Bible, it must be a weak thing if we must refer to history to prove our position. Yours in the bond of love,  
MARTIN NEHER.

#### Announcements.

The Mahoning church, Mahoning Co., Ohio, the Lord willing, expect to have a communion meeting on Tuesday, October 10th, 1876. All the members, and ministers in particular, invited. Brethren coming by railroad to Columbiana, will write to A. W. Longanecker, East Lewisletown, Mahoning county, Ohio. Those coming from the North will stop at Strothers, and may expect conveyance by writing to F. W. Kohler, New Middletown, Mahoning county, Ohio.

JACOB H. KURTZ.

The Lord willing, there will be a communion meeting at Leeest Grove, Frederick county, Md., on Saturday, 30th of September, commencing at 1 o'clock;

On Tuesday, 3rd of October, at Sam's Creek, commencing at 1 o'clock, p. m.;

On Thursday, Oct. 5th, at Meadow Branch, at 1 o'clock, p. m.;

On the 7th, at Beaver Dam at 10 o'clock. Meeting next day at all the above feasts. A general invitation is given, especially to ministers.

EPHRAIM W. STONER.

Our communion meeting at Musserville, Lewis county, W. Va., will be held at the church on the 7th, of October commencing at 10 o'clock, a. m.

P. C. MUSSER.

We, the brethren of the Fall River congregation, intend, the Lord willing, to hold our communion meeting on the 14th and 15th of October, commencing







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# Primitive Christian.

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VOL. I.

MEYERSDALE, PA., TUESDAY OCTOBER 10, 1876.

No. 41.

## "THOU FOOL, THIS NIGHT."

The farmer smiled to see his bursting barns,  
His fields yet ripening in the summer's sun,  
And cried, with pride unswelling from his heart,  
"Lo, what the toil of my two hands hath done!"  
A sweet voice whispered from the rustling wheat--  
"To God, who giveth increase, praise is meet."  
"There is not room within those little sheds  
To store from loss and theft my yellow grain;  
So will I build me greater, that I may  
Rejoice and cheer my soul with this my grain."  
Still plead that angel whisper, low and sweet--  
"Give to the poor who have no food to eat."  
"Cease troubling me! Why should I not be glad?  
For hard hath been my toil, and long the strife;  
Now will I laugh and fill my heart with joy,  
And live right merrily the rest of life."  
"O fool," the angel whispered with a sigh,  
"Repent, for thou, this very night, shalt die."

—The Undergraduate.

For the PRIMITIVE CHRISTIAN.  
What is Essential.

BY C. H. BALSBAUGH.

In an anonymous letter from an "Earnest Seeker," occur these words: "I wish you to show me the necessity of water Baptism; that is, show that it is essential to salvation. Also show that it is necessary for Christians to take the Communion."  
Why are you not in doubt, my good friend, whether you must eat if you want to live? Are not the conditions of salvation as rigidly fixed as those of our mundane existence? Is there a law in Heaven or on earth that may be infringed with impunity? or is there an atom in the Universe not subject to law? There must be such things as water-baptism and communion, or you could not make them matters of interrogation. Whence are they? You do not believe that they are of human origin, or you would never have wondered whether they are essential to salvation. The simple fact that they carry sufficient au-

thority to raise a question in your mind in relation to eternal well-being, is a sufficient argument to prove their Divine Source. And why should they not have such authority, being found in a Book which purports to be "the Book of the generation of Jesus Christ?" Do you believe there is any thing essential to salvation? What? Is the blood of Christ essential? How do you know it? Does the fact of its having been shed, and the declaration of our dependence on it, rest on stronger asseverations than the symbols by which this fact is represented? Do you believe that the Divine Incarnation is essential? Why? Could not an Omnipotent, Omniscient, Omnipresent Being deliver us without such a conjunction with sin-corrupted matter? What can you advance against the necessity of Baptism and Communion that has not been repeatedly and vehemently urged against the necessity of the Cross? Do you deny the facts of which Baptism and the Eucharist are the embodiments? This I will not suppose. Then why call in question the form God has given these facts? Have you anything better, or more significant in which to express your death to sin, and your appropriation and enjoyment of the Divine Life? These ordinances must be essential, or mean nothing. They cannot occupy a half way position. When God puts authority into Chanticleer's bugle, Peter's heart will go to pieces like a rock under a gallon of blasting powder. When Christ says, "wash ye one another's feet, as I have done to you," that ordinance becomes a pivot between Heaven and Hell. When the Holy Ghost flames out of the mouth of Peter in the world comprehending mandate, "repent, and be baptized every one of you," the honor of God rests on your damnation if you disobey. When Christ puts all the emphasis of His Godhead into the words, "this do in remembrance of me," your disobedience will put all the emphasis of His wrath into Matth. 25: 41. God is a Being who respects Himself. He commands no more than is essential, both to His glory and our welfare. Every word means life or death. God blows no bubbles, and will not allow us to blow any at His expense. He makes no will, and then blots parts of it, as though He

had got ahead of His intention or wisdom. Believe it, dear friend, you are not going to find a favorable reception in the court of Heaven, if you tear such items out of the King's Manifesto as are offensive to you. Be immersed and commune, and be what these symbols indicate, and eternal life is yours.  
Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.  
The Association of Saints.

BY JAMES WIRT.

The church of Christ, represented in the Sacred Word as the body of the Lord Jesus, is composed of all those who have been translated from the kingdom of God's dear Son, incorporated into one association, and governed by the one harmonious law of the Lord, in whom all the building fitly framed together growth unto a holy temple in the Lord." It is a glorious privilege to be together in worshipping assemblies to participate in the observance of the ordinances of the Lord's House; for Jesus has said, "If ye know these things, happy are ye if ye do them." By associating together the higher qualities of the soul are enhanced, and the prospects of future blessings are brightened in anticipation of the fulfillment of those precious promises given by our Elder Brother. The instructions are to forsake not the assembling of ourselves together, showing plainly that there is a worthy end to be attained.

What a beautiful sight to see babes in Christ and hear them lisping the gospel alphabet! "And now, little children, abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming." 1 John ii. xxvii. This same Apostle informs us why he writes to the different members in the family of God: to the children, because they have known the Father; to the young men, because they are strong and the word of God abideth in them, and they have overcome the wicked one; to the fathers, because they have known him that is from the beginning.

Common observation testifies that the Christian is so constituted that it is necessary to use the legitimate means in order to strengthen the social affections. This desire to be in the society of our kindred, who are heirs of salvation, establishes the fact that our spiritual nature needs its proper gratifi-



caution. How dull and insipid life appears when compelled to be in constant solitude. There are times when we love to be alone, to retire from the busy scenes of active duties to meditate in hours of calm devotion; but there is a limit, and to go beyond this is rather more painful than pleasant.

The relation saints bear toward their kindred of this holy race is very close, as their affections are knit together by the ties of Christian fellowship; and they will ever maintain this bond of union, as they are heirs of the same inheritance, and like children of the same family can say Abba, Father. God has exalted us to this glorious union with himself, and through the rich provision of his grace gives eternal life, a crown of righteousness, and has prepared for those that love him a future feast of good things, and hath revealed them unto us by his Spirit. In Hebrews we read that the saints "are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." In our blessed Redeemer rests the whole of our eternal salvation, therefore we should, as brethren in Christ, acknowledge Him as our Lord and Master, before a sinful and dying world, that when He comes again the second time, without sin unto salvation, we may all be prepared as welcome guests to enter with him to enjoy that great gospel feast of blissful association to all eternity.

*Varden, Ill.*

### Pause and Consider.

SELECTED BY S. C. HAWVER.

Pause and consider, on which road you are traveling—the broad one, or the narrow one?—the one which "leadeth unto life," or the one which "leadeth to destruction?" It may be, you have never seriously considered this question. It may be, you have never sat down and quietly considered, if you were to be cut off suddenly, as thousands are, whether you would spend your eternity in heaven or hell. Pause now, I entreat you, and consider your ways. Your soul, surely, is worth a moment's sober consideration.

If you ever be admitted into heaven, you must be fitted for that holy place, for nothing unholy or unclean can ever enter those pearly gates and bright abodes. The word of God says, "You must be born again," that is, you must be changed by the Spirit of God; you must become a new, a different creature from what you are by nature; otherwise, the Lord declares, you "cannot enter into the kingdom of heaven."

Now let me reason with you. Is it worth your while to indulge in your sins and your wicked ways, it may be but for a few short days, and then make your bed forever in hell? Is it better "to enjoy the pleasures of sin for a season," and then be damned to all eternity? Do pause and consider. Is it not madness to pursue such a course? If heaven were a cheat, and hell a delusion, then you might go on in your sins, and laugh at religion. But if, indeed, there be a hell for impenitent sinners, and a heaven for penitent ones, and if you must dwell throughout all eternity in one place or the other, I again put a plain question to you,—are you wise in living as you do, unthinking, careless, and godless? But now, my friends, if you would be delivered from the service of sin and Satan, and would know the way of salvation, let me tell you that the door of mercy is open still. You cannot save yourself. God knows that, and therefore, "for His great love where with he loved us," he has provided a Savior for the lost.

The Son of God left the throne of heaven, and came down into this lower world "to save sinners." He saves them by his atoning death—by bearing the punishment of death which their sins deserve. He "gave his life a ransom for many." He paid the great sin debt which we owed to God, and which we never could have paid. So that now you must have nothing to do but to accept Jesus as your Saavior. If you will heartily trust him, you shall be saved.

You have God's word for it. Relying on that word you never can be confounded. Oh! I will you not come to Jesus and be saved? He wept over lost sinners that refused him. "Come unto me," he says "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matth., xi: 28, 29, 30 "And him that cometh to me I will in no wise cast out." John vi: xxxvii.

*Tippecanoe City, Ohio*

### No Armor for the Back

SELECTED BY J. W. GALLATIN.

Let us wear no armor for the back when we have determined to follow the track of truth. Receive upon our breast plate of righteousness the sword cuts off our adversaries; their stern metal shall turn the edge of our foemen's weapon. Let the right be our lord paramount, and for the rest be free and our own master still. Follow truth for her own sake; follow her in evil report; let not many waters quench our love for her. Bow to no customs if they be evil. Yield to no established rules if they involve a lie. Do not let evil though good should come from it.

"Consequences!" this is the devil's argument. Leave consequences to God, but do right. If friends fail us, do right. If foes surround us do right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, trim your sails, and yield to circumstances. But if we would do any good in our generation, we must be made of sterner stuff, and help make our times rather than be made by them. We must not yield to customs, but like the anvil endure all the blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself.

Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally be just and fear not, 'corruption wins not more than honesty;' truth lives and reigns when falsehood dies and rots.

FOR THE PRIMITIVE CHRISTIAN.

### Why so few Assemble.

BY HENRY GARBER.

Since our last church meeting we have wondered and mused in our mind, why it was that so few assemble on such soul reviving occasions. As one family we are equally interested in the business of the church, and the prosperity and purity of the same; and surely we should be equally concerned in the saving of the soul. Then it becomes the duty of every active and zealous member to attend church appointments. We will give a few quotations bearing on this point: Heb. 10: 25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." Malachi 3: 16, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Psalms 89: 7, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Colossians 3: 2, "Set your affection on things above, not on things on the earth." Matthew 6: 33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Christ has reference to worldly things, which do so likely and often absent us from church meeting. We believe the man and woman who is zealous in observing the above, with many other lessons of the Bible, will be in and at their place (unless providence prevents) on such times

of duty. When members alone meet then it is that we try to settle matters of difficulty. Various admonitions are given by the elder brethren as regards our duty to God and to one another. Humility, which we all so much need, as a general thing, is cultivated among us on these occasions. Oh, how can we become so cold hearted and worldly-minded that with a frivolous excuse we can neglect foremost duty?

Should we not try to work for him to whom we have vowed, and let slip that upon which we have turned our backs? Had there been a hundred dollars at stake for each member not present, would they not all have been after it? Surely a good turnout would have been the result. On the other hand what benefit could that sum be to a dying man or woman. But were we zealous in the work of the Lord at all convenient seasons, especially on those under consideration, seeds might be sown in the heart by the way, which might do us good beyond this world, and be of more enjoyment than ten times one hundred. The reasons which absent so many of us, are principally based on carnality, and to be carnally minded is death, we are told. But if we would all be thoroughly spiritually minded, we would not so easily excuse ourselves with various trifles.

Some time since, I asked a brother why he did not attend church meetings. "O, says he, I thought I had no business there." Another one has engaged the threshing machine; some owe him and they must help him. Others go to the city on some business. This, that, and the other thing, is in the way this time; next time, perhaps, I will go. Next time comes; lust, world and the devil have combined in throwing more obstacles in the way, so we let the church do her business, and we in the rear, claiming to be part of the church too, are doing nothing for her, and consequently nothing for the Lord. We may not at once appreciate the good we can do by our presence on such occasions. The world, even, will notice, whether we be zealous or not. This zeal may be part of that loudest preaching to them. O, that we could shake off more of the world, and put on a little more of Christ, and with the Jews of old present our offering before the altar if it be but small. The Jews were required to do so; and if we wish to gain heaven, I believe we are also required to do so. But our heavenly Father does not compel us to serve him. It is left to our choice. If we wish to be a drone in the church we can, perhaps, slide along with a name, but

in the end no crown will be awarded. Then, brethren and sisters, let us lose a few more days of earthly treasure and add them to the heavenly treasure. By it we will gain something, that will be more lasting. We must all lose the world ere long; also the treasure that belongs to it. Naked we came into the world, and so we must go out of it. When we weigh mortality with immortality the contrast is so great that it should awaken any drowsy soul to a sense of duty.

Brethren, we can all work in this respect. If I see that my neighbor brother is getting a little lukewarm, it is my duty and privilege to try to get him lively again. Sister, if you know that some are becoming cold and indifferent with regard to assembling, tell them the danger; persuade them; do all in your power to help each other. In this way much good can be done among us as private members, and the ministers may be encouraged, and the cause of our Master prosper.

*New Lebanon, Ohio.*

### The Love of Christ.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the apostle Paul so continually turning. This was his soul's true resting-place and refuge. It was under the branches of this palm tree that he found a shadow from the heat. This was the deep well out of which he drank his endless consolation. He needed no other.

To be "able to comprehend with all saints the breadth and length, the height, and depth" of this love, was his aim; and to "know that love which passeth knowledge," was the sum of his prayers.

This love is our refuge too—our true and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm has gone to rest, each gust has died away. Love beyond all loves, in greatness, in freeness, and in efficacy! Gifted with strange power of soothing, and healing, and comforting! He who has possession of this love, has got hold of a hidden spell, mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it?

In this love are all the loves of earth gathered up and centered. It is a father's love, yet far beyond the love of earthly father. It is a brother's love, yet passing far above it. It is a bridegroom's love, as the song of Solomon shows us, but tenderer than the love of mortal bridegroom. It is a husband's love, yet truer and more faithful than the love of the truest and most faithful husband upon earth. It is a love without beginning and without end—a love

without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weariness—a love without intermission, a love without fickleness, a love without decay.—*H. Bonar.*

### For the PRIMITIVE CHRISTIAN. "The blood of Christ."

BY B. B. BOLLINGER.

The spear that pierced the side of the Saviour, opened the veins of the fountain that cleanseth from all sin; not the literal application of blood to our souls, but the acceptance of the sacrifice by Jehovah, under the terms of the Gospel, which is the "power of God unto salvation" to them that believe.

"Sanctify them through thy truth: thy word is truth."

"Seeing you have purified yourselves by obeying the truth."

"Now ye are clean through the word which I have spoken unto you."

"He was raised for our justification."

"He became the author of salvation to all those that obey him." In the above quotations we have some of the renovating means:

1. The blood of Christ.

2. The Gospel.

3. Faith in the Gospel.

4. Obedience to the Gospel; for faith without works is dead.

5. Prayer; for he says, "Ask and ye shall receive."

6. Love: "Thou shalt love the Lord thy God," &c.

Therefore, O ye ministers of the Gospel, shun not to declare all the counsel of God; for salvation is not by faith alone, neither by prayer alone, baptism alone, nor by the blood alone, but also by the resurrection and by his death. "He died that we might live." How many links can we spare from the great chain that reaches from earth to heaven? We cannot spare one link. The ordinances, even, "the form of doctrine," Repentance, faith, love, obedience, prayer, baptism, the communion, the Lords supper, Feet-washing, the holy kiss, Alm-giving, humility, noneconfirmit—"take heed that ye despise not one of these little ones." Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

—What you can effect depends on what you are. You put your whole self into all that you do. If that self be small, and lean, and mean, your entire life work is paltry, your words have no force, your influence has no weight. If that self be true and high, pure and kind, vigorous and forceful, your strokes are blows, your notes staccatos, your work massive, your influence cogent—you can do what you will.

—Plenty and peace breed cowards; hardness ever of hardness is mother.  
—*Shakespeare.*



## CHRIST AND THE LITTLE ONES.

Mark 10: 13; Luke 18: 15,

"The Master has come over Jordan,"

Said Hannah, the mother, one day;

"He is healing the people who throng Him  
With a touch of His finger, they say.

"And now I shall carry the children,  
Little Rachel, and Samuel, and John;  
I shall carry the baby Esther,  
For the Lord to look upon."

The father lo-oked at her kindly,  
But he shook his head and snlled:

"Now who but a doting mother  
Would think of a thing so wild?

"If the children were tortured by demons,  
Or dying of fever, 'twere well;  
Or had the taint of the leper,  
Like many in Israel."

"Nay, do not hinder me, Nathan,  
I feel such a burden of care;  
If I carry it to my Master,  
Perhaps I shall leave it there.

"If he lay his hand on the children,  
My heart will be lighter, I know;  
For a blessing forever and ever  
Will follow them as they go."

So over the hills of Judah,  
Along the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel her brothers between,—

"Long the people who hang on His teaching,  
Or waiting His touch or His word,  
Through the row of proud Pharisees listen-  
ing,

She pressed to the feet of her Lord.

"Now why should'st thou hinder the Mae-  
ter,"

Said Peter, "with children like these?  
Seest not how from morning to evening  
He teacheth, and healeth disease?"

Then Christ said, "Foi bid not the children!  
Permit them to come unto Me!"  
And he took in His arms little Esther,  
And Rachel He set on His knee.

And the heavy heart of the mother  
Was lifted all earth-care above,  
As He laid His hand on the brothers,  
And blessed them with tenderest love.—

As He said of the babes in His bosom,  
"Of such is the Kingdom of Heaven;"  
And strength for all duty and trial  
That hour to her spirit was given.

—Julia Gill.

## What Might Have Been.

The people of the northern United States know but little of the horrors of war from personal experience. Not since the Revolutionary War have these states been devastated to any great extent by the ruthless hand of the destroyer, and the days of '76 are too far in the past to be remembered by the present generation. The carnage and destruction during the rebellion were at the South. With the exception of two or three brief invasions of Maryland

and Pennsylvania, Morgan's raid in Indiana and Ohio, and Quantrell's in Kansas, the North was almost entirely unmolested. It is true that the lives of a million of Northern men were sacrificed or made miserable and lifelong sorrow entailed upon millions of families; it is true that our wealth was wasted and a debt incurred which almost bankrupted the nation, but after all, with the exception of the soldiers, the northern people know but little of the dreadful realities of war. The soldiers do know it, and hence many of them wish never to see another. If the Northern States had been the scene of the conflict, if these states had for four years been overrun by opposing armies, as the Southern ones were, if our property here had been forcibly taken from us, if our homes had been burned, and we left without food or shelter, if our aged parents or helpless children had been left to wander unsheltered and unfed, then we might realize something of the dreadfulness and wickedness of war.

The Southern people did realize this, and they complained that the Northern soldiers were rapacious and cruel. But they seem to forget that war itself is cruel, that there is no such thing as humane warfare, and that if they had been the invaders, the cities and villages and farm houses of the North would have been the places of diabolisms of which even devils would have been ashamed.

We propose to show what soldiers will do when their respective governments pretend to absolve them from all obligations to obey God, and place them under the command of men whose word is law and whose trade is slaughter. And as the scenes of horror and devastation during the rebellion, were so much more numerous and heart-rending at the South than at the North, from the fact that the former was the seat of war, we shall present facts from that region, though to some extent in the language of our own men.

After the battle of Fisher's Hill, in Virginia, Gen. Sheridan wrote from Strasburg as follows: "Lieut. J. R. Meigs, my engineer officer, was murdered beyond Harrisburg, near Dayton. For this atrocious act, all the houses within an area of five miles were burned. In moving back to this point, the whole country, from the Blue Ridge to the North Mountain, has been made entirely untenable for a rebel army. I have destroyed over two thousand barns, filled with wheat and hay and farming implements; over seventy mills filled with flour and wheat; have driven in front of the

army over four thousand head of stock, and have killed and issued to the troops, not less than three thousand sheep. This destruction embraces the Luray valley and the Little Fort valley, as well as the main valley."

A Northern correspondent who traveled with Sherman's army during its march to the sea, thus reports its prowess in pillage. "Such little freaks as taking the last chicken, the last pound of meal, the last bit of bacon, and the only remaining scraggy cow, from a poor woman and her flock of children, black or white not considered, came under the order of legitimate business. Even crockery, bed covering, and clothes were fair spoils. As for plate or jewelry or watches, these were things rebels had no use for. Men with pockets plethoric with silver and gold coin; soldiers sinking under the weight of plate and fine bedding materials; lean mules and horses, with the richest trappings of Brussels carpets, and hangings of fine chenille, negro wenchs, particularly good looking ones, decked in satin and silks, and sporting diamond ornaments, officers with sparkling rings, that would set Tiffany in raptures, gave color to the stories of hanging up or fleshing an 'old cuss' to make him shell out. A planter's house was overrun in a jiffy; boxes, drawers and escritaires were ransacked with a landable zeal, and emptied of their contents. If the spoils were ample, the depredators were satisfied, and went off in peace; if not, everything was torn and destroyed, and most likely the owner was tickled with sharp bayonets into a confession where he had his treasures hid. If he escaped and was hiding in a thicket, this was *prima facie* evidence that he was a skulking rebel; and most likely some ruffian, in his zeal to get rid of such vipers, gave him a dose of lead, which cured him of his Secesh tendencies. Sorghum barrels were knocked open, bee hives rifled, while their angry swarms rushed frantically about. Indeed, I have seen a soldier knock a planter down because a bee stung him. Should the house be deserted, the furniture is smashed in pieces, music is pounded out of four hundred dollar pianos with the ends of muskets. Mirrors were wondrously multiplied, and rich cushions and carpets carried off to adorn teams and war steeds. After all was cleared out, most likely some set of stragglers wanted to enjoy a good fire, and set the house, debris of furniture, and all the surroundings in a blaze. This is the way Sherman's army lived on the country."

In the language of a historian o-

the war, we report other scenes as follows: "Gen. Sherman was the author of the sentiment, "*War is cruelty and you cannot refine it.*" This extraordinary doctrine he at once proceeded to put in practice by depopulating Atlanta, and driving from their homes thousands of helpless women and children. It was the most cruel and savage act of the war. In vain the mayor of Atlanta had pointed out to him that the country south of the city was crowded already with refugees, and with out houses to accommodate the people, and that many had no other shelter but what they might find in churches and out-buildings, that the consequence would be woe, horror and suffering, which could not be described by words. Sherman was inexorable. He affected the belief that Atlanta might again be rendered formidable in the hands of the Confederates, and resolved, in his own words, "to wipe it out." The old and decrepit ones were hunted from their homes, they were packed into railroad cars; tottering old age and helpless youth were crowded together; wagons were filled with wrecks of household goods, and the trains having deposited their medley freight at Rough and Ready, the exiles were then left to shift for themselves. On the night of the 15th, the torch was applied to Atlanta, and when the merciless commander had already created a solitude, he determined to make a second conflagration, by the light of which his marching columns might commence their journey to the sea. The work was done with terrible completeness; buildings covering two hundred acres were in flames at one time; the heavens were an expanse of livid fire; and amid the wild and terrific scene, the Federal bands played "John Brown's soul goes marching on." The next morning, Sherman's army moved from a scene of desolation such as had occurred in no modern picture of civilized war. From four to five thousand houses were reduced to ruins; and four hundred left standing was the melancholy remnant of Atlanta. Nearly all the shade trees in the park and city had been destroyed, and the suburbs, stripped of timber, presented to the eye one vast, naked, ruined, deserted camp.

After Sherman had taken Savannah, he wrote in his official report, as follows: "We have consumed the corn and fodder in the region of country thirty miles on either side of a line from Atlanta to Savannah, as also the sweet potatoes, cattle, hogs, sheep and poultry, and have carried away more than ten thousand horses and mules, as well as a countless number of their slaves. I

estimate the damage done to the State of Georgia and its military resources at one hundred millions of dollars, at least twenty millions of which has inured to our advantage, and the remainder is *simple waste and destruction.*"

From Savannah, Sherman invaded South Carolina, where his track of destruction is thus described. "The country was converted into one vast bonfire. The pine forests were fired, the resin factories were fired, the public buildings and private dwellings were fired. The middle of the finest day looked black and gloomy, for a dense smoke arose on all sides, clouding the very heavens. At night the tall pine trees seemed so many pillars of fire. The scenes of license and plunder which attended these conflagrations, were even more terrible. Long trains of fugitives lined the roads with women and children, and horses and stock and cattle, seeking refuge from the pursuers. Long lines of wagons covered the highways. Half-naked people cowered from the winter under bush tents in the thickets, under the eaves of houses, under the railroad sheds, and in old cars left them along the route. Habitation after habitation, village after village, sent up its signal flames to the others, and lighted the sky with crimson horrors. Granaries were emptied, and where the grain was not carried off, it was strewn to waste under the feet of the cavalry, or consigned to the fire which consumed the dwelling. The roads were covered with butchered cattle, hogs, mules and the costliest furniture. Valuable cabinets, rich pianos, were not only hewn to pieces, but bottles of ink, turpentine, oil, whatever could efface or destroy, was employed to defile and ruin. Horses were ridden into the houses. Beautiful homesteads of the parish gentry, with their wonderful tropical gardens, were ruined. Ancient dwellings of black cypress, one hundred years old, were given to the torch as recklessly as were the rude hovels. Choice pictures and works of art from Europe, select and numerous libraries, objects of peace wholly, were all destroyed. The inhabitants were left to starve, compelled to feed only upon the garbage to be found in the abandoned camps of the soldiers. The corn scraped up from the spots where the horses fed, was the only means of life left to thousands lately in affluence.

Columbia was surrendered to Sherman on the morning of the 17th of February, by the mayor, Mr. Goodwin, who asked for the citizens "the treatment accorded by the usages of civilized warfare." Sherman promised this. But the work

of pillage had begun when the Federal troops had first reached the head of Main Street. Stores were broken open, and the contents strewn on the sidewalk; citizens were robbed in the street; no one felt safe in his own dwelling. Robbery was going on at every corner. Meanwhile, the flames spread from side to side, from front to rear, from street to street. All the thoroughfares were quickly crowded with helpless women and children, some in their night clothes. Agonized mothers seeking their children, all affrighted and terrified, were rushing on all sides from the raging flames and falling houses. Invalids had to be dragged from their beds, and lay exposed to the flames and smoke that swept the streets, or to the cold of the open air in the back yards. The sun rose with a wan countenance, peering dimly through the dense vapors which seemed wholly to overspread the firmament. The best and most beautiful portions of Columbia lay in ruins. Eighty four squares of buildings had been destroyed, with scarcely the exception of a single house. The capital building, six churches, eleven banking establishments, the schools of learning, the shops of art and trade, of invention and manufacture, shrines equally of religion, benevolence and industry, were all buried together in one congregated ruin. Nothing remained but the tall, specter-looking chimneys. The noble looking trees that shaded the streets, the flower gardens that graced them, were blasted and withered by fire. On every side there were ruins and smoking masses of blackened walls, and between, in desolate groups, reclining on mattresses, or bed, or earth, were wretched women and children, gazing vacantly on the site of what had been their home.

"The burning of Columbia was but of a piece with Sherman's record. He had burned six out of every seven farm houses on the route of his march. Before he reached Columbia, he had burned Blackville, Graham, Rainberg, Buford's Bridge, Lexington, and had not spared the humblest hamlet. After he left Columbia, he gave to the flames the villages of Allston, Pomaria, Winnsboro, Blackstock, Society Hill, and the towns of Camden and Cheraw."

Reader, this is war and this what war makes of men who were tender-hearted and humane. We do not quote these descriptions to condemn Northern soldiers, but to condemn war itself. We have before intimated, that if the North had been the theater of the war, and the Southern armies the invaders, they



would have done no better, and we of the North should have more valid impressions of its dreadful consequences than we now have.—*The Informer.*

For the PRIMITIVE CHRISTIAN.

### The Christian's Hope.

BY ELLA KAHLER.

"Which hope we have is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6: 19.

Hope is a prospect, which we think of with pleasure, and are desirous of obtaining. The Christian's hope of eternal happiness and glory is founded on the merits, the blood, the grace, the promises and Spirit of Christ; and the unchangeable truth and almighty power of God. Christ is called "our hope," because he is the only foundation on which to build our hope of any real good here or hereafter.

Hope has great influence in the salvation of Christians, and the gospel is suited to inspire it. But in order to this, the gospel must be believed. And that hope which arises from true faith tends powerfully to make men holy, and lead them, notwithstanding all trials, to persevere in holiness to the end. "We are the children of God," and what we shall be doth not yet appear; but we know that when he, our righteous Lord, shall appear, at the second coming, we shall be like him, for we shall see him as he is." He was manifested to take away our sins, and in him is no sin. Every man then that hath this hope in him, of not only seeing the Savior as he is, but of being found like him when he appears in that "glory to be revealed," which eye hath not seen, nor ear heard, nor the heart conceived,—or as the Psalmist expresses it with such solemn beauty, when we shall awake with his likeness—he, from that high motive alone, that love and inspiration and worship, that holy longing and elevating sympathy and glorious prospect of resemblance more and more forever. "He that hath this hope within him will purify himself even as he is pure." There is a hope of a blessed immortality, in that glorious heaven above, to all the righteous, and that hope is termed, "the helmet of our salvation" and "the anchor of our soul." There are many vessels floating over the great deep, and each vessel has its anchors; for when tossed to and fro with tempest, they can cast their anchors; but they are not sure of not being shipwrecked. Many a fine ship has left port and never returned.

My dear Christian friends, as we all are sailing o'er the sublime deep

of human life, we have many storms to face, and I sometimes think some of us are almost wrecked. But if we have that anchor which is both sure and steadfast to cast, we need not fear, though surrounded on all sides with danger. Job, that illustrious example of patience under affliction, consoled his spirit in the midst of adversity by the hope he entertained of a blessed immortality. "I know," says he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and after I awake, though this body shall be destroyed, yet out of flesh shall I see God." Hope dispels the terrors which naturally surround the messenger of death and throws a radiance over the mansions of the tomb. It cheers the gloomy vale of death, and transforms it into a passage which leads to a world of perfection and happiness, where moral evil shall be forever abolished, where intellectual light shall beam with effulgence on the enraptured spirit, and where celestial virtue now so frequently persecuted and contemned, shall be enthroned in undisturbed and eternal empire. "As for me," says the Psalmist, "My flesh shall rest in hope; for thou wilt not leave my soul in the grave. Thou wilt show me the path of my life; in thy presence is fulness of joy: at thy right hand are pleasures forevermore. Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Surely goodness and mercy will follow me all the days of my life, and I shall dwell in the house of the Lord forever."

O the hope, blessed hope of the Christian soul,

'Tis a star that shines forever,  
And its cheering light he loses never.

Canton, Ohio.

For the PRIMITIVE CHRISTIAN.

### Religion.

BY J. W. SMOUSE.

Religion is a most cheerful and happy thing to practice, but a most sad and awful thing to neglect. Blessed be God for that religion that has power to enlighten the heart and mind, and to afford the hope of a blessed immortality.

Religion is the soul of love; it is an instructive light and evidence of what is not to be proved—but which cannot deceive—a light to lighten us on the narrow way to Heaven. In heaven there is rest from all our earthly temptations—from sickness, sorrow, pain and death. There will be no false friends, no unkind relatives, no bitter enemies; all will be peace, joy, love and hap-

piness. We are like the leaves in the forest, we come forth in beauty and only for a short time, and we are numbered with the dead. How important, then, is religion!

Blessed be God for that religion which supports us in the hour of death. How dark and dismal would this world be, when tempted, wounded and troubled, if we could not fly to our heavenly Father, who is ever ready to dry our tears and heal our wounds!

Sinners, I exhort you to embrace this holy religion. What would it profit us, though we should gain the whole world and lose our own soul? Religion will lighten you through this uneven world and lighten you through the valley of death, and land your souls safe in the haven of eternal joy and happiness. May God bless and save us, is my prayer.

Smicksburg, Pa.

### The Influence and Power of Books.

On one occasion James the First, of England, made a visit to Oxford, and was publicly received in the Bodleian Library. He said, "If I were not a king, I would choose to be a university man. If it ever should be my lot to be a prisoner, I could wish for nothing better than to be imprisoned in this room, with all these books around about me for my friends, my counsellors, my comforters, and my advisors. Books are among the best friends that it is possible for any man to have. They will be silent when he does not wish to converse; they will speak to him when he desires to be spoken to; they will take no offense at his comments. They include the most illustrious of the living and the most illustrious of the dead. Having books, a man can number among his friends those who have distinguished themselves in civil life and in military life; he can have friends from the state; he can have friends from the church. He can entertain them all his life at least possible expense, because they ask no more at the hands than the tenderest accommodations and the quietest place in his dwelling."

Something like that was said regarding books many centuries ago. It has been said again and again by multitudes on platforms and in print; but it has not always been assigned to its cultivated and talented author, many of whose other works are practically forgotten. Books in many respects are like men; but they are all like the greatest of men—men so great that they can make their voices heard through the coming generation.

Said Fenelon, "If all the crowns of Europe were placed at my dispo-

sal on condition that I should abandon my books and my studies, I should spurn the crowns away and stand by the books." Such utterances as these would have been impossible if there had not been an immense attractiveness about books.

The Lord enjoined that the Hebrew king when he came to wield his scepter should, with his own hand, write out a book and keep it by him, that it might instruct him in his royal duties and guard and warn him against the temptations of his station. God himself made communications to man, and it pleased him at length to put them in the form of a book. When Jesus was here on the earth he went into the synagogue on the Sabbath-day, as his custom was, and the book was offered him and he read, and he was pleased to speak out of the book. Infinite wisdom! Incarnate love! The Son of God himself condescending to speak to men from the wisdom of a book!

When he left the world he made provision for another book, to be given to mankind through his servants, and so we have the New Testament; and by the book he is continuing to teach men. By the book he will continue to teach, we believe, until the trump of the archangel shall sound and the Son of God shall come again in his glory.

"Forever, O Lord, thy word is settled in heaven," and forever that word is settled to be the instructor and the guide of men on earth. If men will not hear Moses and the prophets, if men will not believe the testimony to the spiritual and eternal world that is borne in the book, neither will they be persuaded, though one rose from the dead.—*Rev. John Hall.*

For the PRIMITIVE CHRISTIAN.

### The Two Injunctions.

BY C. F. DETWEILER.

"Bear ye one another's burdens, and so fulfil the law of Christ."

"For every man shall bear his own burden." Gal. 6: 2, 5.

To the infidel who looks at the gospel of Christ from a side view, with an eye bent on finding an inconsistency, these two passages may seem to be contradictory: but to one who looks into the perfect law of liberty, and *continueth* therein, they are in complete harmony. The first applies to the church as a body, and the second to "every one" individually who is a member of that body. For we are "one body in Christ and every one members one of another." When one member suffers all the members suffer with it, and when the burden of one

member is communicated to the body every member receives a burden of *his own* to bear, in compliance with the first injunction. The church may bear this burden, while a few of its individual members refuse to bear any part of it. But every one who thus fails to "bear his own burden" disobeys not only the second injunction, but the first also. Almost our whole duty to one another as brethren, is contained in these two injunctions; and a question that goes far in fixing our eternal destiny is: How far have we come in fulfilling them? "He that knoweth to do good and doeth it not to him it is sin."

### A Riddle.

I have been putting a little riddle to myself. Here it is. Is it easier to trust God when you have nothing, or when you have all things? Is it easier to say, "Though he slay me I will trust in him," or to say, "Though he make me alive I will trust in him?"

Will you think it over? Shall I help you?

Here is a man without a farthing in the world; his cupboard is bare, his flocks are cut off from the field, and his herds from the stall; is it hard for that man to trust in God? If you say so, I will not dispute with you.

But here is another man who has a bank full of gold, his meadows are covered with flocks and herds, his barns are ready to burst with corn, and his trade prospers on all hands. Now, sirs, is it easy for that man to trust God? Do you say "Yes?" I say "No." I say that he has a very hard task indeed to live by faith, and the probabilities are that when he says, "I trust God," he is trusting his barn or his bank.—*Sel.*

For the PRIMITIVE CHRISTIAN.

### The Molten Calf.

In the 32d chapter of Exodus we read that in the absence of Moses the people constrained Aaron to make a molten calf. They said, "Up, make us god's which shall go before us; for as for Moses, which brought us up out of the land of Egypt, we wot not what has become of him." In due time the image was made, and the people worshipped the image that they had wrought. So I fear it is with some of us now-a-days; we are very apt to come to the conclusion that the great Centennial, or world's fair, which is being held at the city of Philadelphia, is a gathering of very pious people, partly because it is frequented by members of different religious denominations, as well as the world at large; and we are simply going

to see the great show, and then herald the news of its pomp and splendor to the gazing and gaping world in the periodicals of church and state. But there is a still small voice that tells us of a greater and grander and a more pompous place for all those that fear and obey the great Creator, who's in the heavens above, who has created both heaven and earth and all therein contained, from the smallest creeping thing to the great leviathan. We should rather strive to gain that great pleasure ground where the streets are of pure gold, and the dwellings of the grandest design—grander than our faculties can comprehend. Then why should we gape and gaze at those perishable images that poor and deluded man has fashioned to gratify our lusts? Let us go on and upward in our course, and neither turn to the right or left, or look behind us as did Lot's wife. But go on and look forward to the goal of our hopes.

A. BAKER.

### A Cheerful Spirit.

Bishop Jeremy Taylor as a chaplain to Charles I. had followed his fortunes, and suffering in the Revolution the consequences of his loyalty, he passed many years in the retirement of a Welsh village, where he engaged in the humble occupation of school teaching. It was here that he penned the following cheerful thoughts:

"I am fallen into the hands of publicans and sequestrators: and they have taken all from me. What now? Let me look about me. They have left me sun and moon, fire and water, a loving wife, many friends to pity me, and some to relieve me, and I can discourse, and unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience; they have left me the providence of God, and all the promises of the Gospel, and my hopes of heaven, and my charity to them too. I can walk in my neighbor's pleasant fields, and see the variety of natural beauties, and delight in all that in which God delights; that is, in wisdom and virtue, in the whole creation and in God Himself. And he that hath so many causes of joy, is very much in love with sorrow and peevishness, if he loses all these pleasures, and chooses to sit down on his own little handful of thorns."

It is a fact that God's care is more evident in some instances of it than in others to the dim and often bewildered vision of humanity. Upon such instances men seize and call them providences. It is well that they can, but it would be gloriously better if they could believe that the whole matter is one grand providence.—*George MacDonald.*



## For The Young.

### A Broken Dish.

Joe was the village idiot, and like many an unfortunate of his class, often surprised people by his shrewd sayings. He had an odd habit of calling at the neighbors towards sundown where he would sit by the kitchen fire an hour at a time, muttering in his foolish, harmless way. He came to our house the other night when mother was busy preparing tea. In one of her journeys from the dining-room she dropped a china bowl, breaking it in a dozen pieces.

This little act seemed to give Joe infinite delight. He rubbed his hands over the stove, and chattered and chuckled more like some animal than a human being. Then looking with a silly leer, he said: "Folks is like dishes mostly; you can't handle such kind rough," pointing to the ruin on the floor. "Ain't good for much when they're broken, and they break mighty easy." Rolling his eyes toward the more common ware ranged on the kitchen shelves, he continued: "That's the sort for use? They're the people to do the work in the world! Not so nice and purty as t'other, but you don't have to treat 'em so tender." Poor joe! I wondered if his mind were nor like delicate porcelain, which some careless had let fall in early life, hopelessly shattering it.

Mother, with that rare sympathy belonging only to matured motherhood, humored his fancy by saying: "Well, Joe, you know all kinds of dishes are needed at a feast. There is a greater supper than this to take place by and by, when the Master comes to sit down at the table he will want something besides the china and silver. It won't make so much difference then what we are, if only we bring the food he expects. The Lord never looks for 'strong meat' in a vessel which can carry only milk."

Joe looked at her with his vacant stare, showing that he but dimly understood her meaning though he seemed to comprehend Scriptural ideas easier than any others. Does this verify the words of the prophet, that a wayfaring man, though a fool, shall not err therein.

Watching the fragments as they were brushed into the dust-pan, he burst forth again. "Ha! ha! Guess *He'll* tak care of the pieces! Things don't get broken in His hands though. He knows the difference 'tween tin and chin-y!"

Half-witted words, perhaps, but hiding a depth of meaning full of truth and pathos. Are we not, as Christians, responsible for some of the broken vessels in the Lord's treasure-house? Though there may be but few, like Joe, whose minds are a complete wreck, are there not among us many sensitive, highly-or-

ganized natures, whom in our rude jostling we have given a jar they will feel for life? It may not have been in the shape of a harsh word or an unkind act, but simply in withholding the sympathy and encouragement we might have given, or even in the failure to recognize that they are more delicate mold. To how many thirsting souls they might have carried the water of salvation had not their power been weakened!

We never place fragile glass upon the heated stove, but we do subject each other's characters and modes of action to fire of scathing criticism or uncharitable remark, and then wonder that they do not stand the test. We carefully protect our porcelain from undue frost and cold, but leave many a soul shivering from indifference or neglect. I believe with Joe, that the Son of Man will "gather up the fragments, that nothing be lost," and at the marriage supper of the Lamb we shall recognize many a broken vessel that here on earth we condemned as unfit for use, because failing to act in the way we judged best.

"Things never get broken in his hands!" Shall they in yours, Christian, when he has made you your brother's keeper?—*Selected.*

### The Gift of Song.

A touching story is told of a little girl sent by her parents from Spain, during the time of religious persecution there, to take refuge with some friends in England. The vessel was lost on a rock-bound coast during a severe storm; but the little girl was saved through the efforts of some heroic men. She was too young to tell her story, but by a series of providential events, was brought at last to the house of a friend of her parents just as, released from imprisonment, they arrived in England to seek their long lost darling. A familiar tune that the mother had taught to her little girl in former days, became the clue that led to their joyful meeting.

A remarkable incident is that of a Scottish youth who learned with a pious mother to sing the old psalms that were then as household words to them in the kirk and by the fireside. When he grew up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this manner, when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves they manned a boat, and lost no time in effecting his release.

What a joy to him after eighteen long years passed in slavery! Should you not think that he would always love the glorious tune of "Old Hundred?"

Children, never let your sweet young voices be employed in using profane or unseemly words. It is a quaint saying, but it is true, 'Furnish the mind with good things and there will be no room for evil.' They will be like nails fastened in a sure place. You know when a nail is driven in tightly you cannot wedge anything else along side of it. But you may have a tuneful voice and love to sing, and yet remain unaffected by the beautiful words. O, how sad if they who sing about Jesus on earth shall not be of the number of the 'redeemed who join in the "new song" before the throne of God and the Lamb!' — *Child's words.*

### Mr. Choate and the Ambitious Plow-boy.

A great many boys mistake their calling, but all such are not fortunate enough to find it out in as good season as this one did.

It is said that Rufus Choate, the great lawyer, was once in New Hampshire, making a plea, when a boy, the son of a farmer, resolved to leave the plow, and become a lawyer like Rufus Choate. He accordingly went to Boston, called on Mr. Choate, and said to him:

"I heard your plea up in town, and I have a desire to become a lawyer like you. Will you teach me how?"

"As well as I can" said the great lawyer. "Come in and sit down."

Taking down a copy of Blackstone, he said:

"Read this until I come back, and I will see how you get on."

The poor boy began. An hour passed. His backed ached, his head and legs ached. He knew not how to study. Every moment became a torture. He wanted air. Another hour passed, and Mr. Choate came and asked:

"How do you get on?"

"Get on! Why, do you have to read such stuff as this?"

"Yes."

"How much of it?"

"All there is on these shelves, and more," looking about the great library.

"How long will it take?"

"Well, it has taken me more than twenty-five years."

"How much do you get?"

"My board and clothes."

"Is that all?"

"Well, that is about all that I have gained as yet."

"Then," said the boy, "I will go back to plowing. The work is not near so hard, and it pays better."

Poverty pinches, but not half so hard as vice. The one wounds to heal, the other leaves an ulcer.



## The Family Circle.

### Home Courtesy.

No pleasanter sight is there, than a family of young folks who are quick to perform little acts of attention toward their elders. The placing of a big arm-chair for mamma, running for a footstool for aunty, hunting up papa's spectacles, and scores of little deeds, show the tender sympathy of gentle, loving hearts; but if mama never returns a "thank you, dear;" if papa's "just what I wanted, Susie," does not indicate that the little attention is appreciated; the children soon drop the habit. Little people are imitative creatures, and soon catch the spirit surrounding them. So if, when the mother's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example a thousand times more quickly than by precept, can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort of the family. The boys, with inward pride of their father's courteous demeanor, will be chivalrous and helpful to their own young sisters; the girls, imitating their mother, will be patient and gentle, even when big brothers are noisy and heedless. In the homes where true courtesy prevails, it seems to meet you on the threshold.—You feel the kindly welcome on entering. No angry voices are heard up stairs. No sullen children are sent from the room.—No peremptory orders are given to cover the delinquencies of housekeeping or servants. A delightful atmosphere pervades the house—unmistakable, yet indescribable.

Such a house, filled by this spirit, is a home indeed to all who enter within its consecrated walls. And it is of such a home that the Master said: "And into whatsoever house you enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it." Luke x. 5, 6.

"Blessed are the sons of peace,  
Whose hearts and hopes are one;  
Whose kind design to serve and please  
Through all their actions run.

"Thus on the heavenly hills,  
The saints are blest above;  
Where joy like morning dew distills,  
And all the air is love."

### Anti-Early Rising.

Farmers generally do not rise as early as they did twenty years ago, and I think they ought not to. Some, however, retain the old habit, and are up at three or four o'clock, have breakfast at lamplight, and then work commences. Now, I know well enough that if there are hired men, and if work pushes, it is necessary to stir early, but, on the whole, I think what is known as the habit of early rising is so much an error as to do more harm than good. I should say that for an ordinary household, where nobody but the family is in the house, breakfast at eight o'clock is soon enough for winter, and from six to seven for spring and summer. It would be a good plan, though, if there is one in the house who likes to rise early, to build the fires that the rooms may be warmed, though by having good stoves fires can be

kept all night. I object to breakfast by lamplight, because the children are made get up at an hour when they would be much better off in bed and asleep. It is cruel to tear boys out of bed in the dark and cold, since they always go to bed tired, and growing as they are, they need all the rest and recuperation they can get; and when they do arise, they ought not to be hurried out to the barn, probably in cold, damp boots, to fodder and take care of stock. It is much better for the man himself to go out and see that work is properly done, though the boys might go along, if they are warmed, and help get fresh air before breakfast.

I doubt whether anything is gained by feeding cattle before sunrise, and I am sure milking ought not to be done until the morning becomes a little cheerful.—The amount of work that boys can do on a cold morning is not much, and it will seldom be done well. They are in a hurry to get back to the fire, and they ought not to be blamed, but it would be a good plan to have them help about breakfast, if their help is needed. The point I want to make is, boys are neither tough nor strong, nor have they got the use of their muscles so that they can apply to advantage what strength they do possess. If school hours press, and they are to go, they ought not to have any time to spare. When night comes, everything should be made comfortable; have plenty of lamps, and have plenty of books and papers.—An intelligent father neglects his duty if he does not help the teacher, and vast help can be given by hearing the children read, and in making them read correctly, and in considering various subjects.—*Dr. Cross in New York Tribune.*

### Hunger.

When the system begins to need nutriment, it sends a fluid from every portion of the body toward the stomach, where it accumulates in little reservoirs, the distension of which causes the sensation of hunger; the fuller they become, the more hungry we are.

This fluid not only gives notice that food is needed, but it has the power of dissolving it, as water dissolves sugar, and thus prepares it for yielding its nutriment to the system. If, therefore, a person eats without an appetite, without being hungry, there being none of this dissolving fluid in the stomach, the food is not dissolved, does not undergo any healthy change; on the contrary, being kept up to the stomach heat of about one hundred degrees, it soon begins to ferment, to decay, to rot; if meat, it literally becomes carrion; if vegetable, it sours; in either case, generating gas and wind, causing unseemly belchings and noisome eructations; or these gases, being confined, distend the stomach, causing pressure against the nerves, originating various pains and discomforts more or less distressing, to last sometimes for hours or half a night, preventing refreshing sleep, to be followed by a day of general discomfort and unfitness for business. Sometimes the stomach becomes so distended with wind that that it crowds up against the lungs, preventing them from receiving their proper amount of air, and there follows a distressing feeling of impending suffocation. The same effects follow when too much food is eaten; more than there is fluid in the stomach to dissolve.—*Dr. Hall.*

### Sunny Rooms Make Sunny Lives.

Let us take the airiest, choicest and sunniest room in the house for our living room, the workshop where brain and body are built up and renewed. And let us there have a bay window, no matter how plain in structure, through which the good twin angels of nature—sunlight and pure air—can freely enter.

This window shall be the poem of the house. It shall give freedom and scope for eye and mind. We shall hang no picture on our walls that can compare with the living and overlasting pictures which God shall paint for us through our ample window. Racy dawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white of winter, storm and shine, glimmer and gloom—all these we can have and enjoy while we sit in our sheltered room, as the changing years roll on.

Dark rooms bring depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light is good cheer.

Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the window, hang brackets on either side, set flower-pots on the brackets, and ivies in the pots, and let the warm sun stream freely in, to bring health to our bodies and joy to our souls.—*Ec.*

### Childhood's Sweet Memories.

Few parents realize how early the minds of the little ones are capable of forming ideas, or being impressed by incidents, to be remembered a lifetime. I well remember when I was a very small child, so small, indeed, that my father took me up in his arms and paced the room, backward and forward, soothing my little restless form to repose, while mother was busily engaged in her household duties. And, as I then thought, to amuse me, he used to repeat the twenty-third Psalm, until I had learned it perfectly from beginning to end. And though the seed sown lay so long apparently dead on the barren soil of the little heart, it has done its work. But not until after I had gone out in the world, did I realize the depth of sweetness contained in that first verse, "The Lord is my Shepherd, I shall not want." And now, often after the sun has gone down, and night is fast drawing its mantle close around a tired world, I live all over again, and fancy myself the little child once more in my father's arms. An irresistible power impels me to repeat the words just as I used to do. And to me, a few moments of these memories of childhood, yield tenfold more sweetness than whole hours of communion with new friends and other faces.

I have told this little story, hoping it may touch a tender chord in some heart that has outgrown its childhood love, and forgotten its home training. And may God bless the little seed and make it to bring forth fruit, to be reaped by redeemed souls in eternity.—*Selected.*

OUR energy is in proportion to the resistance it meets. We can attempt nothing great but from a sense of the difficulties we have to encounter; we can persevere in nothing great but from pride in overcoming them.—*Ha-hiti.*



## The Primitive Christian.

MEYERSDALE, PA., OCT. 10, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### MISSIONARY WORK.

The church of God, in the true sense, is a missionary society. By this we mean that the church is not merely an organized body in the world, but that she is clothed with a delegated authority, with certain powers for the executing of a most important work in the world. This work is not local, but world wide in its scope: it was not limited to the wilderness and hills of Judea, where it was first inaugurated, but was intended to reach and affect the remotest parts of the earth. Jesus said to his heavenly Father, "As thou hast sent me into the world, even so have I sent them into the world." The words of commission, as uttered by him who had all power in heaven and earth given to him, are these: "Go ye therefore and teach (disciple) all nations"

(Matt. xxviii. 19); or as Mark has it: "Go ye into all the world and preach the gospel to every creature." (Mark xvi. 15.)

That the church of God was under solemn obligations to obey this injunction, no one who professes to believe in Christ will deny; but it is a subterfuge to which some now resort, and at which the godly soul sickens, that, because Paul says the gospel "was preached to every creature which is under heaven," therefore the church is released from this obligation and responsibility. We say a subterfuge, because we can only regard it as a miserable shift, or evasion, or artifice employed to escape censure, or to justify neglect.—The great day of God's justice will reveal another phase of this important matter, and all our subterfuges and sickening apologies will be swept away with a single word, and we will be left naked and without excuse for our neglect. Oh, for an earthquake in the bowels of a sleepy church, to shake it from centre to circumference, to arouse it from its lethargy! There is most assuredly no justifiable excuse for failing to make an effort—and the utmost effort—to carry the gospel, in its fullness and purity, into all the world, and to plant the banners of the true church in every part of the uninhabited globe. We shall not attempt to prove that it is our duty to make such an effort. We hold that the plain command of Christ is argument enough for a conscientious Christian, and those who are inclined to dispute it may contend against the Lord, if they will. It is our business to obey; and it is our purpose, in this article, to make a move for a systematic plan for co-operative missionary work.

Before we proceed to make any suggestions, we will state a few facts, which may assist in preparing our minds for them. The first of these facts is, that we have no plan for co-operation in missionary work. We have not been altogether idle. As individual Christians and as Christ's body we have done a little; but considering the importance of the work—the momentous results for time and eternity, and comparing what we have done with what we might and should have done, we must say that we have done but very little. Many hearts have burned to see the work progress; many hands have been ready to work; and many purses have been open to draw from to defray necessary expenses; but we have had no plan for bringing these warm hearts, willing hands, and open purses together, to unite their power in the work.

The next fact is, that our general conference fails to take any steps toward inaugurating a plan for missionary operations. If we are to judge from past actions of the general conference, we must

conclude that there is no disposition to give us any such plan, nor to assume any responsibility whatever in relation to missionary work. The last conference even refused, as a body, to speak a word of approval and encouragement to those who set on foot the Danish Mission. We will pass this by without comment, as we think it would be neither prudent nor beneficial to scourge the conference for such a palpable omission of duty; but we state the fact, without color or cover, so that we may see and appreciate the true state of the case.

Another fact of prime importance is this, that, while the general conference gives us no plan for missionary work, and while it fails to give us any direct encouragement in that direction, it does not interfere with nor oppose any orderly and lawful effort that is made by our members, either singly or in combination. If the brethren in Pennsylvania wish to send missionaries to Maine, they can do so; if the brethren of Illinois, with the help of others, are moved to send missionaries to Denmark, the general conference does not interfere with them nor oppose the movement. Reasoning from these cases, we are ready to say that our general conference will not interfere with our liberty nor oppose our efforts, if, in an orderly way, we organize a missionary society, or inaugurate a systematic plan for co-operative missionary work. For this we praise God; and from a consideration of this glorious fact, we take courage.

That we need some plan by which we can unite our means and talents in spreading the gospel, needs no argument. If there is efficacy or power in united effort, we should avail ourselves of it; and that there is strength in union both nature and revelation attest. Men everywhere and in all their aims recognize this truth; and in union our Lord declares the power to exist to convert the world. (See John xvii. 21.) If, then, such a plan is needed; if we have no such plan; if our general conference fails to give us such a plan; and if we are at liberty to adopt any orderly plan that does not encroach on the religious liberties or duties of any member; and if, above all, God will hold us accountable if we fail to obey his commandments, what will we do? Considering these facts, taking a full survey of all the circumstances surrounding us, I ask again,—and may the Holy Spirit press it home to every saint,—*what will we do?* We must obey or be classed with foolish builders; we must do the will of God or be excluded from the kingdom of heaven. With these general statements we will now proceed to make some suggestions, which we hope may lead to glorious results in the near future, and more glorious as time moves onward.

Our leading suggestion is that we should proceed at once to the organization of a Missionary Society. That we may not be misunderstood, we will try to define what we mean by a Missionary Society. The church of God is composed of all God's children; but these, for local advantages, are divided into congregations or churches; and these, again, according to locality, and by the consent of those concerned, are united into districts. In a certain State there may be seventy-five congregations, or churches; and these seventy-five churches may form themselves into districts of an equal or unequal number of churches. Now, if every individual church had a treasurer to receive the funds that are (by some plan adopted by all the churches) collected by that church for missionary purposes, and if every district had a treasurer to receive the missionary funds from the treasurers in the several churches in the districts; and if the church had one treasurer to receive all the missionary funds from the treasurers in the several districts; and if the general conference would appoint a committee on missions, to use this missionary fund in sending out faithful men, full of the Holy Ghost and wisdom, to preach the gospel as the united wisdom of the church might direct, then the church would be a missionary society, and we would need no farther organization. But we do not have it so, and our general conference does not pretend to give us any such system; neither would all our members be willing to contribute regularly and stately to such a fund. Now what we mean by a Missionary Society is, that all those who feel interested in missionary work should unite together in a similar way, to carry on the good cause.

The questions may arise, and very naturally will arise, When shall this be done? and how shall we proceed to effect an organization?

In answer to the first of these questions we would say now—right now, in God's own time for doing good. Such a society can be fully organized, and the plan be in harmonious operation throughout the brotherhood, before this centennial year closes, if we are willing to work—to spend and be spent. Let it be understood that the movement is on foot, and let all who love the cause of Christ give a helping hand, and the work can soon be done. We will never find a better time.

But how shall we proceed? This is a question that is susceptible of different answers. There are several courses that might be pursued so as to attain the desired end. Some one whose heart is in the work might call a meeting, at some central point, for the friends of missionary work to meet for the express purpose of organizing a Brethren's Missionary Society. This being done the way is open,

and nothing but indifference or neglect would allow it to fail. Or there may first be a general correspondence among those who feel an interest, and the time and place for a meeting may in this way be arranged. This is the plan which we think would be most satisfactory. A meeting, however, seems to be necessary to effect an organization.

In order to open the way, or, rather, to put this movement on foot without delay, we announce ourself as ready to register the names and address of all who will send them, as being interested in the work, and willing to help along with it. We suggest, too, that you write to us in reference to the time and place for a meeting for organization. The work is important, and should not be delayed. Souls are exposed to eternal death, and many are calling for the bread of life; will we come to the rescue? Our Lord commands; will we obey? Send in your name and address at once and have them entered. No name will be entered unless the post-office address is also given; and no name will be entered unless we are properly instructed to do so. Whenever enough names are entered, and the necessary correspondence completed, the time and place of meeting will be duly announced. In sending in your names and addresses, or in writing to us in reference to this matter, be sure to address the writer as below. We shall pay no attention to names sent in letters addressed to the PRIMITIVE CHRISTIAN, or in letters of business with the office. It is a distinct business, and we shall insist on a distinct correspondence. If you desire an answer enclose a stamp or a postal card. In all your correspondence with us in relation to this work, be sure to address, J. W. BEER, *Meyersdale, Somerset Co., Pa.*

## Gleanings and Gittings.

REPORT OF ANNUAL MEETING.—In a few cases heard from it seems that, by some oversight, we sent only one report to parties who had ordered more. So far as we have been informed of such mistakes, we have corrected them. If others were so treated, they should notify us at once and have the error corrected. We still have a number of copies left, which we should be pleased to send out at 25 cents a copy, or \$2.50 a dozen.

B.

A GUIDE TO CHURCH FURNISHING AND DECORATION.—This is the title of a small, unique book, full of useful instruction to such as are interested in building or finishing churches. It contains a lengthy article on "The Canon of Taste in Church Architecture and Furnishing;" some account of the "Primitive Churches and Furniture;" of the "Rise and History of

Gothic Architecture, and its Principal Characteristics," and a "List of Christian Emblems, with their Signification." It also contains a number of advertisements of articles used in church building and furnishing. The publishers, A. H. Andrews & Co., Chicago, Ill., are manufacturers of Church Furniture. The price of the Guide is 50 cents per copy, but it is sent free, upon application, to such as wish to purchase any of the work therein described. Write, stating what is wanted.

B.

PANACEA.—On Monday the 2nd inst., we had a call from Bro. J. O. Stouffer, the travelling agent for Dr. P. Fahrney's Brothers & Co., Waynesboro', Pa., for the sale of the old and popular medicine, the Fahrney Panacea. Brother Stouffer reports having traveled over seven States and having visited most of the churches and towns in those States, and meeting with great success. Having entire confidence in the Panacea which he offers for sale, all he asks of those who have never tried it is, to give it a fair trial. He says: "Thousands have been relieved, and thousands will yet turn to this medicine." Having heretofore used the Panacea in our family with good results, we embraced the opportunity of purchasing a few bottles. Dr. Beachly of Meyersdale, is an agent for the Panacea.

B.

It may be noticed that the present issue contains more than the usual amount of selected matter. This is not because we have no original matter, but because we lacked time to prepare it for the printers. The editor is yet absent, and we have the copy to collect and prepare for the Almanac for 1877, so that we could not give as much time to the paper as we otherwise would have given. We hope, however, that our readers will find in it, at least, some food for the mind.

B.

It is Wednesday morning, and as our love-feast will be this evening, and as there are several applicants for baptism this morning, we shall soon have to leave the sanctum. But the printers want copy, and we *must* furnish enough to fill this page. To satisfy the compositors, and to meet other duties, we give a few items to fill the space. May they be manna to hungry souls.

B.

PEACE.—Peace does not dwell in the outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. Peace in this life springs from an acquiescence even in disagreeable things, not an exemption from suffering.

—*Fenelon.*

It seems as though, at the approach of a certain dark hour, the light of heaven infills those who are leaving the light of earth.—*Victor Hugo.*

A house uninhabited soon comes to ruin, and a soul uninhabited by the Holy Spirit of God verges faster and faster to destruction.



## Miscellaneous.

### The Muscularity Apostle.

Dr. Winship, one of the apostles of "muscular Christianity" in this country, died recently at the early age of forty-two. When a young man he was quite slight and puny. A paragraph is going the rounds of the press, which states that while a student at Harvard, a stalwart classmate grossly insulted him. He was no match for his antagonist, and submitted perforce. His "grit" was up, however, and he at once went into training at a gymnasium, developed a powerful biceps, and then gave his former enemy his choice between an abject apology and a sound thrashing. Whether this story be true or not, it is certain that Dr. Winship continued a course of training until he became the greatest of modern athletes. At one time he lifted a weight of 3,000 pounds.

The early death of this man only adds another to the already numerous proofs that excessive muscular development and long life do not usually go together. A few years ago a great cry went up for more athletic sports and muscular exercise for the young, and for men of sedentary habits. Of late the current has changed. It is now a recognized fact that a man may have too much muscle. The best medical authority is not on the side of "muscular Christianity."

We would not be understood as discouraging athletic sports or muscular training of any sort. But we believe the facts to be these. Every man has a certain amount of vital energy which he can expend each day without drawing on his reserve fund. If he is a student, a professional man, or a merchant, he must expend the greater part of this vital energy in brain work. He has but little to spare for muscular activity. Hence such a man can take with safety only sufficient exercise to keep himself in good bodily health, and his muscles in fair condition. And this is really all that he wants. It is important that a lawyer should have a sound mind in a sound body, but it is not necessary nor even desirable that he be able to swing a pair of 100-lb dumbbells.

Overtraining of the muscles, too great devotion to athletic sports, has broken down many a student and professional man. One who is blessed with an exceptionally strong constitution may bear for years this double strain upon his vital energies. But nature is a severe reckoner, and the breakdown comes sooner or later. We plead, then, not for the abandonment of athletic sports and gymnastic training, but for a more prudent use of what, used prudently, is a great blessing to men of sedentary habits. Let us remember the old proverb, "In the middle you go most safely."—*Examiner and Chronicle.*

### Hurry and Haste.

"Never do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly have his *voits* about him; and remember that in law there is ever an opponent watching to find you off your guard! You may occasionally be in haste, but you need never be in a hurry; take care—resolve—never to be so. Remem-

ber always that others' interests are occupying your attention, and suffer by your inadvertence—by that negligence which generally occasions hurry. A man of first-rate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot summer day to look at him—once told me that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him; he spoiled everything he touched; he was always breathless, and harassed, and miserable; but it did him good for life: he resolved never again to be in a hurry—and never was, no, not once, that he could remember, in twenty-five years' practice! Ooserve, I speak of being hurried and flustered—not of being in haste, for that is often inevitable; but therein is always seen the superiority and inferiority of different men. You may, indeed always define hurry as the condition to which inferior men are reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill, the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly admirable coolness, tranquillity, and temper, conferring on him immense advantages. His suggestions to counsel were masterly and exquisitely well-timed; and by the close of the day he had triumphed. "How is it that one never sees you in a hurry?"—said I, as we were pacing the long corridor, on our way from the committee room. "Because, it's so expensive," he replied, with a significant smile. I shall never forget that observation, and don't you!"—*Warren on Attorneys and Solicitors.*

### Something Worth Imitating.

Rufus R. Graves, a prominent citizen of New York, and a Congregationalist, died a month ago at Morristown, N. J.—His will has just been admitted to probate. Besides large bequests to his family, he gives as follows: To the American Board of Foreign Missions, \$10,000; the Woman's Missionary Society of America, successors of the Woman's Union Mission, \$10,000; Brooklyn Orphan Asylum, \$10,000; Berea College of Kentucky, \$10,000; Oberlin College of Ohio, \$10,000; Consumptive Home in Boston, \$5,000; Children's Aid Society of New York, \$5,000; Newsboy's Room in Brooklyn, \$5,000; Bethel and Plymouth Mission, Brooklyn, \$5,000; Holyoke Seminary, South Hadley, Mass., \$5,000; Howard Mission, New York, \$5,000; City Mission, Brooklyn, \$5,000; American Missionary Association, \$15,000; Home Missionary Society, connected with the Congregational Church of the United States, \$10,000; town of Sunderland, Mass., for the town library, \$2,000, and a further sum of \$1,000, to be invested for the same; and the sum of \$100,000 to be applied to the education of the colored people of the Southern States.—Can't some of our Baptist brethren imitate this? Or better yet, can't they make themselves their own executors, and give of their wealth now?—*Examiner and Chronicle.*

### Missionary News.

The receipts of the English Baptist Missionary Society for the year 1875-'76 amounted to \$223,810. The debt of the Society is \$21,773.

The Moravian Missions are carried on in Greenland, Labrador, among the North American Indians, in the West Indies and the Moquito Coast, in South Africa, Australia, and Tibet. The number of stations is 92; missionary agents, 307; native ministers, 29; active helpers, 1,530; communicants, 21,960; total 67,795.

The receipts of the Southern Presbyterian Board for 1875-'76 were 61,273; the expenditures, \$56,401. No new missionaries were sent out; but the debt was reduced to \$9,848. The Board has six main stations in Indian Territory, 1 in Mexico, 2 in the United States of Columbia, 2 in Brazil, 1 in Italy, 2 among the Greeks, and 2 in China. Most of these stations have been commenced in recent years and the number of converts is still quite small.

It is impossible correctly to estimate the results of the wide circulation of the Holy Scriptures now going on in heathen lands. The last report of the English Baptist Missionary Society gives several instances of fruits from the Bible distribution in India, which bear upon the general subject. In the north-west of the Dacca district, which is a very out-of-the-way part of the country, the native evangelist was heartily welcomed by a Brahmin, who said he was in the habit of reading a Scripture portion daily, and that his late father had renounced idolatry and led a different life after he had begun to do the same. In a *zavana* a lady met a young woman well acquainted with the Scriptures. Her father, a Brahmin, had bought a Bible years before, which he had read to her almost daily, which had led him to give up his faith in idols. A missionary, in his tour last year, found ten or twelve Hindus who were in the habit of perusing the New Testament together. Their fellow villagers had excommunicated them for reading Christ's gospel and speaking about him; while they insisted that they were not Christians, but merely readers of the Christian *shastras*. At a *melah* a Hindu, on seeing the books brought out, rushed eagerly forward and said: "Have you a copy of the New Testament of Jesus Christ?—How much must I pay? I will give you whatever you ask?" After he had paid for the book he said, with great earnestness: "I have been looking for a copy of this book for years, and now, thank God, I have found it at last." He went away, kissing the book over and over again. Formerly, when Bibles were given away, the Hindus suspected that it was a device of the missionary whereby to destroy their caste. This superstition has now been dispipated by the sale of the volume. Having paid for it, the people treasure the book carefully; and, while the missionaries hear of but few of the copies again, the results of this secret reading of the Bible in a multitude of heathen homes will, doubtless, be found one day to have been of vast influence in Christianizing India.—*Christian Advocate.*

THE Jewish *Rash Hashana*, or New Year, was very generally observed by the Jews of New York City, Wednesday, September 20th. The quarters where the Jewish mercantile houses are most numerous presented a holiday appearance and all the synagogues were thronged.



Correspondence.

Correspondence of church news collected from all parts of the Brotherhood.

OSBORN CITY, O-born Co., Kan., }  
Sept. 18th, 1876.

Dear Bro. James.—We have just parted with Bro. S. C. Stump, who has gone over to the North Fork to break a little of the heavenly bread to the Gentiles over there; and now it is raining gently, moistening up the surface that has been parched for some weeks by the hot sun and dry winds. My mind turns toward home, friends, and family,—is lifted in praise and gratitude to God; remembers the glorious uprising of our young Boanerges in the East; and is soled by the reflection and invincible proofs that the good Spirit is also at work among us. Six were buried in baptism yesterday and one this morning. Two laborers were called into the ministry—brethren Wm. Himes and John Fuller; two deacons were chosen—brethren Joseph Morrow and Daniel Shook; and Bro. Henry Landis was advanced from the first to the second degree of the ministry.

The feast among the brethren here passed off splendidly, with good order, deep solemnity, and the best singing I have heard for a long time.

By request, Bro. Stump spoke upon the trine action in baptism yesterday before an attentive congregation. It is useless to attempt to comment upon that sermon. To realize its power it would be necessary that your soul should be brought under the stirring influence of the spiritual sword as he wielded it. The wounding, destroying, killing—"the slaughtered heaps around"—that marked his course as he turned the sword every way to keep the way of the tree of life, was truly astonishing.

We buried the dead in the South Fork of the Solomon River. More anon.

Affectionately yours,  
JAMES L. SWITZER.

WATERLOO, IOWA, Sept. 20, 1876.  
ELD JAMES QUINTER:

Beloved Brother in Christ.—Hearty greeting to you, and to all to whom these lines may come.

Your correspondent, with brethren Peter Forney and Michael Sissler, were appointed a committee by the Standing Committee of our late A. M. to visit the church at English River, Keokuk Co., Iowa. On August 30th, I, in company with brethren J. A. Murray and S. M. Miller, left home, and on Sept. 1st met with the brethren at Deep River, in Poweshiek county, Iowa, where we had a communion season on same day. Had preaching at the same place twice a day for the next two days, Saturday and Sunday.—The Deep River church is newly organized. They have built a very neat meeting house during this summer, and appear to be in a prosperous condition.—Their ministers are brethren Wm. Palmer, I. Fuak, and — Hopwood. At this place we met with brethren M. Sissler and C. Long, of Dallas county, and numerous brethren from other parts of the State. The audience at this place was large, order good, and I trust good has been done in the cause of the Master.

On Monday morning, Sept. 4th, we proceeded on our journey to Keokuk Co.

Arrived with the Brethren at English River same afternoon; met with the brethren and sisters at their meeting house next morning, and after singing and prayer the committee organized by appointing a foreman, and brethren Murray and Miller as clerks. We proceeded with our investigations, and after seriously, arduously, and prayerfully laboring for two and a half days, we closed, to the satisfaction of all concerned, we think.—Our labors appear to have been blessed. May love, peace and union abound with our dear brethren and sisters at English River. Will the dear members at this place accept of our thanks for the kind reception and brotherly kindness manifested to usward, whilst we were with them? May God abundantly bless them.

Thursday afternoon we entered on our homeward journey, and as the streams were very much swollen by the late rains, we encountered dangers, both seen and unseen by us; yet the good Lord brought us safely on our journey homeward, and on Tuesday, the 12th, I arrived home, finding my family well. Thank the Lord for his fatherly care and protection,

ELIAS K. BUECHLEY.

Voting.

The above has, for some time, been upon my mind. As the Presidential campaign is now in progress, and as the Brethren in Annual Council have in their wisdom granted brethren the privilege of the elective franchise, I will endeavor to present some Scriptures with which there may be some danger of brethren coming into conflict by using this privilege.—Christ declared in his prayer to his Father, that his disciples are not of this world. The true disciples of Christ are of God, and the people of God are distinct and separate people from the world. It is to be feared that brethren who take part in elections are not as separate from the world as they ought to be. The general influence that rules during elections is to idolize men and parties, and attribute too much importance to the success of candidates and, under that influence brethren may forget their responsibility to God, and act as if they were only responsible to the party in concert with which they are acting. "What part hath he that believeth with an infidel?"

"For what fellowship hath righteousness with unrighteousness?" "Wherefore come out from among them and be ye separate, saith the Lord, and I will receive you." "Purge out the old leaven that ye may be a new lump." Christ said: "Abide in me"; "continue ye in my love"; "follow thou me." Paul said: "Abhor that which is evil"; "cleave to that which is good"; "let us so run that we may obtain"; "follow after love and desire spiritual gifts"; "he that is born of the Spirit desireth the things of the Spirit."

Brethren, we are to be a light to the world. Let us then walk in the light, and "take heed, therefore, that the light which is in us be not darkness." Watch and pray that ye enter not into temptations.

I will close with Rev. xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Yours in love,

A. B. BARNHART.

Cearfoss, Md.

ROWLESBURG, Preston Co., W. Va., }  
September 25th, 1876.

Dear Bro. Quinter.—I am alone and not able to attend meeting, which, to-day, is at the distance of about 12 miles. My young days are over and my head is turned white for the grave. I have been a member of the church of the Brethren for 24 years. My husband does not belong to any denomination, which is much against me and my family's living close to our Maker. I have had many trials and difficulties to contend with. I have seven children, all married but one daughter; two daughters are members of the M. E. church, and two daughters and one son are not members of any denomination. One daughter married into the Catholic faith. One son is a member of the (so named) "Dunkards." One of my daughters was married in the year 1868, and had one child. Her husband shortly afterward was killed, leaving them to mourn his loss. My daughter and her child came to me for support. The child grew up to be a beautiful boy, and by my taking him into my care and protection, he thought as much of me as he did of his mother, and I begged of her not to take him from me. In July, 1875, she was again married, and seeing that I wanted the little boy, had him bound to me. He was a very intelligent boy, and his little, black eyes I shall never forget. His name was Elijah Wesley. But soon he was taken ill and his sufferings became great, and he grew weaker and weaker, and his voice grew faint; but in all of his sickness his request was to sing for him. Just before he breathed his last, he said, "All sing." They all sang,

"Oa, for a closer walk with God,  
A calm and heavenly frame;"

and while singing he said, "I am going home." Some one said, "To what home, Wesley?" He said, "Home to heaven." He locked his little finger in his uncle's coat sleeve and drew him up to him, saying to him, "Oh! will you meet me?" and he put his little hands together and passed away. Oh, yes, his uncle and I are trying to live so faithfully as to fulfill his request. Brethren and sisters, pray for us, that we may be steadfast, unmoved, always keeping in the faith once delivered to the saints.

In the bonds of Christian love,  
MARY STEWART.

Dear Brother:—I feel to write a few lines to the ministering brethren of the awful responsibility in which they stand to God and man when they make such trifling excuses for not attending to the means appointed for the rise and progress of salvation, justification, and sanctification in this life. It is their duty to preach, pray, and weep for the lost as Jesus gave example. Jesus wept for Jerusalem—

"He wept to think their day was past,  
And come their night of gloom"

"Weep for the lost; Lord make us weep,  
And toil with ceaseless care,  
To save our friends ere yet they pass,  
That point of deep di-pear."

And what are the means to be used to save our friends from "deep despair?"—First, ministers should be as salt, and as a light to the dark, blind, unregenerate, unpenitent, unbelieving world. Preach, pray and weep, that the sleepy may be made awake, the weak strong, the cold



warm, and the dead in sin alive, by faith in the Son of God, and God's name be glorified. Angels in heaven rejoice with the saints on earth that sinners are saved from the wrath to come, and obtain a crown of life. But when we hear ministers put in their excuse, saying, The nights are too short, or the moon does not shine, let me here say, Such ministers are too cold—too little concerned for the lost. A cold minister makes a cold congregation. This I have seen and felt. But let the fire of love for Christ, for saints and sinners be felt in the minister's heart when preaching or praying for the congregation—the electrical fire, the Holy Spirit, coming forth from the throne of God, in company with the word of life from the minister, sinking in through their ears down into the hearts of the hearers, which is manna to obedient believers, but a scourge to the disobedient. Ministers should feel what they think, and speak what they feel, that the people might feel what they hear, and that hearts might be made soft as wax before the blessed rays of the midday sun. If we would be more like children in writing to one another, in talking, exhorting, inviting, and preaching; and if congregations would pray for their minister and children and friends, and try to get the right feeling themselves, what an amount of good might be done for themselves and others, in the way of salvation and holiness! Nothing is harder for a minister than to preach to a cold congregation; it is hard to warm where there is no fire. But if the ministers and members are warm with love and holy fire, the congregation will soon find it out. We hear of ministers holding series of meetings in the short nights, and many are coming from Satan to Christ, from darkness to light, from death to life, and are baptized upon their faith and repentance into the mystical body of Christ. May the Lord lead them by his Spirit in the way of sanctification. S. prays your brother,  
DANIEL LONGANECKER.

BEATRICE, Gage Co., Neb., }  
Sept. 26th, 1876. }

*Bro. Quinter.*—For the satisfaction of those who feel anxious to know what damage the grasshoppers have done us, I will say, They came here Aug. 24 h, and have been coming and passing over ever since, when the wind was in the right direction for them to travel. Only a few, when compared with the numbers that have been here, remain to devour the wheat as soon as it comes up. Yet they don't take it all. They have destroyed nearly all of the vegetables that were not in a fit condition to be stored, although a large amount has been preserved. They came too late to injure corn, more than to strip off the blades and silques. The damage done was not what was apprehended. Their appetites have been satisfied, and out of the abundance we anticipate having fully sufficient to supply our wants with that which we have laid up. It is of the Lord's tender mercy that we did not have everything consumed. Should the Lord deal with us according to our sins, and reward us according to our iniquities, all our blessings would be taken from us, and our souls be visited with indignation and wrath, tribulation and anguish forever, for we are not worthy of the least of all his mercies. Then how thankful we should

be unto him, that he will be merciful to our unrighteousness and does not punish us according to our acts of injustice. Let thy mercy, O Lord, be upon us, for our good, in accordance with the hope which we have in thee.

The church is in union and in Christian fellowship. Our church council is in the past. Arrangements were made to hold our lovefeast on the 7th of October, south-east of Beatrice, at the house of Bro. Martin Spires. We expect to have not only a feast of love, but a grand and triumphant outpouring of the Holy Spirit, and we will be made to feel that the promise of our Savior has been verified: "Lo, I am with you always, even unto the end of the world."

SINA SHICK.

#### Announcements.

The brethren of the Perry church, intend, the Lord willing, to hold a lovefeast on the 1st and 2nd of November next, in the new meeting house, 1 mile south of Blain, Perry county, Pa, at which time the church will be dedicated.

PETER LONG.

(Pilgrim please copy.)

The brethren of the Maple Grove church will hold their communion in their meeting house, four miles north of the town of Ashland, in Ashland county, Ohio, the Lord willing, on the 26th of October. Those coming on the Atlantic and Great Western railroad will stop at Ashland or Nankin, where they will be met with conveyance if they give notice of time of arrival and which station they will stop at. Nankin is 2 1/2 miles from place of meeting, and Ashland four

WM. SADLER.

Nankin, Ohio.

We have fixed on the 29th and 30th of October for our lovefeast in the Dry Valley meeting house, Milfin county, Pa, four miles east of Lewisown, Pa., and 1 1/4 mile north of Maryland Station on the Sunbury and Lewistown railroad. Meeting to commence at 2 o'clock, p. m.

JACOB MOHLER.

The Mineral Creek lovefeast, Mineral Creek, Johnson county, Mo., will be held October 27th, 1876.

S. S. MOHLER.

#### CORRECTION.

The time of holding the lovefeast in Spring Run congregation, Milfin county, Pa., is changed from Thursday, Oct. 26th, to Friday, October 27th, at 2 p. m.—Preaching next a. m.

S. W. BOLLINGER.

#### Information Wanted.

Bro. Isaac Barnhart of Le Place, Pike county, Ill., desires that some brother on the line of the Iowa, Burlington, and Western railroad inform him of the price of land, &c.

#### MARRIAGES.

By the undersigned, at the residence of the bride's parents, on the 26th of September, 1876, Dr. P. W. SMITH, of Oakland, and Sister SUSANNAH KIMMEL, of Elderton, all of Armstrong county, Pa.

JACOB KESLO.

#### OBITUARIES.

We admit no poetry under any circumstance in connection with Obituary Notices. We wish to see all alike, and we could not insert verses with all.

In the Sugar Creek church, Allen Co., O., Aug. 31st, 1876. Bro. MARCUS MILLER, son of Emanuel Miller, deceased, aged 33 years. The subject of this notice suffered much from rose cancer, but bore his affliction with Christian fortitude, and when he was conscious the disease would prove fatal, he called for the elders and was anointed according to the Scriptures, and died in the blessed hope of immortality beyond the grave. A funeral occasion improved by the Brethren, to a large assembly of friends and neighbors, from 1 Peter i. 24 25.

Also, in the same church, Sept. 2nd, 1876, EDWARD MILTON, son of Bro. A. I. aid Sister Elizabeth Miller, aged 8 years. Funeral services by the Brethren.

Also, in the same church, Sept. 16th, 1876, of typhoid fever, Bro. JACOB DRIVER, son of Bro. Peter and Sister Peggy Driver, aged 25 years. Being conscious of the near approach of death, he made every arrangement possible for his future happiness, and was anointed in the name of the Lord, and then said he was willing to leave this world of sorrow. Funeral services by the Brethren to a very large assembly of friends and neighbors, from Isa. xxxviii. 1. DANIEL BROWER. [Visitator please copy.]

In the Quemahoning district, Jenner township, Somerset county, Pa., Sept. 19th 1876, Sister REBECCA, wife of Aaron S. Walker, aged 45 years 3 months and 27 days. Funeral services by Tobias Bugh and others. E. J. BLOUGH.

In the Upper Deer Creek church, Cass county, Ind., Aug. 16th, 1876, Bro. EMANUEL MILLER, aged 63 years. He was a member of the church for many years. Disease, inflammation of the bowels. Funeral services by Abraham Rinehart and Jacob Cripe from 1 Cor. xv. 49—58 to a very attentive congregation.

Also, in the same church, Sept. 4th, 1876, HESTER, daughter of Bro. George and Margaret Wolf, aged one year eight months and 24 days. Disease, inflammation of the bowels and head. Funeral services by Abraham Rinehart, Jacob Cripe, and the undersigned, from Rev xxi 4. W. S. TONEY.

In the Willamette Valley church, Marion Co., Oregon, Sept. 6th, 1876, our much beloved brother, WM. JOHNSON, aged 66 years and 23 days. Disease, affection of the kidneys. He emigrated from Scotland to Oregon in 1835, and was a member of the Hudson Bay Company in an early day. He united with the Brethren in June, 1874, lived a consistent member of the church, and was loved and respected by all who knew him. He leaves a wife (a sister) and twelve children to mourn their loss. Funeral discourse on the day of interment, from Job xiv. 10, to a large assembly of sympathizing friends, by the writer. DAVID BROWER.

#### LIST OF MONEYS RECEIVED FOR SUBSCRIPTIONS, BOOKS, &c.

L S Snyder 45; H M A S 40; J Y King 85; G W Grove 5 25; A M Grater 1 00; George Hoke 40; John Frank 1 60; J L Lesh 2 00; David Zuck 8 60; Nathaniel Merrill 1 55; Jos. S Miller 1 50; W C Teter 50; J W Hawu 2 00; J C Bryant 1 60; Ephraim Stoner 2 50; John S Snowberger 45; Alfred Longacker 25; Amanda Landis 25; Michael Kegergin 1 25; Chas Downs 75; Jesse Scherl 1 60; G W Sellers 25; I S Rosenberg 6 50; Wm Calvert 1 25; W B Woodard 55; John S Snowberger 7 85; Geo Wilmer 3 10; J W Butterbaugh 60; Elizabeth Long 2 50; Benjamin Hoover 1 10; G. B. Mellinger 20 00; D M Reptlogg 50; Eliza Brand 50; Henry Sink 10; Hiram Musselman 35; Jas. Stifler, 50; Geo W Mathias 13 00.

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References: Bishop C. G. LINT, LINT & SHUMAKER, WELD & SHERIDAN, J. FOUSHT.

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I am, respectively, J. A. L. BOYER,  
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ADOLPH BIORNBERG, M. D., Commonwealth of Massachusetts, Essex, ss.

June 6th, 73, personally appeared Adolph Biornberg, made oath to the following certificate, and by him subscribed and sworn before me, and by me published.

WM. STEVENS, J. P.  
 LAWRENCE CITY, MASS., June 9th, 1873.  
 We, the undersigned, having personally known Dr. Adolph Biornberg for years, believe him to be an honest, moral man, trustworthy, and in truth and veracity unspotted. His character is without reproach.  
 S. B. W. DAVIS, Esq. Mayor.

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As space will permit, some attention will be given to such secular matters as may be judged instructive to our readers.

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VOL. I.

MEYERSDALE, PA., TUESDAY OCTOBER 17, 1876.

No. 42.

## OCTOBER DREAMS.

The hope that fades, the dream that dies,  
The cloud that sweeps across the skies,  
The wind that passes by,  
Are scarce more brief than mortal life;—  
Is it then well to vex with strife  
A thing of days with dreams run rife  
That with the night shall die?

So asks my soul, this autumn day,  
As round my feet the dead leaves play  
And eddy in the blast.  
The lily and the rose are dead:  
The farmer's wain stands in his shed;  
The fields are bare, and overhead  
Dun clouds are drifting past.

And thou, why should I vex thy mind  
With memories of words unkind,  
Seeing we both shall die;  
And in the tranquil, stilly grave  
From which no hand is strong to save—  
Our dust shall sleep while winds shall rave  
And dull clouds vex the sky.

Thine, while the sad October blast  
Wakes a faint candence of the past  
I feel no tinge of pain;  
The bitter words that once could give  
Long nights of pain, no longer live;—  
I have forgotten, and forgive.  
Where shall we meet again?

Aye, where?—Perhaps beyond the stars  
When Death the Morning's gates unbars!  
And we may find at last  
That bitter words, and tears, and pain  
Are preludes to the rich refrain  
That for Life's after acts remain,  
When this wild scene is past.

—ALDINE S. KIEFFER.

For the PRIMITIVE CHRISTIAN.  
Obedience.

BY THURSTON MILLER.

"If ye know these things, happy are ye if ye do them." John 13: 17.

The above Scripture is very significant, and indicates the strong attachment, love and affection cherished by our Lord toward his disciples. It does not only serve as an awful warning against apostasy, cutting off, as it does, all promise, if in case we know "these things," we do them not, but is one of the strongest expressions of encouragement to the saint that could be uttered. The promise is in positive terms, "happy are ye if ye do them."

It is not only significant but also suggestive, and intimates something to be observed which is our duty to perform. Nor is it alone such as I have already described, but is one of the most comprehensive sentences

contained in the holy volume. The Lord of life and glory is now standing between the past and future,—is on the very verge of eternity,—has given very many divine instructions; many "things" has he taught them to "know." He is now about to seal all with his own life's blood. He looks upon that little, devoted band, and contemplating his past life of precepts and examples, he utters the sublime language of the text.

It is one of the most comprehensive texts, because in its application are included all the "things" taught by our Lord and also by his apostles after him. In effect it reaches through time, and through all the ceaseless ages of eternity; and the importance of the expression can only be properly realized when we consider that upon its observance is based all the hope we have of eternal salvation; that is, if upon obedience, and upon no other condition is the free gift offered. Then it becomes highly important to know what would constitute true gospel obedience, such as would sustain us amid the waves of affliction, or the more boisterous waters of death's passage from a time world to an eternal one. It is true that by referring to Webster we find it defined, "Compliance with a command," but we should consult higher authority about that upon which depends our everlasting weal or woe. Then when we apply to the divine law, and consult heaven-ordained authority, we find that something more than a mere compliance is required. "Obey with the heart the form of doctrine" comprehends much more than is contained in the definition by our national standard. It is the definition of God's standard, and is not subject to alterations to suit each succeeding generation of apostate man, but is immutable, unchangeable as Jehovah himself, and means believing, receiving, doing, acting, living and loving that which we are commanded. We are to obey then "in the spirit and in the truth," if we would have the approval of him who "seeketh such to worship him."

Again, the language of our blessed Master should forever settle the question of a mere outward compliance, when he reproved a certain class of hypocrites who were willing to honor him with their lips, but whose hearts were far from him,

thus requiring heart obedience rather than lip service.

Very many, indeed, are the tests made use of in the holy Scriptures to prove God's children. But let us draw the lines a little finer and divide those who obey into three classes: 1. Those who willingly obey, though but with an outward form; 2. Those whose compliance is forced; 3. Those who through love of duty toward God, themselves, and their fellow-man, humbly follow the divine instructions. The first although he goes with alacrity, does not obey with any higher motive than did the self-righteous Jew in the temple, with whose prayer their's may be properly classed, nor are they any more acceptable. The second is such obedience as the ox renders under the goad of the driver—forced by surrounding circumstances or church authority—and can never satisfy divine justice; for in such compliance we fail to discern the smallest shade of faith, without which it is impossible to please God.

Do you ask, then, what is gained by interposing church authority in case of transgression on the part of a member of the body? I answer very much may be gained every way; first, the offending ones in this way will doubtless be brought to realize their true relationship with the church; and if obedience is secured, a hearty, voluntary compliance with the commands of God, will be almost the inevitable result; second, as a community the church also has her duty to perform, and must use the authority committed unto her, and retain, as far as possible, that purity within her sacred jurisdiction that is to represent the church triumphant above. Let us remember, too, that the bishops, or elders, are placed under great responsibilities, and that their duty is not all done when they have "preached the word," nor when they have become "ensamples to the flock;" but they were also appointed to "watch over the flock," which signifies, not only the supplying such spiritual meat or drink as is required, but to correct all irregularities in the conduct and deportment of the members of the flock that may come under their notice, or to their knowledge; and although they may require the assistance of the church, so be it, their duty must be performed faithfully and impartially, if they



would acquit themselves as true workmen, approved of God.

Beloved brother, dear sister, are you ready to murmur against the church, or your elder, because of their anxious solicitude for you, when your proneness to worldly conformity and careless regard for the humble simplicity of God's people becomes manifest? Will you not hesitate one moment, and consider the awful responsibility resting upon your elder, who, in solemn tones and impressive manner, charged you upon the brink of your watery tomb to lay aside all ungodliness and superfluity, and particularly those things that God in his word has forbidden—that the world grasp so eagerly after—which charge you accepted, and with equal solemnity and apparent earnestness gave the required promise before God and many witnesses? What does the sequal show? How has that vow been kept? Where is that sacred covenant? Has obedience been our watchword at morning, noon and night? Have we loved the church better than all else in this world? or have we not rather given her the back seat in the heart, and invited the world to the front? O my dear brother, and sister, too, I greatly fear that some of us have almost, or quite, forgotten those solemn baptismal vows. If so, may God send as a mighty rushing wind, a renewal of the Holy Ghost, into every throb of our apostate hearts, that we shall remember them and fly for refuge before overtaken with that fearful looking for of fiery indignation, that shall devour the adversary, that the apostle warns us of. And now, may God add his blessing, and enable us all to "do these things," that will make for our present peace and eternal welfare, is the prayer of your unworthy brother.

Warren Centre, Ind.

#### Tobacco Motives.

Why do you raise, manufacture, or deal in tobacco? Not because you love your neighbor and wish by your business to do good; not to make them richer, healthier, holier, or happier, here or hereafter; not to make them better Christians, better citizens, better fathers and mothers, husbands and wives, sons and daughters. Certainly you do not do this work, honestly intending to please and glorify only "the high and lofty one that inhabiteth eternity." Why, then, do you open in your field this poisonous main, which flows out and pollutes the world? Why do you carry your abominable wares to the four quarters of the globe, to cities and countries, palaces and hovels, legislative halls, alms-houses and prisons; to schools, church-

es and parsonages; to saloons, bar-rooms, brothels, gambling-hells, etc., etc.? Why do you stand everywhere, day and night, holding out with both your hands that which is not bread, tempting all races, colors and conditions of men,—Christians and heathen, saints, and sinners, kings and beggars, presidents and idiots, ministers and blacklegs, young and old, male and female,—tempting with all your power the innocent and clean to pollute and enslave themselves with this indian idol; doing all you can to rivet more firmly the chains of carnal appetite on those already bound? Why do you do these things? Partly to satisfy your own selfish appetite, but mostly for gain; for money you put this poison to the lips of the innocent children, and youth; for money you not only furnish these, but those who have already fallen into the pit which you have digged—the filthy slough of the tobacco-sot—with the instrument of physical and spiritual suicide; for money you are more than accessory to this double crime; for money, for money—that is that for which the distiller and rumseller do their murderous work; that is the motive of the highwayman. Judas betrayed his Lord for silver and the poet says of him:—

"O, cursed lust of gold!

When for thy sake the wretch

Throws up his interest in both worlds—

First hang'd in this,

Then damn'd in that which is to come!"

You take money from men for that which is worse than worthless; art thou not then a robber? You poison men; are you not then a murderer? May it not truly be said of you, "He buys, he sells, he kills for gold?"

Oh, I pray you, do not wipe your mouth with affected innocence, and say with thy brethren, the rumsellers, and thy brother, Cain, "Am I my brother's keeper?" It will not wash away your guilt, though it may soothe your conscience, to give this foul money to the poor or to build fine churches. Be at least as pious as the chief priests, who would not put the thirty pieces of silver into the treasury of the Lord, for said they, "It is the price of blood." "The love of money is the root of all evil." But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The consumer's motives for beginning the habit may be, 1st, vain curiosity; to be a gentleman; to be a fashion.

You say with what apparent satisfaction and delight your parents' high officials—the honorable, the M. D.'s, D. D.'s, the President Grant, the Rev. Mr. Spurgeon, gentleman-loafers, bar-room dandies, etc., etc.—snuffed Scotch, chewed nig'gerhead, and smoked Havana. 2d, to please thoughtless or wicked companions; recklessness, thoughtlessness, idleness; troubles of life—possibly con-

science. 3d, in rare cases, to satisfy an appetite almost imperceptibly formed by working in tobacco, handling it, or inhaling the smoke. 4th, to prevent, relieve, or cure diseases; for instance, toothache, consumption, fevers, dyspepsia, "corns," etc., etc. Perhaps the prescription of some *fossil quack*, or some old tobacco cure.

These motives—the best that can be offered—are the motives of wine-bibbers and moderate-drinkers; these were the motives of drunkards. All of them, except possibly a few cases under motive No. 4, are manifestly foolish, absolutely selfish and therefore wicked.

Persons generally find by experience the falsity of these motives; why, then, do they continue the use of tobacco? Not for the glory of God, or the good of men. After the habit is formed, not one in a thousand uses it as a medicine; but in spite of the disease it creates,—for every such person is diseased poisoned of tobacco; heedless of the counsel of reason, the warnings of nature and God he holds on his filthy way, chewing, puffing and spitting, stumpy because he likes either the tobacco or its effects; this is the motive of the drunkard and opium-eater, a motive which disgraces true manhood.

Multitudes use tobacco while they are satisfied that it injures them, and that its use is wicked. They know it is killing them, but this incl. an devil of unnatural appetite has become their master; the more tobacco they give him the more he demands, and the weaker they are to resist his power. They so love the sleepy oblivion or grateful stupefaction it induces, and so dread the exertion it will cost them to break the chains of the habit, that multitudes of them, like the drunkard, would use tobacco if they knew positively it would shorten their lives ten years. O, what wicked, abject slavery is this, for which men give money, health—and a life!—Selected.

#### If I Be in Christ—What Then?

I am safe, whatever this present year may bring; nay, my night is far spent, my day is at hand. The wilderness is nearly traversed; Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing. What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? I must be consistent and heavenly minded, walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reversal, to do with the vanities or pleasures of this passing world? My eye is above; my treasure is in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like him, and to follow him more and more closely, as the

night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and more self-denying worker for him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me and lay it all at his beloved feet. Mine must be no half discipleship—no service of two masters—no divided heart: The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar, D. D.*

### The Love of God

Love is an attribute of the heart. I pity the individual who has never felt its sweet influence; indeed I doubt if there ever was an intelligent person who did not love something. It may be the wealth of the heart's affections is lavished upon a companion, a child, a friend, earthly treasure, a pet animal, or even a plant; but still the heart loves, and that love keeps it alive. Oh! the coldness, the bitterness, the barrenness, the hardness of life without love! Language cannot describe it. The mind of man cannot imagine it. It may be many are not aware that they love, but if the veil were taken away they would see they do love, and love fervently. The painter loves his art; the mechanic loves his trade; the botanist loves his flowers, the geologist loves rocks; and all have more or less love for the works of nature.

Earthly friends may prove unkind, untrue, and unsympathizing; earthly pleasures may be interrupted; earthly treasures may be taken from us; a painful aching void may be left in the heart, and we may be bitterly disappointed with the world; but there is a friend that "sticketh closer than a brother," one whose love is so amazing as to demand our souls, our lives, and our all in return. It is this love which is the source and fountain of all true love. In it we may find full and free course for our heart's affections. As the heart was made to love something, is it not right that it should lavish its warmest, best affections upon the Creator? What earthly friend is there so sympathizing, forgiving as he who laid down his life for us? In trying to comprehend this love our minds become wearied and overwhelmed, and we are satisfied to rest content, knowing that it is so.

The love of God is a pure stream a living fountain, a satisfying portion, a hiding-place from the wintry storm, a shelter from the noon-day heat, "the shadow of a great rock in a weary

land." This love invites you to come: It promises you in this world, peace, rest, a calm happiness, and the joy of loving the "King of Glory" and being loved by him; and after this life a position higher than the highest earthly office, a title grander than that of the greatest earthly monarch; and an inheritance richer than all the fabled wealth of the Orient. Who can afford to spurn the love of God?—*Review and Herald.*

### Your Treasure.

I have always felt that if Jesus would come and dwell in this world, and banish all pain and sorrow and sin, then it would be all that any heart need desire. It would be good enough for any one. But no place can ever be heaven to the Christian where Jesus does not reign. He is willing to labor in the field of his toil until his work is done. He is willing to suffer for Jesus' sake and bear his cross. But he feels that by and by, when the warfare of life is finished, he will want to go and rest with Jesus; he will want to dwell with him around whom the affections of his heart have so long been twining. There are his treasures, and there is his home. Where your treasure is, there will be your heart and your home also.

So, if your treasure is on earth, your heart will be there also. This is the sad, sad thing that brings sorrow to my heart when I think of it. If you have no Christ, you can have no heaven, and the soul will be so poor, so utterly poor, for the time will come to all when every earthly treasure must be left behind. No language can express the poverty and emptiness of a soul without Christ. It will be a desert over which will blow no balm from Eden; a wilderness of unknown paths, without a sun or star.

This is why Jesus, the Lord of heaven, has stooped down to our world, that to every loving heart he might become a precious, priceless treasure, the external joy and inheritance of all who are his.—*W. O. Cushing, in Herald of Gospel Liberty.*

A peculiar season for the duty of heavenly contemplations is when thou art in a suffering, distressed, or tempted state. When should we take our cordials but in times of fainting? When is it more seasonable to walk to heaven than when we know not in what corner of earth to live with comfort? or when should our thoughts converse more above than when they have nothing but grief below? Where should Noah's dove be but in the ark when the waters cover all the earth, and she

cannot find rest for the sole of her foot? What should we think on but our Father's house when we have not even the husks of the world to feed upon? Surely God sends thy afflictions for this very purpose. Happy art thou, poor man, if thou make this use of thy poverty, and thou that art sick, if thou improve thy sickness.—*Baxter.*

### For the PRIMITIVE CHRISTIAN. Inconsistent.

I sometimes inquire of our Christian friends who have musical instruments in their church house, why it is they use them in the worship of God. Their answer usually is that there is nothing against it in the New Testament, and their use was recognized under the old dispensation. Sometimes I ask them, why they do not observe the ordinance of feet-washing? Their answer is, that it is not certain that it was ever practiced by the Apostles. I will only give two of Paul's assertions, and then leave it with them.

Paul, in 1 Corinthians 13: 1, says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Poor things indeed, wherewith to worship God.

Paul in speaking of the duties incumbent upon a widowed Sister, before she can become a church charge, says, "If she have washed saint's feet." 1 Timothy 5: 10.

Strange! strange! If Paul did not observe the ordinance, that he would enjoin it upon others.

A. H. BALTIMORE  
*Allany, Oregon.*

### For the PRIMITIVE CHRISTIAN.

#### Is a Discussion a Contention?

I read the *Gospel Visitor* the *Christian Family Companion*, and also the *PRIMITIVE CHRISTIAN* thus far, and I noticed several discussions with which I was well pleased, as I thought I received much light on certain passages of scripture. Now I don't see anything wrong in it, as discussions have been engaged in by pious men ever since the commencement of the christian era; and even Paul had many disputes with the Jews; and at one time the contention grew so sharp amongst the apostles that they departed asunder one from the other. Acts 15: 39. This may perhaps be called a contention, but a discussion is altogether a different thing.

As in a court of law where the two sides of a case are held up to a jury, the truth is more clearly seen, so also a religious affairs where recourse is had to an interchange of thought, each is left to judge for himself as to truth and error. Now I will not burden the editor with a lengthy article, but I would like to hear some other minds on the subj c.

D. RODES.

*Clarence Centre, N. Y.*



## HAZEL BLOSSOMS.

The summer warmth has left the sky.

The summer songs have died away ;  
And, withered, in the footsteps lie  
The fallen leaves—but yesterday  
With ruby and with topaz gay.

The grass is browning on the hills ;  
No pale, belated flowers recall  
The astral fringes of the rills,  
And drearily the dead vines fall,  
Frost-blackened, from the roadside wall.

Yet, through the gray and sombre wood,  
Against the dusk of fir and pine,  
Last of their floral sisterhood,  
The hazel's yellow blossoms shine—  
The tawny gold of Africa's mine.

Small beauty hath my uncaring flower,  
For spring to own or summer hall ;  
But in the season's saddest hour,  
To skies that weep and winds that wail,  
Its glad surprises never fail.

O, days grown cold ! O, life grown old !  
No rose of June may bloom again ;  
But like the hazel's twisted gold,  
Through early frosts and latter rains,  
Shall hints of summer-time remain.

And as within the hazel's bough  
A gift of mystic virtue dwells,  
That points to golden eves below,  
And in dry, desert places tell  
Where flow unseen the cool, sweet wells ;

So, in the wise diviner's hand,  
Be mine the hazel's grateful part,  
To feel, beneath a thirsty land,  
The living waters thrill and start,  
The beating of the rivulet's heart !

Sufficeth me the gift to light  
With latest bloom the dark, cold days ;  
To call some hidden spring to sight,  
That in these dry and dusty ways  
Shall sing its pleasant song of praise.

O love ! the hazel wand may fail ;  
But thou canst lend a surer spell,  
That, passing over Barca's vale,  
Repeats the old-time miracle,  
And makes the desert lend a well,

—From Whittier's *Hazel Blossoms*.

For the PRIMITIVE CHRISTIAN.

## White Robes in Sardis. Rev. iii. 4.

BY C. H. BALSBAUGH.

To Sister America A. Bonsack, of Indianapolis, Ind.

"The whole world lieth in wickedness." 1 John 5: 19. Iniquity abounds. "The fountains of the great deep are broken up," and a deluge of corruption is whelming the earth. Sin looms up in Alps and Andes, Himalayas and Alleghanies, Heclas and Etnas. It trickles in drops, ripples in rills, roars and rages in rivers, surges and thunders in oceans. It rises in defiance to the very Throne of God, and reaches in its loathsomeness and diabolism to the lowest hell. It taints the origin of life, Ps 51: 5, infects the innocence of childhood, overshadows

the bridal altar, turns the sanctuary "into a den of thieves," sows fresh seed into the furrows of the snow-crowned brow, and writes victory on the coffin and tombstone. Our first pre-natal pulse throbs with it, we inhale it with our first breath, we imbibe it with our mother's milk, our whole being is ingrained saturated with it, death is its wages, and the resurrection its final and thorough expurgation, or its eternal triumph.

Cities are Sutan's synagogues. There he has his most expert tutors and aptest pupils. There wickedness springs forth like mushrooms on a dunghill. Indianapolis is in the category of the great hell centres of earth. Sin is rampant there as in Sodom and Gomorrah, London and Paris. Look where you will, the hideous thing confronts you. It sits on every door-step and stares from every window. It glares in silver letters above the corpse, and flaunts in black folds about the hearse. It rolls in tides of blasphemy and curses through every street, and poisons the atmosphere with whiskey, rum, tobacco, and lewdness. Who can keep his garments white in such a moral cesspool? Who can keep from being suffed in such a sinroom loaded with the vapors of the pit? O what depths of sin and heights of grace are expressed in the word "even." "Thou hast a few names *even* in Sardis which have not defiled their garments." The same God that nurtures and warms and beautifies the Alpine flower on the bosom of the snow, can also keep the pure, white linen of holiness from stain "*even* in Sardis,"—*even* in Indianapolis. Christ found "*a few names*" amid the abounding defilements of Sardis who were the synonyms of holiness. How many in Indianapolis? We count on A. A. B. as one. To have it said in Heaven that there is *one* name in your city whose garment is undefiled, and that name your own, is greater honor, greater glory, greater joy, than if you could concentrate in yourself all the beauty and rapture and riches and honor of the world for a thousand millenniums.

Sin has made this world a dirty place. There is not an inch which the devil has not bespattered with his filth. There is not a clean spot on earth on which to make a single undefiled footstep. Every thing we touch was first beslimed by the Serpent of the Lake of Fire. We have ourselves become, body and soul, the depositaries of corruption. Defilement within and without, how are we to be "pure as He is pure?" WE "MUST BE BORN AGAIN." "The world must be crucified unto us, and we unto the world." "Our life must

be hid with Christ in God." We must "walk even as He also walked." We must be "in the light as He is in the light." It is not the heart that is spoken of but the garment. The world knows us by what we manifest. God knows us by what we are. These two constitute "pure religion and undefiled before God and the Father." Sardis needs no bushel smothered candles, nor Indianapolis either. He who walks in the midst of the seven Golden Candlesticks carries an oil vessel and a pair of golden snuffers. He will replenish with grace and pick out the sooty core, if we will but allow Him. O the solemnity no less than the difficulty of maintaining the lustre of our celestial linen. This is especially true of those who live in Sardis. City-Christians are too often the Devil's fag-ends. Compliance with the conventionalisms of Sardis has decolorated every city church on earth. The light of every city-candlestick in the past has been dimmed and extinguished by concessions to the surrounding reign of sin. How few, alas, can be found at present in city-communities, whose garments are undefiled. How many there are, in the city and out, who profess to find Christ in 1 John 2: 15, 16, instead of Gal. 5: 24, and 6: 14. A dainty, flesh flowered, sin-plumed hat on a sister's head, severs the wearer from the "few names" who have "not defiled their garments." A candle with such a bundle of soot in the centre will not give light enough to lead a single soul to Jesus. Living epistles of Satan, is a truthful characterization of many who "name the Name of Christ." All the Divine poetry of Isaiah, and all the tears and lamentations of Jeremiah, will not convince them that their garments are bedraggled with the mire of hell. The Cross strips the sinner naked, body and soul, and arrays him in myrrh-smelling, aloe-flavored, cassia-perfumed garments out of the ivory palaces. Ps. 45: 8. To wear an undefiled garment is to be "made white in the blood of the Lamb." This means death to sin. The blood of Christ cannot fill our hearts till we are first led to death—emptied of the last drop.

We know hard and difficult it is to convince even many professing Christians of the sublime verities of "the world to come." God is not so glorious, Salvation not so rapturous, Hell not so horrible, damnation not so woeful, sin not so hideous and holiness not so enchanting, that we may not let the eye lust a little, and the flesh enjoy a little, and the heart revel a little, in the evanescent, poisoned sweets of sin. So reasons the carnal mind. And so responds the

amen of devils. But all hell knows that it is a fearful lie, and soon, alas, the votaries of pleasures and victims of delusion, will have Beelzebub's mask stripped off and find that carnal enjoyment was only a mispronunciation of damnation and "everlasting contempt." As Heaven alone can unfold the height and depth, length and breadth of Divine Love, so Hell alone can reveal how cruel a murderer and great a liar the Devil is. He has his placards up at every corner and on every door in Indianapolis. He has his mystic paper and ink on which he writes his name first, and over the same letters he prints the name of Jesus. He is a great counterfeiter. He populates the infernal regions with bankrupts. It is as easy, and easier, to become insolvent in gaiters, flounces, hair puffs, headrigging, mammon and tobacco, than in fornication, murder, and arson. The father of lies and legerdemain finds it less easy to spell orthodox out of the baser crimes and unpopular sins, than out of the vanities and falsities that have been sanctioned by Christendom. A man may grind the weed, or burn incense to perverted appetite, till it turns one's stomach to salute him, and yet hold the highest office in the bestowment of the church. Sisters appear uncovered, at the altar, or perhaps with a chignon or decorated hat; draw aside fashionable veils to salute, or feign the holy kiss *through their veils*; gossip in the street, giggle in the prayer-meeting, convert home into a milliner shop, and consign the closet to dragons and satyrs. These are not among the undefiled few in Sardis. The promenade in white is not for them. Poodles will not be admitted at the entrance of pearls. "Without are dogs," and dogs are prone to snarl, and bark, and bite, and rove, and "eat their own vomit." To be baptized into the *death* of Christ, and then pander to the life that caused the agonies of Gethsemane and Golgotha, is to be doggish, or as "James the servant of God" has it,—*earthly, sensual, devilish.* "Pure in heart." "Holy, harmless, undefiled, separate from sinners." "Cleansed from all filthiness of the flesh and spirit." "Without spot, or wrinkle, or any such thing." A soul whose *right intent* is as sound as the heart of God, and whose life is a constant transformation to such intent: Such are the "few names in Sardis which have not defiled their garments." This gives "confidence toward God." 1 John 3: 21. This gives "boldness in the day of judgment." 1 John 4: 17. This fills the soul with the laugh of Eternity. Luke 6: 21.

You are called to be the represen-

tative of Jesus in the city of Indianapolis. A "high calling." You have been baptized under the solemn promise to be a faithful witness to the truth to the close of life. Your obligations to your Redeemer, and the exposure to the eternal wrath of God of those around you, demand fidelity. "None of us liveth to himself, and no man dieth to himself." You are charged with the destiny of immortal souls. God will require blood at your hands. You are a handful of heaven to infuse the elements of salvation into your neighbors. Mighty with God in prayer, mighty in your walk in holiness, you will not go out of Sardis into Zion without drawing blood washed souls after you. O the dignity and glory and blessedness of the Christian life! Work, beloved sister, while it is day, and be ever on the alert to "pluck brands out of the burning." Watch at the gates of providence for openings into the hearts of your fellows with the power of the cross. Be wholly Christed, and you will win jewels for the diadem of your precious Saviour. Let the glory of God and the recovery of sinners to holiness, be the all-absorbing objects of existence. Keep your garments white, and whiten others. May the super-midday reflection of your Christliness, lay some furious, blaspheming, scoffing Saul at the foot of the Cross. God offers *Himself* to you for the work. "Strong in the Lord and in the power of His might." Is not this enough to make all the ruddy little Davids run to meet the Goliaths of sin? God's slings and pebbles can silence all the batteries of hell. If you rest in the life of Christ, His power will rest on you. God has lighted one candle in Indianapolis. That flame has light enough to kindle a thousand more. Christ has attired you out of the wardrobe of His Everlasting Pavilion. He has made you beautiful with the glister of His glory. Luke 9: 29. Ravish others with the fascination of the wedding robes of the Lamb's wife. Jesus asks it, has promised grace to accomplish it, and to this you are pledged. O that I could inspire you with zeal equal to the significance of your baptismal vow. May Christ Himself interpret to you the height and depth of Rom. 6: 4, and 8: 35—39. Let the disinterestedness of Christ reappear in you. Live over again the unfathomable tenderness of Christ—His untold solicitude for sin-fettered, hell-claimed human souls—in your wrestling prayers, in your tones of entreaty, in your heaven-illuminated, Christ-proclaiming department. Weep yourself into the feeling and confidence of the lost. *Live* as it Jehovah had com-

mitted to you alone the interests and honor of His Throne. This is the undefiled garment in Sardis. This is the foregleam of the "walk in white" with the Beloved through the golden streets of the gem-built Zion.

Union Deposit, Pa.

FOR THE PRIMITIVE CHRISTIAN.

Who is on the Lord's Side?

BY C. F. DETWEILER.

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me." Ex. 52: 26.

This question which must one day decide the destiny of every individual forever and ever, was forcibly impressed upon my mind by a sermon preached by a Methodist minister a few days ago, and I desire with the aid of God to present it to the readers of the PRIMITIVE CHRISTIAN. I will not attempt a discrimination between that which I received directly from the preacher, and that which I did not. It is not necessary, "see Christ be preached; and so ye believe" Rom. We will present the subject by two outlines, in its practical bearings upon our every day life.

In the first outline we will consider the conditions of our acceptance according to the revealed word. To consider the subject fairly, therefore, we must consider it on its negative as well as its positive side. Catholics, Protestants, Universalists, Unitarians, Trinitarians, Mormons, and all, claim to have their faith grounded upon the revealed word, and yet the amount of variation among all these, is, in itself, conclusive evidence that they are not all on the Lord's side. One incontrovertible conclusion that we come to is that there is absolute deception somewhere, and it behooves us every one, individually, to examine the foundation of our religion closely, and be assured that we are not deceived. In this examination we must take the word of God alone as a standard, and as its own interpreter. Every test that does not conform with this is deceptive: If the word is not true, then religion is a farce. But "Let God be true and every man a liar." If we are on the side of God's revealed word, we are on the Lord's side, and in this we should be thoroughly fixed. It is always safe and right to be right, but especially in this important question above all others. Every mistake in our life that does not affect this great question, can affect us in nothing after this life; but the issues of this question after the moment of the last fleeting breath will be fixed, ETERNALLY FIXED.



We cannot rely alone on men of high culture and learning to solve the problem; for such there are in every denomination, *all assuming to draw their conclusions from the same word*. There are men in every denomination and sect, who are very zealous in the principles of their church or creed, yet great zeal, much learning, and great error, can be abundantly proved to exist together, by the fact that these in many cases are in direct antagonism. There are then evidently principles capable of deception, which are strong enough to counteract the highest degree of human knowledge, intellectual culture, and religious zeal. So it was at the time when the Savior was on earth. When "the world, by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1: 21. Then Christ was not a Savior to read about and have his divine precepts interpreted according to the itching of the ears. He testified to the world that its deeds were evil. His words and the power which accompanied them did not call forth any quibble as to their significance. Those who invalidated them *in part*, rejected them *in toto* and the divine person with them. The line of demarcation to-day, though much disputed about, is no less definite and no less fixed than it was then, and many who rest assured that they are on the Lord's side, are deceiving and being deceived. To deny this would be to justify, not only the inconsistencies of the protestant churches in general, but also those of Catholics, Mormons, and all others, that claim Christ as their head. The spontaneous question then arises here, like it did with the disciples of old, "*Lord, are there few that be saved?*" and he said unto them, *Strive to enter in at the strait gate, for many, I say unto you will seek to enter in and shall not be able.*" Luke 13 : 23.

Many are deceived by being lulled to sleep on the lap of popular sentiment; some are "tossed about" by almost every wind of doctrine, and some are fixed in principles of error and delusion by early training. Erroneous impressions received in childhood, with the aid of the influences of father, mother, brothers, sisters, and friends, go far in confirming men in religious principles that are erroneous. The Catholic church, which is extremely scrupulous in the training of its children, is an emphatic demonstration of the effects of early training. The Pharisees were an illustrious example of the same. They accused the Savior of transgressing the traditions of the elders, when they themselves transgressed the

law, by which they assumed to be strictly governed, by their traditions.

Many, at this time, who are zealous of their creed, or the religion of their fathers, and assume to be strictly grounded upon the word, take offense at principles that are plainly set forth in the New Testament; and those who desire to conform to the whole gospel of Christ, to take upon themselves the yoke of Christ, as well as to carry the banner, are evil spoken of. MEN LOSE THE SENSE OF RESPONSIBILITY TO DIVINE REVELATION, AND DISCARD DOCTRINES; and when the sober truth is set forth in their defense, they say, "*There is too much contention about these small matters.*" "*We ought to all work together.*"

The apostles were scoffed at by false brethren, who claimed to be Christians, and wanted to be recognized as such. Moses, in the wilderness, was confronted by the same spirit of disobedience, when it was said, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: Wherefore then lift ye up yourselves above the congregation of the Lord?" But there was not then, as now, a lifetime given as a day of grace to repent in; but "the ground clave assunder that was under them \* \* \* and they with all that pertained unto them, went down alive into the pit." There is nothing dark or mystic about what the word of God demands of a true disciple. So much of the gospel is written in remarkably plain language. There is nothing *grievous* about it. The yoke of Christ is much easier than the yoke of Satan. All the darkness there is about it, is by reason of the "veil" (of flesh) upon the hearts of benighted Christendom. When men will eat swine's flesh, raise mules, mar the corners of the beard, or shave it off, and a score of other things contrary to the law, and then preach that Christians ought to keep the law, it is a fixed fact that the veil "remaineth untaken away in the reading of the Old Testament; which veil is done away in Christ." Faith, repentance, baptism—these embrace our entrance into Christ; and when complied with in good faith, there can be no deception in them.

When the crucifiers of the Savior, under the preaching of the apostles and the convicting power of the Holy Ghost, were made to cry out, "*Men and brethren, what shall we do?*" Peter told them just what to do; and nothing is said from which we could possibly infer that any one of them was any longer a "seeker" of religion.

When Paul under the influence of the same power said, "Lord, what wilt thou have me to do?" it was said: "Arise and go into the city, and it shall be told thee what thou must do." There in the city he waited and fasted three days, until the ambassador of Christ came to tell him what he must do. Here, again, like in all other cases on record, the conditions were the same. Nothing about making peace with God first, or praying and repenting until he should feel that his sins were forgiven before receiving baptism. No; to use his own language, it was said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Faith, repentance, baptism, then remission. The great sinners and the small ones, the Jews and the Greeks, the wise men and the humble fishermen, all entered by the same way. There never was a soul who sought to enter by this way, in good faith, and failed. THERE NEVER WILL BE. When God makes promises and prescribes conditions, he means what he says. Christendom can boast of learning and experience, but it cannot improve upon the oracles of a faith that takes God at his word. The word of the Lord is sure and steadfast, and all who are on the side of the word are on the side of the Lord.

#### THE TESTIMONY OF THE SPIRIT.

"As many as are led by the spirit of God they are the sons of God." Rom. 8: 14.

If any man have not the spirit of Christ he is none of his. Rom. 8: 9.

In this outline we will notice a negative side also. In reality, the Spirit and the word are one; in the dispensations, the Spirit of Christ and the revealed word are closely related. The revealed word is that which is rendered tangible to our rational nature, and is communicated to us. The Spirit is that which communicates. Every form of spirit that does not agree with the complete testimony of the word, is not the Spirit of Christ.

We will first notice the *fruit* of the Spirit. Paul says in his epistle to the Galatians: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These several graces, or 'fruits,' we will try to illustrate as they were taught and exemplified in the life of the Redeemer.

LOVE.—Every recorded act of our Savior from the manger to the cross, to friend or enemy, was an act of love. When he was reviled, he reviled not again; and when he suffered, he threatened not. To his disciples he said, "Love your



enemies; do good to them which hate you; bless them that curse you; and pray for them which do spitefully use you." This is the Christian spirit of love. Love in the church is maintained in this wise: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." This rule is perfect and complete. The Corinthians had another rule, and this is what Paul says about their rule: "Dare any of you having a matter against another go to law before the unjust and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are you unable to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" "I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelieving. Now therefore, there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" "Little children love one another."—John.

**JOY.**—The joy of the Holy Ghost is a joy that will stand the test of adversity. The joy over a temporary success in life may be prostrated by adversity. The joy of a pleasant festivity, even though it be a religious out-door picnic, may be quenched by a thunder shower; but the joy of the Holy Ghost can only be marred when sin has had the upper hand to mar our peace with Christ, and then all the joy of earth is tasteless and dead.

"How tedious and tasteless the hours  
When Jesus no longer I see!"

The joy that droops in a dry spell, or when the fruit is in danger of the frost, or when the hay and wheat are in danger on account of rain, or when we meet with a temporary loss, is not the joy of the Holy Ghost. A man who is led by the Spirit of God can never enter a libel suit. The Savior said: "Blessed are ye when men shall bate you, and shall separate you from their company, and shall reproach you, and cast out your name as evil for

the Son of man's sake. Rejoice ye in that day, and leap for joy! for behold your reward is great in heaven." Luke 6: 22, 23. We are not to rejoice for the evil's sake, but for the reward's sake. He also said to his disciples when he gave them power over unclean spirits, "In this rejoice not that the spirits are subject to you, but rather rejoice because your names are written in heaven" "Rejoice evermore."

**PEACE.**—The Spirit of Christ is a spirit of peace. The spirit of the kingdom of peace in which it is no longer "an eye for an eye, and a tooth for a tooth," is incompatible with war. God ordaineth the higher powers as ever before, but under the new dispensation there is no affinity between the kingdom of Christ and the kingdoms of this world. By reason of this the Jews were, in the days of the Savior, solicited about their national existence. On one occasion the chief priests and Pharisees gathered a council and said: "What do we? for this man doeth many miracles, and if we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John 11: 47, 48. Christian professors reason from the same standpoint as did the Jews. There never was a war between Christian nations in which there were not Christian professors engaged on both sides, each claiming to be on the side of justice and God, and yet there never was and never can be such a thing, as two Christians, "led by the Spirit of God," into mortal combat with each other. The spirit by which it was said of two swords, "It is enough," is not a spirit of war. The spirit by which the Savior said, "Put up thy sword in its sheath," is not the spirit by which it was drawn out. The spirit by which the ear of Malchus was healed on, is not the spirit by which it was hewn off. The spirit of peace is a non-resistant spirit.

**LONG-SUFFERING.**—The Spirit of Christ is a spirit of clemency. "Then came Peter to him and said, Lord, how oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." Matth. 18: 21, 22. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses."

**GENTLENESS.**—A servant of the Lord must be gentle. 2 Tim. 2: 24.

**GOODNESS.**—"Love your enemies, do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest, for he is kind unto the unthankful and to the evil."

**FAITH.**—Christian "faith is the substance of things hoped for, and the evidence of things not seen." Therefore it cannot be the anxiety about things that may happen, nor the trouble about things not known. Faith needs no insurance policy, nor affinity with Odd Fellows, Freemasons, Grangers, or any other secret order. By faith we seek first the kingdom of heaven, and look to God for sustenance. Faith prevents us from being cast down in adversity or exalted in prosperity.

**MEEKNESS.**—The spirit of meekness minds not high things but condescends to men of low estate. Rom. 12: 16. Meekness makes the road even and comfortable through evil report and through good report, through obscurity and fame, through poverty and riches. Meekness confesses its own faults and is indulgent with the faults of others.

**TEMPERANCE.**—The spirit of temperance is a spirit of moderation in eating, in drinking, in conversation, in the wearing of apparel, and in all the actions of life. Every true church (or congregation) is a temperance society; the constitution is the perfect law of liberty; the regalia is the ornament of a meek and quiet spirit; and the "sign" is "the holy kiss of charity." Not one real member is a rumeller, nor a tippler, nor a glutton, nor a brawler, nor a back biter, nor a devotee to fashion; and if there is anything else, it is comprehended in the words of Paul, "Be ye temperate in all things."

I now leave the subject to the serious consideration of the reader, and ask his kind indulgence for anything that might seem tedious. It is a subject of vast scope, and to treat it in more brevity than this, it would scarcely be worth while to take it up. Therefore, "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls. But be ye doers of the word and not hearers only, deceiving your own selves." James 1: 21, 22.

"Like as the hart panteth for the water-brooks, so panteth my soul after thee, O God." O Fountain of Living Water, when shall I approach thee, when have traveled through this dry and desolate wilderness, in which there is no way; that my soul may be satisfied with the plenteousness of thy mercy? Behold, O Lord, I thirst; thou art the well of life, O quench my thirst. Yea, after the living God do I thirst, O suffer me to drink of thy pleasures, and hasten that day of praise and thanksgiving; that day which thou, O Lord, hast made, that thy servants my rejoice and be glad in it.—St. Augustine.



## For The Young.

### Polly's Revenge.

The bell clinked merrily the signal for dismissal; forth from the school house poured the happy children, foremost among them Polly Dayton, who, running briskly down the road soon out-distanced her noisy companions.

It had been a trying afternoon for Polly. Her sums would not add; she had descended the spelling class third from the foot, and had barely escaped extra imprisonment because of her general inattention and disorder. Ordinarily she was busy as a bee, and her teacher could see no reason for her strange misbehavior.

But Polly thought there was a very good reason. That noon-time she had gone into the woods to inspect the chestnut trees; not with much hope, for the season was backward and the burrs persistently green; when to her joyful surprise, she beheld a goodly company of brown coats scattered here and there on the ground. Quickly she stopped and began gathering them into her apron; but the school bell broke in upon her raptures and spoiled her hopes of a feast. She hurried her picking, and depositing apron and all at the foot of a tree, scampered dutifully back.

So far Polly was a good little girl, yet it required much effort for her to face those long columns of figures, when her thoughts had room only for the brown coats in the woods. But she battled hard, and might have succeeded, only that, as the minutes passed, she noticed Bob Butler's seat still vacant, and no prospect of his return. Bob Butler was Polly's dread; he was the source of her greatest troubles, failures, and disappointments; and the belief that he was even now devouring her chestnuts was more than Polly could bear. She gave full vent, to her wrath and indignation, nor cared for the result.

Polly was right. Escaped finally from durance vile, she hurried to the woods but to view a heap of empty burrs, and Bob Butler's unmistakable tow head re-creating down the road. It was too much for Polly.

"You mean boy," she shouted, "I'll do somethin' dreadful, see if I don't," and with this, great tears ran down her cheeks. She sobbed aloud.

This would seem foolish behavior for Polly, when shortly there would be a deluge of chestnuts in the land; but you see, it was not so much the loss of the brown coats that grieved her, as the part that Bob Butler had played therein. I am sorry to admit that presently she dried her tears and meditated some plan for revenge.

But although Polly thought and thought, she as constantly shook her head. It was no easy task; there was

little that she could do for which Bob would care. Suddenly her face brightened.

"I know!" she cried, and with an unconscious kick at the empty brown coats, she fairly flew down the roadway, never pausing till she reached a small house, in the door of which sat an old gentleman reading.

This last was Uncle Alec, a man with no relatives in the world save the meek little woman who kept his house yet uncle to all the children in the neighborhood, the special object of their veneration and love. To these Uncle Alec was wisdom personified; to Polly, especially, unflinching help. That he could solve her problem she did not doubt.

"Uncle Alec," she cried, breathlessly "I want you to tell me somethin' dreadful to do to Bob Butler!"

"And what did Uncle Alec—scold, look stern, and tell her what a wicked girl she was? Not at all; he simply patted her flushed cheek and said softly:

"Why, little Poll, what has Bob Butler been doing to you?"

Polly, in her eagerness to punish the enemy, had thought only of Uncle Alec's power to help; something in the grave voice troubled her; she wished she hadn't come. Still she poured out hurriedly the story of her wrongs, exclaiming:

"I must do somethin' dreadful! He's a bad boy, and I will!"

Did Uncle Alec scold? No he smiled.

"Little Poll," he said, "you want to be revenged on Bob Butler? You want to do something that will make him—oh, so sorry that he emptied your brown coats, and keep him from ever troubling you again? You want to punish him dreadfully?"

"Yes," gasped Polly.

"Well," continued Uncle Alec "I've just got the recipe. Only you must promise to do as I say,"

Polly, I am sorry to admit, gave hearty assent. But when next Uncle Alec spoke she blazed indignant.

"Little Poll," he said, "In a few days nuts will be ripe. You must go to the woods and empty enough brown coats to fill your dinner pail. Heap it fully and plenty, then go to Bob Butler and say you picked them for him."

For a moment Polly could find no speech. Suspense, disappointment, and anger, held her spell-bound. Pick chestnuts for Bob Butler! Fill her dinner pail for that odious boy!

"I won't!" she cried spasmodically, "Uncle Alec, I won't!" and without another word she rushed from the house.

But the next day came to Polly the remembrance of her promise; she dared not lie to Uncle Alec, so desperately she began her task. Speedily the brown-coats multiplied, and at the end of a week Polly found her pail full, and in

company with herself, standing in the presence of Bob Butler.

"These are chestnuts," she said bluntly. "I picked them—for—you."

Bob stared.

"Picked them for me!" he echoed.

"Yes," she replied, "because you stole mine. It's the receipt."

Bob Butler was not deliberately a wicked boy—only mischievous, and poorly taught. A great tear rolled down his cheek; he hung his head in shame.

"I don't understand you quite, Polly," he said I'm awful sorry. And I'll take you sleddin' every day this winter—see if I don't!"

And Bob kept his word; not only in this promise, but proved henceforth so true a friend to Polly that she had reason, all through her life, to rejoice over Uncle Alec's "receipt."—*Christian World.*

### The Age of a Besetting Sin

Its age is not always the same. Sometimes an evil propensity is born with us and develops with the earliest intelligence. Some bring with them into the world an irascible temper which is their cross from infancy to old age. Some exhibit a constitutional inability in matters of appetite, so that if they but wet the shoe in the puddle of intemperance, there is no arrest until they sound the foulest depths of drunkenness.

But oftenest the besetting sin is of later date, a parasite not born with us but fastened upon us; something foolishly learned, carelessly contracted; something induced by the atmosphere in which we chance to dwell.

"How long is it ago since this came upon me? How many years have I dragged this weary chain of besetting sin?" Thus may each one question himself?

"Of a child," must be the answer? Aye, and "ofttimes it hath cast me into the fire and into the water to destroy me! How inveterate then is that disorder, and how must it have engrained itself into the very fibers of our being. Surely, this kind goeth not forth but by prayer and fasting.

Or is it otherwise; something not so much sent as chosen; something learned when you had no need to learn it; that became by reason of indulgence and repetition a habit, which a little while ago was not a habit? How does this consideration enhance the misery and add pungency to the self-censure.—*Bishop Lay.*

SET the morning watch with care, if you would be safe through the day; begin well if you would end well. Take care that the helm of the day is put right, look well to the point you want to sail to, then whether you make much progress or little, it will be so far in the right direction. The morning hour is generally the index of the day.—*Spurgeon.*



## The Family Circle.

### A Model Family.

How few model families there are, at least in every respect! Human nature is so full of imperfections that, as a general thing, we expect to find shortcomings in everybody, in one direction or another.—But it does not necessarily follow that these shortcomings are always sinful.—Often they are not. Sometimes they may be simply slight deviations from the common rules of etiquette, or they may be errors of judgment, without possessing any moral quality whatever.

But are there not at least some model families, religiously considered? We often speak of model business men, model statesmen, model lawyers, model preachers, &c. Why should we not also have model Christians, model parents, model children, and model families? There certainly are such, in more than one sense. And are there not also at least some model Christian families? This is unquestionably true also.

I have just been thinking of the family of Joshua, and have said to myself, That was a model Christian family. The conclusion is based on the noble resolution of Joshua, "As for me and my house, we will serve the Lord." A whole family serving the Lord is, without doubt, a model family in the best possible sense.

Let us look a little at that family—the parents first. Joshua resolved to be personally pious. He, as the head of the family, was determined to serve God.—His language implies that his wife was of the same determination. Hence, as parents, they were resolved to set their children a good example of piety, and here, doubtless, was the secret, in a large measure, of the piety of their children. All parents would do well to remember this. Joshua and his wife made religion attractive to their children. They did so in their daily lives. This went very far to win their children over to God. It is the true way to influence others to become pious. If professed Christian parents were to let their children see "the beauty of holiness" manifested more in their every day life, there would not be so many godless children over whom to lament and weep.

But it is also natural to suppose that, added to a good example, Joshua and his wife instructed their children in the principles of true religion. I have no doubt they also prayed for and with them.—Family worship was unquestionably regularly observed. The deep interest those parents felt in their children must have led them to make constant applications of the truth. This is a most important feature of home religious instruction.—Many parents neglect it greatly. They should not depend on the mere truth itself as a means of the salvation of their children any more than the husbandman depends on the mere seed to produce fruit. As the seed and plant must have the heat and light of the sun and the rain from the clouds to bring forth fruit, so must religious instruction be accompanied with proper applications to the mind and heart, as well as with fervent and believing prayer for the salvation of the soul.

And is it not altogether probable that Joshua began early to labor for the salvation of his children? How exceedingly

important is this if we would have good success! A great many parents and others are too unbelieving in child piety.—Children can be Christians as well as adults can be such. And it is generally much easier for children to become Christians, for reasons which may be readily imagined. The Holy Spirit can adapt itself to the young mind and tender heart of the child as well as to the mature understanding of the adult. A blessed promise is, "They that seek me early shall find me." And it is the duty of parents to endeavor to induce their children to seek God early. Parents can often get little children to do almost anything, but not so with large boys and girls.

And the general bringing up of Joshua's children was such that they were willing to serve God. They did not require coaxing or driving. They made choice of the service of God, as a result of the faithfulness of their godly parents. Not to have voluntarily chosen the service of God would not have been accepted service, and none other can result in salvation. Joshua's piety, and doubtless his wife's, too, shone out with such a luster that their children were attracted by it to serve God. Those parents represented Christianity, and their children irresistibly fell in love with religion.—Many professors of religion misrepresent Christianity, and, as a consequence, keep people from Christ instead of leading them to him.

In the family of Joshua, then, we have a true model family—at least a model Christian family—all serving the Lord.—What a noble pursuit! What a grand spectacle! Surely such a family is a type of heaven. And is it not, indeed, a heaven on earth? Such a heaven might be in every family. Jesus in the heart of every member of the family, will most certainly be the means of bringing heaven into every household.

Reader, are you a parent? Does Jesus truly and constantly live in the hearts of all the members of your family? If so, blessed are you and yours! But if such is not the case, then resolve with Joshua that you and your house will serve the Lord.—*Rev. A. W. Orwig, in Evangelical Messenger.*

### Prayer.

It seems to me from the way a great many professors pray, and then from the way they act or conduct themselves after thus praying, that they don't understand the nature of a petition, or prayer.

We often hear persons presenting petitions in prayer-meetings, like the following: "O Lord help us to be Christians in deed and in truth." "Enable us, O Lord, to walk worthy of the vocation wherewith we have been called." "Conduct us through life, indulgent Parent, to thy honor, and thy glory."

Now the above petitions are all right; are very good and appropriate for professors to make. We have no objection to the petitions, for it is right and proper for professors to pray for divine help to be Christians. But how do we often see such persons acting, after thus praying?

Do we see them acting as though they expected or desired an answer to their petitions? No; but we often see them acting as if they had never offered such a prayer. And when they are in the com-

pany of some, they will treat their profession of Christianity with as much indifference as though they had never made a profession. Now let me say to all that act thus, that such is not well pleasing in the sight of Almighty God; and further, that it is one thing to present a petition, and another to prosecute the case.

Here comes in the nature of a petition or prayer. It is absurd for any one to make a prayer or petition to any man or body of men and then act contrary to his petition. Think you that any man or set of men would grant your petition, if they were to find out that you were thus acting, after presenting said petition?

So it is with the professor. God knows just how he acts after presenting his petition. Do you think that he will answer your petitions if you do not walk or act in harmony with them? No! he will conclude you do not want them answered. Now my kind friend—my judgment-bound companion, if you truly want to be a Christian, and pray or petition God to aid and bless you in your endeavors to be, do not walk or act contrary to your petition; but try by his grace, to always live in harmony with your prayers. Yea, always try to live out your prayers. For if you will always try to live in harmony with your prayers, then God will bless you. This is prosecuting the case.

Always, after presenting your petition as a Christian should, try and live as though you desired and expected it answered, and you will not only gain the approbation of God, but also the respect, love, and esteem of all, whether godly or ungodly, with whom you associate. May the Lord help us to live out our profession, and thereby be an honor to our profession, and a glory to his cause, knowing that he will require an account of our stewardship while here.—*J. L. Warman, in Christian Times.*

ALL things considered, it occurs to me that it is easier to trust God in adversity than in prosperity; because whatever trust there is in adversity is real trust; but a good deal of the faith we have in prosperity is a kind of faith which you will have to take upon trust, and whether it is faith or not is a matter of serious question. Sirs, where is the room for faith when you can see already all that you want? A full barn has no room for faith, if that be any bigger than a mouse; but in an empty barn, faith has scope and liberty.—*Spurgeon.*

AMONG the numberless contradictions in our nature, hardly any is more glaring than this, between our sensitiveness to the slightest disagree which we fancy cast upon us from without, and our callousness to the grossest which we bring down on ourselves. In truth, they who are the most sensitive to the one are often the most callous to the other.—*Guesses at Truth.*

NEARNESS of life toward the Lamb will necessarily involve greatness of love to him. As nearness to the sun increases the temperature of the various planets, so close communion with Jesus raiseth the heat of the affections toward him.—*Spurgeon.*

We are not to expect the joys of heaven while here on earth. Let us be content that there is a highway to its blessedness for us to walk in, and a Leader to conduct us in that way.



## The Primitive Christian.

MEYERSDALE, PA., OCT. 17, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### ALWAYS A GOOD SERMON.

It is not at all uncommon for people to return from the house of God complaining to themselves, if not to somebody else, about the sermon, because it was not good, and because they were not benefited by it. Now, there is no occasion for this. Every sermon we hear may be a good one to us if we make the use of it we may make. And not only may we make the common sermons of the sanctuary good sermons to us, and profit by them, but we may greatly multiply sermons and have the advantage of them.—A bishop was one day returning from church, and he saw a funeral coming.—Upon reaching home, one of the family that had not been to church, inquired of the bishop whether he had heard a good sermon. He replied with much

truth and propriety, "I have met a good sermon." He meant by the reply, that the solemn sight he had seen was to him a good sermon. If we, in the language of our Redeemer "possess our souls," that is, maintain the control of our feelings, and remain self-possessed, to some considerable degree, at least, or as much as possible, amid the various circumstances of life under which we find ourselves placed, we may see a great many things which, from the nature or appearance of the things themselves, or from the law of association, a mental power which we possess, and by which one thing calls up or suggests another, a great many things may be called up before the mind which may start pleasant thoughts, or solemn thoughts, and thus lead the mind into reflections which may be very beneficial.

Such a state of mind our heavenly Master seems always to have possessed. When he was traveling from place to place, his mind seems to have been always looking out for some object that he might turn to a religious or spiritual advantage. When he saw the vine, it suggested or preached to him the relation between his disciples and himself. When he saw the sower scattering his seed, he thought of the word of God that he was preaching, and what a great difference there was in the results produced by that word in different individuals. Upon some the solemn truths of the gospel produced no effect whatever, and their hearts were as barren of anything good, as the highway trodden by man and beast is of any fruitful vegetation. On others, of an impulsive nature, the word fell and made impressions, but alas! having no root, they withered like the herb on the rock where there is no moisture. So did our ever wakeful and watchful Lord philosophize, or rather moralize, upon the objects on which his eyes fell, or on the sounds that fell upon his ear. "The wind," he said, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." Thus we see that the noise of the wind preached to our Lord and gave him apt illustrations of great spiritual truths. When he observed the housewife busy in making her bread, he thought of the progressive character of gospel grace spreading its influence over those of whom it had obtained possession, until the whole man is brought under its divine influence. And the parable of the leaven in the meal was used by him to express the truths his mind had received from the humble labor of the housewife.

Paul's visit to Athens brought him within sight of the altar which had on it the inscription, "To the unknown God."

How fertile was his mind in receiving religious thoughts from that silent, but powerful preacher, that heathen altar! And it was the text of the apostle's sermon—a powerful and successful one. David's devotional and contemplative habits of mind fitted him for the reception of religious ideas from the external or natural world. The nineteenth psalm shows us what use he made of the works of nature as a religious teacher: "The heavens declare the glory of God: and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." In such a strain he continues to give expression to his pious thoughts upon beholding the starry heavens. They preached to him, and he felt the power of the sermon. There is truth in the remark of a writer when he says, "Though all the preachers on earth should grow silent, and every human mouth cease from publishing the glory of God, the heavens above will never cease to declare and proclaim his majesty." Thus do devout and reflecting minds draw knowledge and the spirit of devotion from the productions of divine skill and benevolence, with which they find themselves surrounded. Oh, yes, there are many preachers proclaiming the goodness and power of God, and we have many aids to devotion and holiness, if we are prepared to see and appreciate them.

While the heart of the worldly man which is not in harmony with the divine will, nor in love with the divine character, becomes more secularized by looking upon natural objects, the Christian regards them as monitors to remind him of God, and he uses them as means to help him to remember and adore God. The man of business and speculation may contemplate things around him only from a business stand-point, and value them only as they can be turned to his own temporal interest, or to that of some one else. But Christians with properly disciplined minds, look at things quite differently. To them "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Thus nature and providence, and the works of men, both good and evil, may be put under contribution and made to administer to our good if we understand the Christian art of turning every thing to our spiritual advantage.

"Happy the man who sees a God employ'd  
In all the good and ill that checker life!  
Resolving all events, with their effects  
And manifold results, into the will  
And arbitration wise of the Supreme."



But in following our thoughts we have digressed from the leading thought or thoughts we had in view when we took up our pen to write the present article on "Always a Good Sermon." We have got off the subject of a good sermon, on that of many sermons from the many preachers we have to preach to us. We surely need not be without some good preaching and a good sermon, though the minister of Christ whom we look up to for spiritual food, and words of comfort, edification, and instruction, may not be in a condition to meet our wants and expectations. The sanctuary of God should be regarded as a sacred place. And the mind of the Christian believer, if it is in the frame it should be in when he enters the holy sanctuary, will be impressed with divine things. The Bible that usually lies where it can be seen, cannot fail to suggest to the serious and devout mind sacred thoughts. All the associations of the place of worship should be sacred. To some it has been a wonder why our Quaker friends meet for silent worship, and why they should go some distance to the place of worship and then sit in silence. They could not see the propriety of their doing so. But it is to have the advantage of those silent preachers, the sanctuary and its sacred surroundings.—These are helps to devotion, though not absolutely necessary to awaken a devotional spirit.

So if the soul is seeking after God, and if we use judiciously the means of grace within our reach, or such as we may be favored with, though they may not be the best, or all that might be desired, God may be found and felt. It is an encouraging thought that there are various ways in which religious feelings and ideas may be awakened in the mind, though a very common way is by the instrumentality of truth, presented by the agency of the Christian ministry.

#### CONSOLIDATION.

After considerable reflection and consultation we have come to the conclusion to consolidate the PRIMITIVE CHRISTIAN and the *Pilgrim* into one paper. Satisfactory arrangements have been made by the parties concerned, and the necessary steps have been taken to accomplish it. We hope the change will prove satisfactory to the patrons of both papers, and that the paper we shall give them hereafter at the proper time, will be an improvement on its predecessors. Next week we shall give a more full explanation of the change we contemplate making, and will also send out our Prospectus for 1877. We hope our friends and agents will be ready to enter upon the work of obtaining subscribers with that diligence and zeal which are desirable in every good cause.

#### OUR LATE VISIT TO OHIO.

We spent a week recently in Miami county, Ohio. We were called there on business, and the business for which we went there occupied the most of our time. We spent Sunday, the 1st inst., with the brethren in Covington, that being their regular meeting day there. We had an opportunity of seeing the most of the brethren of the Covington church, as they were generally present at the meeting. We enjoyed the meeting with the Christian friends in Covington, and were glad that we had the privilege of worshiping again together. We remember with very tender and yet very pleasant feelings our former relations to, and associations with the Covington brethren.

Our visit at Troy was as pleasant as could have been expected under the circumstances. Our brother-in-law, J. E. Pearson, was very sick at the time of our visit, which interfered with the pleasure of it, and especially with the pleasure of our companion, as she could be with her sister but little. We are glad to learn our brother-in-law is recovering.

#### THE COLLECTION OF THE MINUTES OF A. M.

This work which was committed to Bro. Davy and ourself is at length completed. While we were in Ohio lately we helped to complete the Index to the work, and we presume by this time, according to the promise of the publisher, the work is ready for distribution. The work is considerable larger than we expected it would be. It will contain about four hundred and forty pages. It will be sold for \$1.50 single copy, and 10 cents will be added when it is sent by mail, making it by mail \$1.60. Orders for the work are solicited. They may be sent to this office, or to H. D. Davy, Casstown, Miami Co., Ohio.

In an article containing a short sketch of our late visit to Ohio, we alluded to the illness of our brother-in-law, J. E. Pearson, and upon the information contained in a letter we received from Troy since we left there, we said he was better. This morning (11th inst.) we received a dispatch, containing the sad intelligence of his death, which occurred last night (the night of the 10th).

Mr. Pearson was one of the most active and successful business men in Troy. He was a respectable and useful citizen. His generous disposition prompting him to help others when help was needed, obtained for him many friends. In his death Troy has lost a useful citizen; but the loss will be most grievously felt in his family. We sympathize with the bereaved and afflicted family, and trust that a gracious God will comfort them in their

affliction, and sanctify this painful dispensation of his providence, to their eternal well being. We regret the existence of circumstances which prevent ourself and family from being present at the funeral services.

#### Cleanings and Jottings.

Bro. S. H. Bashor requests us to say that his address will be Scalp Level, Cambria county, Pa., till Nov. 15th.

The late hurricane in Porto Rico was very destructive to the cane, rice, and coffee plantations, almost totally ruining the coming crops.

The *Baptist Battle Flag* says, and we suppose, not without authority, "Bishop Ames of the Methodist church has decided that there is no Bible authority for ordaining or licensing women to preach."

In the remains of an ancient city which has been discovered on the steppes bordering on the Caspian Sea, several minarets of Arab architecture were found in a perfect state of preservation.

It is stated that Don Carlos is about quitting Paris for Belgium or Switzerland, and that he has informed the French Government that he would not re-enter Spain at the cost of another civil war.

AN exchange says: "The German Government has built the mammoth kitchen. It is 1,000 feet long, and constituted of stone and iron, and is designed to supply food for the army in time of war. Two 1,800 horse-power engines drive its machinery, which is capable of boiling down and condensing for transportation 187 oxen, and will grind 350 tons of flour, and makes 300,000 loaves of bread daily. It can also supply enough preserved oats for one day's feeding of the horses belonging to 280,000 men." When will men make such provisions for the army of the Lord?"

THE REPORT OF A. M. We still have a number of these on hands, which we should be pleased to send out as soon as possible. Terms: Single copy, by mail, 25 cents; or \$2.50 per dozen.

MR. Huxley delivered three lectures in this city [N. Y.] last week. They were devoted to a maintenance of the theories he espouses, and were the strongest showing which, perhaps, can be in favor of "Evolution." He was listened to with great attention by good audiences of the best cultured people of the city, and among them many of the clergy of all denominations. Those who heard, and those who have read his lectures, generally give the opinion that his facts did not justify the deductions he makes. Mr. Huxley, it is to be hoped, has greatly enlarged the circle of his personal friends by his visit to the United States, but the new disciples he has made to his teachings are very few.—*Baptist Weekly*.



## Miscellaneous.

## The Scriptures according to Scientists.

Some two years ago we gave a Scripture reading of modern scientists, especially those who train in the schools of Tyndall, Huxley, Spencer, and Darwin. While Prof. Huxley is on a missionary tour in this far-away land of darkness and superstition, and thousands, even of Christians, are flocking to his ministry, it is eminently proper to give the first chapters of Genesis as rendered by the school of these modern prophets. Their rendering is as follows:

1. Primarily the Unknowable moved upon cosmos and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy; and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said, Let atoms attract; and their contact begat light, heat, and electricity.
4. And the Unconditioned differentiated the atoms, each after its kind; and their combinations begat rock, air and water.
5. And there went out a spirit of evolution from the Unconditioned, and working in protoplasm, by accretion and absorption, produced the organic cell.
6. And cell by nutrition evolved primordial germ; and germ developed protogene; and protogene begat coozon, and coozon begat monad, and monad begat animalcule.
7. And animalcule begat ephomera; then began creeping things to multiply on the face of the earth.
8. And earthy atom in vegetable protoplasm begat the molecule, and thence came all grass, and every herb in the earth.
9. And animalcules in the water evolved fins, tails, claws, and scales; and in the air wings and beaks; and on the land they sprouted such organs as were necessary as played upon by the environment.
10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.
11. Now these are the generations of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia.
12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the hipparion before he was an orodon.
13. Out of the ascidian came the amphibian and begat the pentadactyle, and the pentadactyle by inheritance and selection produced the hylobate, from which are the simiadae in all their tribes.
14. And out of the simiadae the lernur prevailed above all his fellows, and produced the platyrhine monkey.
15. And the platyrhine begat the catarrhine, and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang, and the orang begat the chimpanzee, and the chimpanzee evolved the what is-it.
16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbers.
17. And in process of the cosmic period were born unto them and their children

the anthropomorphic primordial types.

18. The homunculus; the prognathus, the troglodyte, the autochthon, the terragen—these are the generations of primal man.

19. And primeval man was naked and not ashamed, and lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.

20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous—for the weakest died, and the strongest grew and multiplied.

21. And man grew a thumb for that he had need of it, and developed capacities for prey.

22. For, behold, the swiftest men caught the most animals; and the swiftest animals got away from the most men; wherefore the slow animals were eaten, and slow men starved to death.

23. And as types were differentiated, the weaker types continually disappeared.

24. And the earth was filled with violence; for man strove with man and tribe with tribe, whereby they killed off the weak and foolish, and secured the survival of the fittest.

Here is their account of the race until after the flood. Good reader, which account do you accept, the Scripture as it is, or the Scripture as rendered according to Tyndall, Huxley, Spencer, and Darwin? Yet there are thousands in this age of intelligence who are running after just this kind of nonsense. But what is the end of this kind of faith? Does it comfort and sustain? Listen to the dying words of the late Harriet Martineau: "I have no reason to believe in another world. I have had enough of life in one, and can see no good reason why Harriet Martineau should be perpetuated." What gloom and sadness! And yet the religion of rocks and of evolution can give nothing better. In what contrast are Paul's last words. Listen to him: "I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Who, in the light of such experience, can refrain from exclaiming, "Let me die the death of the righteous, and let my last end be like his."—*Golden Censer.*

[From the Sunday Mercury.]

## The Rev. Dr. Price's Remarkable Adventure with an Impressionable Robber.

The Rev. Dr. Price, formerly rector of St. Stephen's Episcopal church, lived until recently at 109 West Twenty-second street. Early in the summer he went to Hempstead, leaving his furniture and silver locked in his dwelling. A week ago Friday the Doctor came to New York, unlocked the front door, and entered the parlor. Soon he heard footsteps coming softly down stairs. He went into the hall and there he discovered a burglar.—"What are you doing here?" asked the Doctor. The burglar pointed a pistol at the clergyman's head and said: "If you move I will blow your brains out," and dragged him into the parlor and told him to sit down. "I began to talk to him," said the Doctor to a *Mercury* reporter. "My good fellow," said I, "what induces you to commit this crime upon crime? You

have committed burglary, and now you are about to commit murder. It will do you no good to kill an old man like me. You have already run the risk of twenty years in the State Prison, and to little purpose. If you kill me you will be found out, for I have many friends in the city and am well known here. The murder will cause great excitement and you will be hanged for it. As a mere matter of policy it is folly to kill me. And then why do you want to add crime to crime?" "Well, you take the matter pretty coolly," said the burglar. "Who are you, anyhow?" "I'm the Rev. Dr. Price, of the Episcopal Church, and have spent a portion of my time laboring among your class of people." The burglar's manner changed when I said this, and he took the pistol away from my head. Taking the burglar's left hand in mine (the right held the pistol) I added: "My good fellow, what has induced you to lead this life of crime? Why do you do so?" The hand containing the pistol dropped by the burglar's side. "I am suffering," he said, "for food to eat and am without work and no one pities me. You are the first man, sir, that has spoken a kind word to me in a long time. I shall not harm you. I am surprised at your coolness. You are the most remarkable man I ever saw."

The Doctor had a heavy gold chain hanging from his vest, and a gold watch attached to it. He also had money in his pockets. The burglar did not attempt to rob him. He said: "You have destroyed all my desire to steal, and as for harming you, you need not fear that. But I must escape, and how to do it I don't know. I am afraid to go out, for you will give an alarm and I shall be arrested. I cannot stay here, that's certain, and I cannot harm you, for you talk so kindly to me. I haven't the heart to injure you. I don't see any other way than to tie you. Is there a closet handy to put you in?" "That is unnecessary," said the Doctor. "I will allow you to escape. I will give you all the time you want. I will not make any alarm until you are out of danger. My life is in danger, and I promise you that you shall have all the time you want."

"Well, I guess I'll trust you." He started for the door. As he was about to go out, the Doctor called to him: "My good fellow, you say that you are in want. Here take this dollar (handing him a silver dollar). I am willing to help you further if you will write me when you get away. You need not fear to do so, for I will not trouble you, if you really desire to reform."

The burglar stood leaning against the front door of the house with one hand on the knob, looking pensively at the floor. Drawing a long breath, he raised himself full length, and, changing his position to rest himself, he said, slowly, and with much feeling: "Ah, thank you, sir, thank you, sir. I expected to have a fight with you, when I heard you come in the door. You have conquered me without fighting. You shall hear from me again, sir; I will never forget this occurrence. I believe there is one kind-hearted man left in the world. Good-bye."

The burglar, casting a glance behind him, slid out upon the stoop, and shutting the door after him, walked rapidly away toward Ninth avenue.

Our own company we cannot avoid; make it then as good as possible.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## On Sunday Schools.

While I was in bodily affliction lately, there appeared a request in the *Pilgrim* and also in the *PRIMITIVE CHRISTIAN* from our young brother, Thurston Miller, that I should write something on this subject; but my condition forbade the same. I am barely able to sit up now.—But the subject was the exercise of my mind while upon my sick-bed, so that I often forgot for a little while my misery.

I always took pleasure in teaching the young, as those that know me, will testify. I early learned the truth, in theory and practice—

"As the twig is bent  
The tree's inclined."

I therefore betook myself to that work which might produce the most good, as my qualifications were small.

As it is a question with our brethren whether it is expedient to establish Sunday-schools, I shall first try to settle that question by asking, Is it right to teach the young? And my answer is: Not only right, but unavoidable. All the kindred and nations of the earth do it; the beast of the field and the birds of the air, all—all teach their young.

The second question comes up: "What are they to be taught?" We answer: All that is needed for their present and eternal welfare and happiness.

A third question presents itself: "Who is to teach them?" Nature saith, and the brute creation confirms it, The parents.

Now let the kind reader go with me into the room where the young mother is with her little offspring. She has just washed and dressed the same, and is now trying to play with it. She uses various means to make it notice her and smile. What a thrill of joy passeth through her soul when she hath gained her object!—The child improves from day to day. It distinguishes the sound of her voice. It quits crying and goes to sleep by the sweet lullaby of the mother. Teaching and learning goes on; the germ of love is cultivated; the consequence is happiness. But ah! another scene is introduced. In her playfulness the mother assumes an air of anger; her voice is changed; threatening words, looks and gestures frighten the child. It feels miserable. Tears come to its eyes. Quick as electricity the mother changes, hugging and caressing the little one. What has the mother done? She hath dropt the first seed of falsehood and deception into the little heart. Thus from day to day the child learns more and more that all is not true the mother says. It practices the same, and thus falsehood is propagated. After a little another evil is instilled into the mind of the child. Mother wants to wash and dress it for church; but the little one shows an aversion to being washed. But it is told it must put on the nice pink dress like cousin Mary's. This has the desired effect. The child goes to church. Its whole mind is taken up with the pink dress; it hears nothing and sees nothing else; and when meeting is over, talks nothing but dress. What hath the mother done? She hath dropt the first seed

of pride. Next comes a Sunday-school picnic, or some other exhibition of colors and finesses. Now the little one is told it must have prettier things than cousin A and Mrs. B. Now comparisons are instituted. Not only "ye shall be as God's," but even superior; hence the changes of style and fashions! !

I have given a few things out of many to show the kind reader how the child is taught bad and good from infancy, so that as it grows up it cannot discern between good and bad. The disease ought to be cured. What is the remedy? Gather the little ones together, and make them acquainted with the word of God, for it is a cure for every evil—it points to the great Physician.

This was the leading principle of the start of Sunday schools. But alas! it has failed, if not altogether, yet in a great measure. And why? Because the prime object, that of teaching the children to read and understand the word of God, was soon set apart or made a secondary object; for it would seem that the adversary saw that if the young were made acquainted with and imbibed a love of the truth, he would lose his sway in a great measure over mankind. So he moved some wise head to present the idea that the Bible alone was too dull reading and not adapted to the mind of the young; and also that the solemn sacred church music did not suit the ear of the jovial, light hearted youth. Consequently a Sunday-school singing-book must be gotten up. And oh, what a mixture of frivolity and solemnity! What a discord and disharmony! Just so with the books and pamphlets that make up the library of the Sunday-school. Truth and error mixed so that even old persons cannot discern, let alone children. In course of time there is as little left of the Bible reading as possible, as if the word of God was not in itself able to improve and instruct the minds even of little children without comment, if only brought to pay heed to the reading. My own experience bears testimony to the fact, and God said, "My word shall not return void but shall accomplish that for which it is sent."

We now come to another phase in the history of Sunday schools. Each sect or denomination sees proper to introduce its own special creed and bend the reading of God's word to sustain that creed. This move proves a success, and Sunday-schools are the nursery of the church. Now the zeal is increased; means and ways to draw the children to our school must be gotten up, among which stand foremost picnics, socials, evening parties, etc., etc. You see it in the local papers: "The picnic of the M. E. church yesterday was a perfect success." The programme is set forth; and, what is best of all, it brought into the treasury \$—— for the use of the school.

The U. B. read the advertisement and they must not be undone; therefore they get up something superior. All the other churches are stirred up to emulation. What! to make humble followers of the meek and lowly Jesus? No—not that; but to dress finer; make a more showy parade; blaze abroad the superiority of their institution. Oh, the solemn mockery! Well might it set the adversary of religion a grinning at the conduct of the meek(?) disciples of Jesus!

Thus have Sunday-schools been transformed from their original design into nurseries of falsehood, deception, pride

and many other evils that should have been extirpated, and peace, love, and good will cultivated. We would not wish to be understood as condemning all that is done, written, or taught in Sunday-schools; but only call the attention of the kind reader to the mixture of good and bad, truth and falsehood, which the devil always aims to introduce into every good and noble object, which we ought to avoid.

Now, from the above evils, and many more that might be named, many of our brethren have risen in opposition to Sunday-schools, and even have strained passages from Holy Writ to condemn them, such as the prophecy of Daniel about the abomination standing where it ought not; and also referring to Christ and his apostles, that they never introduced or taught Sunday-schools, yet ignoring the fact that Jesus took children in his arms and blessed them. Go, my brother, and be a blessing to the rising generation in whatever way or manner you can. Don't condemn Sunday schools because much evil is taught and practiced there. There is certainly some, *yes, much good done.*

Supposing your neighbors were to clear off some ground, and break up the virgin young soil, then take chess and cockle and mix with their seed-wheat, and sow their ground. The consequences would be, "Whatever a man soweth that shall he also reap," and that would be more chess and cockle than wheat. Would not that spur you up to diligence and care, that not a grain of foul stuff would fall into your soil, but clean wheat, and with the blessing of God, a rich harvest will be your reward. Let me speak freely to you, my brethren. For fifty odd years I have observed Sunday school operations, and have come to this conclusion: That if ever there was a necessity for you to take hold of Sunday schools and gather your children, and as many others as you can, that necessity exists now. And you, fathers and mothers, bring them to the school or meeting-house, and then and there have them taught solemn music that cheers the heart and ravishes the soul. Bend your knees with them in devout prayer and praise. Set them an example of earnestness that they will imitate. If you don't do this, your children will go anyhow, being allured by fashionable surroundings, and become what you would grieve over while you live, and perhaps longer, for aught I know.

Yours in love

F. P. LEHR.

Bloomington, Mich.

HARLEYSVILLE, Pa., Oct. 1, 1876.

Dear Brethren and Sisters:—As I am alone and my thoughts roving, I will for the first time (if the Lord add his blessing), give you a little church news from this part of the brotherhood. The communion meeting was appointed at Hatfield on Thursday, the 28th of September. There was a goodly number of brethren and sisters present, and in the evening the house was full, and a great many outside. These inside were very quiet, but the outsiders were as they generally are. There were ministers from a distance expected, but did not come; but those of surrounding churches were there and spoke as the Lord gave them utterance, and I think the blessing of the Lord was felt among those that are in the faith,



But there seemed to have been some in the apostle Paul's time who were weak in faith, or he would have had no need to admonish them to examine themselves whether they be in the faith (2 Cor. 13: 5); and if at that time there were such, we need not expect it any better in those latter days.

The meeting passed off pleasantly that evening, but there was a slight disappointment next day; as there was no preaching next morning (on account of a love-feast in Skippack, on Saturday) and those a little distance off not knowing it, came to the place of meeting and found the doors and shutters closed, for which I felt sorry.

I will now leave this subject. I have written in the fear of the Lord what I have written.

As I said when I commenced writing, I am alone. So I often am, as my husband has left me and gone to the spirit land. Although he is gone one year and six months I often think: Is it possible he never will return? No, no—never! You who read this, and have had the like experience, you know what tears and groanings it costs till we can say, "Thy will be done, O Lord, and not mine."—But however hard it does go, we still have no better way than to trust him as a kind heavenly Father, who doeth all things well. I sincerely believe he has gone to rest, and if I strive lawfully I hope to meet him again on the other side of Jordan.

SARAH TYSON.

### Multiplicity of Periodicals.

Briefly, deliberately, and from a sense of duty, I take up my pen to express some thoughts on the multiplicity of periodicals. I am persuaded that *one* paper, in any one language, containing *all* the cream of all the papers now in the brotherhood, would command more service to the cause of Jesus than they all do now.

*First.* *One* paper would do more service because of the reason above given—possessing more nutriment in a small space.

*Second.* *One* paper would do better service from the fact that there could be a much larger circulation with the same amount of money. I do not know the number of copies sent out from either office, but we will suppose, for an illustration, that there are sent out 1,500 copies from each office. Now suppose among these subscribers there are 500 who get *all* the papers. There are four papers in the brotherhood, the *PRIMITIVE CHRISTIAN*, the *Pilgrim*, the *Vindicator*, and the *Brethren at Work*, to which this article has reference; but as the *Vindicator* is a monthly, we will take only *three* to illustrate. Three times 500 papers are 1,500 papers, the number paid and received by the 500 subscribers. Now if there were only *one* paper, then right here there would be 1,000 copies for the same amount of money to be distributed to non-subscribers.

*Third.* *One* paper would do better service from the fact that much useful information is lost to those who get only one of them. Some fine information is given in the *PRIMITIVE CHRISTIAN*, then all we get the other papers and not this, are deprived of that information; sometimes the information is given through

the *Pilgrim*, and then all who do not get that paper are deprived of that information, &c.; and to publish a certain fact through *all* the papers is three fourths of the labor lost. And if any get all the papers and the same information is published in each, then they pay for the same thing three or four times. This is bad economy.

*Fourth.* To pay for *all* the papers is a thing which too many are not able to do; and among these many are the very ones who should have the information therein given. I have reference to the ministers of the church. As a general thing the minister is loaded already with a heavy burden, and then, to be well informed as to what is going on in the Redeemer's kingdom, he should needs spend a heap of money yet to get that information.

*Fifth.* Time is precious. "Redeem the time," is Paul's injunction. And in nothing is there a greater necessity to "redeem the time" than in reading the word of the Lord directly. And if we, as ministers of the gospel, peruse all these papers, where then is time left to read and study the Bible? And whatever privilege the minister has in this respect, I claim for every member of the church.

*Sixth.* So much reading cramps our minds and causes indigestion. Our minds are too much engaged on literature aside from the Bible.

I will now leave the reasons for the present.

I do not question the motives of our editors: the scrutinizing of motives belongs to a Higher than I am. I believe they all have a good motive, and are sincere. It is also a matter of indifference to me (and I believe it is to every true Christian) as to who is editor,—whether he is a Quinter or a Beer, a Brumbaugh or a Kinsey, a Plate or a Meyers, a Moore or an Eshelman,—provided he is worthy of the position. Is every editor ready to say in return, "If the edification of the church, and the salvation of souls, and the upbuilding of the Redeemer's kingdom in the earth, and the glory of God are better promoted if only *one* paper is published, then I will let my paper and position go?" "Ye younger, submit yourselves unto the elder." 1 Peter v. 5.

Dear editors, I ask you not to slight my effort for unity. If the Lord could open the mouth of an ass to rebuke a prophet, think ye not he may also guide the pen of his servant to induce editors to proper courses? What do you say of yourselves? Would you, Bro. Quinter, please make some remarks on this subject?

I will now let the above thoughts suffice for the present.

Cornwall, Pa.

GEO. BUCHER.

### Our Communion Meeting.

Never before did I witness exhibited such Christian love and sympathy (it being the first communion meeting of the kind I ever attended). There seemed to be union in the true sense of the word. I must say that it was the happiest meeting I have ever experienced. I have often been present at what was called the communion of the Lord's Supper; but a contrast it was when performed in a cold, haughty, distant manner, as if one was afraid of being contaminated by the touch of another. This last seemed to show forth the purity of Christianity.—There were many spectators, as it was

something entirely new in Kentucky, or at least in this part of the State, and I think it will make a lasting impression on the community, as there have been many inquiries made concerning the foundation of the ordinance. We feel greatly encouraged, and hope that the Giver of every good and perfect gift intends a great work in Kentucky, and that ere long many will see the errors that are getting among the different sects of religion. I, myself, remained hedged in, as it were, so long by conflicting theories, that I have a great desire that those who are similarly situated should come to the true light of the gospel, for many seem to feel as I did, that there is a great wrong in the different churches, but can not see where the remedy is to come from; and I am certain if they once could see and understand the Scriptures aright, they would go with us at once.

And now, dear brethren, I will say to you once more, Help us all you can. If there should be any ministering brethren traveling from east to west or otherwise, if they could call on us they would be thankfully received by the little flock here; or any others that feel like visiting our State. We feel ourselves very weak and needy of assistance. I do not want the brethren to think me too impotent, and hope they will consider the urgency of the case. I have so lately been brought to know what it is to be a true follower of the meek and lowly Lamb, and see thousands around me so blinded by pride and other inventions of the wicked one, that my heart aches for them, as I know many of them mean well and are so much deceived. I do know that my kind and loving brothers and sisters can not avoid sympathizing with me.

CHARLOTTE T. BOND.

Great Crossings, Ky.

### Announcements.

The brethren and sisters of Panther Creek church, Woodford county, Ill., expect to hold their lovefeast, the Lord willing, on the 27th of October, commencing at 10 o'clock, a. m.

J. B. TAWZER.

There will be a communion meeting in the Monticello church, White county, Indiana, on the 27th day of October, in the meeting-house, three miles northeast of Monticello, commencing at 10 o'clock. We expect to continue meeting over Sunday.

JOHN S. SNOWBERGER.

We intend, the Lord willing, to hold our communion meeting at the meeting-house in the Blue River congregation, Whitley county, Ind., one and a half miles south of Noblesville, on the 26th of October, commencing at 10 o'clock.

JOSEPH ZEIGLER.

We, the brethren and sisters of the Lost Creek church, Pa., expect, the Lord willing, to hold our lovefeast at the Free Spring meeting-house on the 31st of Oct., commencing at 1 o'clock, p. m. There will be preaching on the next day.—Arrangements will be made for all coming by railroad to be taken to the place of meeting, from Millin station. Those who come by railroad should drop a card to John Zook, Millin, Juniata county, Pa., Box 16.

JOHN ZOOK.

**MARRIAGES.**

By the undersigned, at the residence of Bro. Jacob Shelly, on the 14th of Sept. 1876, Mr. JOHN E. COOK and Miss MARY C. FUNK, all of Stanislaus county, California.

PETER S. GARMAN.

On the 20th of Aug., by the undersigned, at his residence in Hamilton. Mo. Mr. GEO. J. ENSBERGER and Miss LAZENA D. CARSON, all of Caldwell county, Mo.

On the 5th of Sept., by the same, Mr. GEO. P. CLARE and Miss MARY F. COX, all of Caldwell county, Mo.

On the 17th of Sept., by the same, Mr. HENRY J. McBRATNEY and Miss MARTHA J. GALPIN, all of Daviess county Mo.

GEORGE WITWER.

**OBITUARIES.**

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

In Bareville, Lancaster county, Pa., (Conestoga church) May 6th, 1876, Bro. SAMUEL MYERS of erysipelas, aged 43 years 4 months and 4 days. He was a faithful and much beloved brother and a minister in the second degree.

In the Naperville congregation, Dupage county, Ill., on the 7th of September, 1876 JOHN VROMAN, aged 18 years 10 months and 16 days. Funeral sermon by Bro. Jacob Sullenbarger, from 1 Peter 1. 24, 25. This youth suffered long, not having the use of his lower limbs for a year or more. He lost his eyesight about the same time, and finally died of decay of the brain. With all these afflictions he never murmured. May the benediction of father and mother continue on in the good cause of Christ, and the only sin or give her heart to Jesus.

ROAR EARLY.

In the Ashland church, Ashland county, Ohio, Sept. 10th, 1876 Mrs. SARAH BATES, consort of friend Solomon Bates, aged 22 years one month and 23 days. Funeral services by P. D. Parker and the writer, from Col. iii. 1-3.

Also, in the same church, Sept. 7th, 1876, infant son of Bro. D. B. and Sister L. Clark, aged 2 weeks and 3 days. Funeral services by the writer, from 1 Thess. iv. 13

D. N. WORKMAN.

Sept. 12th 1876. Sister MARY EMMERT, wife of Bro. Michael Emmert, aged 59 years one month and 12 days. She suffered much during her affliction, which lasted twelve years, during which time she went a great deal. She finally fell asleep, we trust in Jesus. The solemn occasion was improved by the Brethren, from Psa. xxxix. 4, 5.

EDMUND FORNEY.

Near Middlebury, Clay county, Ind., Aug. 23rd 1876, CHARLES WILLIAM, son of Vely and Barbara Aone Holms, aged three weeks and five days. Funeral services from Mark x. 13-16, by the wrter.

Also, near Middlebury, Aug. 17th, 1876, ELISHA SNOOK aged 26 years and 22 days

Also, at the same place, Sept. 10th, 1876, Sister SARAH SNOOK (the mother of Elisha Snook), aged 69 years 10 months and 25 days. She was formerly from P. M., and her maiden name was Fadelly. She had her home with her son, Azariah Snook. Funeral services for both the above at the same time, by the writer from 2 Tim. iv. 7, 8

Also, at the same place, Sept. 27th, 1875, JAMES M. CHASE, son of Moses Winkelbeck, aged one year and 12 days. Funeral services by the writer, from Rev. xiv. 12, 13.

Also, at S line City, Clay county, Indiana, Sept. 10th, 1876, MORRIS L. B. NORTON son of Sister Elizabeth A. and step son of Bro. Henry Aynes, aged 8 years 8 months and 7 days. Funeral services on the 1st day of October, by the writer, from Heb. ix. 27, 28.

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O. H. KARNS.

References: Bishop C. G. LINT, LINT & SHUMAKER, WELD & SHERIDAN, J. FOSHETT.

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Can be applied by the hand as it does not stain the hand or soil the finest linen. As a Hair Dressing it is the most perfect the world

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This beautiful and fragrantly perfumed article is complete within itself, no washing or preparation before or after its use, or accompaniment of any kind being required to obtain these desirable results.

HERE IS THE PROOF OF ITS

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Read this Home Certificate, testified to by Edward B. Garrigues, one of the most competent Druggists and Chemists of Philadelphia, a man whose veracity none can doubt.

I am happy to add my testimony to the great value of the "London Hair Color Restorer," which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the aortations. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigues, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

MRS. MILLER.

No. 730 North Ninth St., Phila.

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VOL. I.

MEYERSDALE, PA., TUESDAY OCTOBER 24, 1876.

No. 43.

## SONG AND SILENCE.

"When the song's gone out of your life, you can't start another while it's a-ringing in your ears, but it's best have a bit of silence, and out o' that may be a psalm'll come by and by."

When the song's gone out of your life,  
That you thought would last to the end—  
That first sweet song of the heart  
That no after days can lend—  
The song of the birds to the trees,  
The song of wind to the flowers,  
The song that the heart sings low to itself  
When it wakes in life's morning hours?

"You can start no other song,"  
Not even a tremulous note  
Will falter forth on the empty air;  
It dies in your aching throat,  
It is all in vain that you try;  
For the spirit of song has fled—  
The nightingale sings no more to the rose  
When the beautiful flower is dead.

So let the silence softly fall  
On the bruised heart's quivering strings;  
Perhaps from loss of all you may learn  
The song that the seraph sings;  
A grand and glorious psalm  
That will tremble, and rise, and thrill;  
And fill your breast with its grateful rest,  
And its lonely yearnings still.

—*Transcript.*

For the PRIMITIVE CHRISTIAN.  
Sabbath School.

BY D. J. SHAFFER.

The Bible declares that if a child is trained up in the way he should go, when he is old he will not depart from it. This training the Sunday-school teacher aims to give, by imparting religious knowledge to his pupils, teaching them to avoid the broad road that leads to death, and to walk in the narrow path that leads to life; by producing a deep impression of the duties they owe to God and man, and by forming those religious habits in youth which we desire to see in future life. The Sunday-school acts in view of the solemn truth that the child is an heir of immortality, destined to be eternally happy or eternally miserable, according to the character possessed in this life.

It seeks by combining the above instrumentalities, in dependance on God's grace, to lead the young to seek him early who has said, "Those who seek me early shall find me." How this religious knowledge is communicated, these impressions

made, and these habits formed, we shall see by-and-by. From seeking the great object of all Sunday-school instruction, incidental advantages result, such as the following:—

1. They prevent infidelity, by removing the sources of it, such as these—1st. Neglect of early moral training, and 2nd. Ignorance of the character and contents of the Bible. Nearly all of this class who have been brought to embrace the truth have acknowledged that they were ignorant of that Book whose truths they professed to reject or disbelieve. 3rd. Ignorance of the evidences of the truth of the Bible. 4th. Disregard of the Sabbath. The best prevention of scepticism is an early and thorough acquaintance with the Bible.

2. A second advantage of the Sunday-school is, it prevents the spread of popery. It is feared much by some good men that popery will one day prevail in this land; and that it will be here as in other countries where that corrupt system obtains the ascendancy—that we shall lose the privileges of civil and religious freedom which we now enjoy. There is nothing that popery fears so much as the popular study of the Bible. A seal is placed upon this sacred book wherever she has the power. Let it be studied by her members, and they will no longer receive her unscriptural teachings. Imbue the young minds of American children with the teachings of the Bible, and you preserve them from the corruptions of popery.

3. The Sunday-school tends to prevent the desecration of the Sabbath. Many in the dungeon and upon the gallows have acknowledged that the first step in their downward course was the desecration of the Sabbath. Children will be busy. If we give them nothing good to do, they will be doing some evil. Employ their minds pleasantly on the Sabbath, in committing to memory and reciting portions of God's word, and studying that blessed book in the Sunday-school; reading the library-books, singing and reciting hymns, and attending a preached gospel, and you prevent any disposition to spend the day in seeking pleasure abroad—because they find greater pleasure in the Sunday-school. Let them grow up in the habit of attending the courts of God's house, and keeping the day

holy, and they will in manhood feel and say, "How excellent are thy tabernacles, O Lord of hosts!" We would have the teacher begin the great work of teaching the children to remember the Sabbath day, by obtaining correct and scriptural views of its importance himself. Then we would have him teach the class, when and by whom it was instituted, its use to mankind, and the effects of its being neglected. Here is one of the great excellences of the Sunday-school institution—one, too, which is not appreciated by the world or the church. I mean the principle of prevention. It has been well said, that "the conversion of one bold, hardened infidel, may be a more striking proof of the benefit of faithful Scripture instruction, than the prevention of a thousand Sunday-school children from becoming infidels;" but eternity will show that in the latter case the benefit was no less real and far more extensive than the former. Thus the Sunday-school teacher can labor through life, preventing the above mentioned evils, and receive not the glory of men; but to such will God say, "Well done, good and faithful servants."

4. The Sunday-school forms a taste for profitable reading. Give a child a taste for reading good books, and you give him a powerful preservative from temptation to read bad ones through life. The young man who has this taste finds more pleasure and better company in books than he could find by mingling in the frivolities and follies of thoughtless youth. Who are found spending their Sabbaths in idleness or visiting? To whom does the Sabbath seem a weariness? Not generally to those who have had an early taste for good reading. It is worthy of consideration that the direct influence of the Sunday-school is to prevent crime and intemperance, not only by instilling virtuous principles, but by leading to virtuous and elevating associations.

5. The Sunday-school costs nothing. Sunday-school instruction is like the air we breathe, or the blessings of the gospel, "without money without price." If a sum of money were charged for tuition in Sunday-schools, how many thousands, owing to poverty, or the indifference of parents, would be deprived of its blessings?



The Sunday-school exerts an influence on parents. There are many parents who cannot be reached, and, therefore, cannot be influenced, except through their children.

What the children learn is repeated to their parents. The books they take home from the library are read by them. Thus hearts are influenced and opened for good, by the interest and sympathy manifested in, and the instructions given to their children in the Sunday-school.

Elderton, Pa.

For the PRIMITIVE CHRISTIAN.

### Watch.

BY J. W. SMOUSE.

We see in the above word a world of lessons for the followers of Christ. How many of us as professors of Christianity watch as we should? Christ tells his Apostle to "watch and pray;" and again he says, "Watch ye, therefore, for ye know not when the Master of the house cometh, at even or at mid night, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping."—Mark 13: 35, 36. Now if our Lord and Master told his disciples to watch, how important it is for us to watch, so we enter not into temptation, for we may pray and still not watch as we should, and unless we watch as well as pray, we may be led into temptation. How many of us watch and pray as we should? We must truly acknowledge, sometimes, that the "Spirit is willing but the flesh is weak;" therefore, my beloved brothers and sisters, let me admonish you to watch and be ready, that when the Master cometh he will find us with oil in our lamps, and have them trimmed and burning. I am sorry to state that many that profess to be followers of the meek and lowly Redeemer never pray, and never thank God for his care and protection over them. I think that if all of us as professors would erect a family altar, and would all pray with our families, we would not only be refreshed ourselves in spirit, but might lead others to the feet of Jesus and hide a multitude of sins. So I would say, let us watch and pray so that when we come to the valley and shadow of death, we may have Jesus to guide and accompany us and land our souls safe in Heaven. "What I say unto you I say unto all, Watch."

Smicksburg, Pa.,

For the PRIMITIVE CHRISTIAN.

### The Providence of God.

S. T. BOSSERMAN.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matth. x. 29.

He who cannot feel himself secure under any and all circumstances, and

feel that God careth for all has not fully committed all, to the care and trust of the all-wise Ruler, and verily has not found that peace that will launch him safely on the shore of eternal deliverance. He who is conscience stricken on account of his sin, has a sorrow in his heart, and possesses such mental anguish that none can describe save that heart which "knows its own bitterness." He has a distrust in his Maker, and is unwilling to acknowledge his providence over him, and thus has a troubled mind by his infidelity to God that none can calm or pacify, save the power of God when allowed to be applied to the mind that has this diffidence towards his Creator.

The soul that has reposing confidence in God has a never failing spring of joy that is inexpressible,—has a joy that no tongue can express,—a calm repose, a sure retreat that the unregenerate mind cannot conceive.

Those who have not their minds stayed upon God have not that faith to make them feel secure in this life; consequently they dread the entering upon another world; or in other words dread death. Otherwise they could rely upon God's care and his promises, which are "sure and steadfast," which would insure them a relief from their bondage, for he (Christ) came to "deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii: 15. Those, then, who are thus held in bondage through fear of death can have all those fears removed by a proper faith in the promises of God. For Christ holds the keys of death, and he commands us not to fear. Rev. i. 17, 18. Yea, and none need fear while he has his eye of faith firmly fixed upon the precious promises of God. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Psa. xxiii. 4.

If we but consider the great difference in value between the little birds spoken of in the text, and the believer in Christ, we cannot but acknowledge God as our supreme head, and that he careth for us as a part of his finite being. Those little birds were sold "two for a farthing," and ascertaining their value in accordance with our circulating medium of commerce, we find their value to be but small, yet they were kindly cared for by the Father's hand, and they were ever ready to acknowledge their protector by singing praise to him. While upon the other hand, man, the most ungrateful, was redeemed by the "precious blood of Christ" (1 Peter. i 19), a price of inestimable value, and yet so loth to acknowledge God and yield obedience to his divine law.

If, then, our Father is so careful of the little birds who were created without the infusion of the "breath of life," could you for a moment suppose that he would be less mindful of man who was created

in the "likeness of himself?" Gen. v. 1. No; his care for you will be far the greatest, for "ye are of more value than many sparrows." Fear not, then, my dearly beloved; believe in God and in the Lord Jesus Christ, and you shall enjoy a safe retreat from all the darts that the enemy can throw against you. Kept by the Father's hand as you are, then fear not. He will preserve you. Though you may have to endure afflictions with the people of God for a season, yet they which are counted as "light afflictions" will work for you a far more "exceeding and eternal weight of glory" in the world to come. "Seek ye first the kingdom of heaven," and prepare for death and a glorious immortality beyond the grave, then you will have "nothing to fear. No need then of a fear of death. All is yours to enjoy in this life, and you will be constrained to say, Whether Paul, or Apollous or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." And praise God, the Christians are are Christ's; and Christ is God's." 1 Cor. iii. 22, 23.

The Psalmist, in view of his Divine Protectorship, declares that "the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Psa. lxxxii. Let us labor to lay upon treasures in heaven while here upon earth, for this treasure we can gather if we are diligent, and we need not fear; for who is he that will harm you, if ye be followers of that which is good? Then, my Christian friends, and kind readers, in order to secure Divine protection, is to do good and be good,—to live in accordance with the law of God. The unconverted may have great fears of a want of protection from sin, from judgement in a world to come, but to the Christian his fears are allayed, and peace and tranquility are precious boons for his soul in time and eternity. Let us all while in life prepare for death; that our conversation may be in heaven; from whence also we look for the savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 20, 21.

Dunkirk, Ohio.

For the Primitive Christian.

### I Rejoice and yet I'm Sad.

BY I. S. ROSENBERGER.

The general interests of our brotherhood are growing; at this we rejoice.

The earnest, untiring labors of many of our brethren are causing many to not only feel almost persuaded to be Christians, but to resolve that as for "them and their house they will serve the Lord;" at this we rejoice.

Our ears almost daily are greeted with the Macedonian call to "come over and help us;" which receives generally a favorable response. Every issue records some encouraging conversions. Tract societies are being formed. Our reading matter is being published in different languages. The literature of our brotherhood is also increasing. At all these *we rejoice*, and are led "to thank God and take courage."

But when we notice the government and discipline of our brethren in many parts, alas, *we're sad*. That marked distinction between the church and the world, which the fathers in our fraternity have been so active in maintaining, is little by little becoming extinct, gradually being erased; at this *we're sad*.

We may gather some light on this point, by turning to the literature of other churches. In section 6 of the Methodist Discipline, issued in 1844, the question is presented: Shall we insist on the rules in dress? Ans.—By all means. This is no time to give encouragement to superfluity of apparel. Therefore receive none into the church until they have left off superfluous ornaments. Give no tickets to any who wear high hats, enormous bonnets, ruffles or rings.

We also find in the United Brethren's Discipline, page 48, the following on dress: "Inasmuch as the Lord has commanded us, not to be conformed to this world, to lay apart all filthiness, and superfluity of naughtiness, and as the principles of the Christian religion are taught both by precept and example, we therefore humbly beseech and admonish the members of our church, to observe these divine precepts in buying, making, and the wearing of apparel; also the cutting and wearing of the hair: especially our ministers and their families, they being examples to the flock." The Discipline used by the Evangelical Church, is also similar, and forbids the wearing of gold, pearls, "or ornaments of the head."

John Wesley, in Vol. II, of his sermons, sets forth the principles of plainness in dress, in the strongest terms; in perfect harmony with the order of our ancient brethren. Relative to the scene of pride and fashion among the Methodists in his day, he says: "I am in distress; I know not what to do; I see what I might have done once, but what I can do now, I cannot tell." If the scene of fashion in Wesley's day (1788) produced the above effect upon his mind, what would be the effect of a scene in the same circle to day. Appalling, certainly. *At the above we feel sad.*

We sorely regret that the above

Disciplines are not regarded by their respective churches; for then we as a church could easily prevail on our dear members to keep in that essential, fertile valley of humility. Brethren would no longer blush at our plain apparel; sisters would cease to feel uncomfortable in wearing a plain cap; for each would have plenty of company.

When we remember that "we are men of like passions as they are," living under the same unhealthy influences that they are; not only so, but tending and even drifting in the same directions that they have been; *it makes us feel sad,—very sad, indeed.*

That there are branches of our brotherhood departing, the following occurrence illustrates: A female relative residing in Ohio, whose parents and several of whose brothers and sisters are active members in the church, was East recently on a visit. While stopping in a city she concluded to attend our brethren's worship in that city. As she was not feeling very well, she declined going to the morning service; but the husband went. On his return the wife wanted to know if he found the Dunkard church. He said he found what they told him was the Dunkard church, but they are nothing like the Dunkards with us. Our friend was not satisfied with this, hence accompanied her husband to the evening service. She told us that she beheld neither appearance, practice, nor principle that to her looked like the Dunkard church, save two old brethren and one aged sister. The latter she conversed with, and asked her if different persons in the congregation were members. To her surprise she found they were. She said to us: "I am no member of the Dunkard church, but it made me feel sad to see them so fashionable." She remarked to us a second time that she regretted that she did not call the attention of the ministers, in the friendly conversation with them, to their great departure from the plain principles of the Dunkard church. If the above scene caused this woman, a member of fashionable religion, *to feel sad*, what effect, dear brethren and sisters, ought it to have on us?

*Giuboa, Ohio.*

For the PRIMITIVE CHRISTIAN.

### Hearing and Doing.

BY N. S. DALE.

"But he ye doers of the word, and not hearers only, deceiving your own selves." James 1: 22.

These are words worthy of attention, my beloved, that we be doers of the word, and not hearers only,

thereby deceiving ourselves. We understand that hearing is also an important part of the work. We hear the blessed Savior, while teaching the multitude from the sea, among other things, saying: "Take heed, therefore, how ye hear." We would turn our attention to you, dear readers,—you who are spending your precious time in the vanities of a giddy world. Let me, as a well wisher of your souls, entreat you to remember your Creator in the days of your youth, and in so doing to take heed what and how ye hear; for we are told that many false prophets have gone out into the world. And more than this, my friends, they shall even show signs and wonders, that if it were possible, even the elect would be deceived. We are told not to believe every spirit, but to try the spirits whether they be of God; for in these days we have many hard sayers saying, Lo, here is Christ, and lo, he is there. But we entreat you to try the spirits. You may inquire, By what? We answer, By the word of God. "Search the Scriptures, for in them ye think ye have eternal life; and these are they that testify of me."

In the 8th chapter of the Acts of the Apostles we have the account of a certain character deceiving the people of Samaria—one that preached himself and not the doctrine of Christ; for we read that he gave out that he was some great man, and so deceived the people that they all gave heed unto him, from the least to the greatest, saying, "This man is the great power of God."

Thus we see how very careful we should be in these last evil days; how very easily we may be deceived by listening to the creature more than the Creator. We understand from the words before us that if we be hearers, and hearers only, we will still deceive our own selves. But we are told what to do and that is, "Be ye doers of the word." A hearer and not a doer of the word is likened unto a man "beholding his natural face in a glass, who goeth his way, and straightway forgetteth what manner of man he was; but whose looketh into the perfect law and continueth therein, he not being a forgetful hearer, but a doer of the work, that man shall be blessed in his deed."

Thus let us all strive, my dear friends, to be doers of the work, in order that we may receive that great blessing, when time and timely things shall pass away. For how many of us who are to-day buoyant with health, may be in the spirit land long before another year has gone, to make up the record of the ages of the mighty past.



## MILTON'S PRAYER OF PATIENCE.

I am old and blind !  
Men point at me as smitten by God's frown ;  
Afflicted and deserted of my knd,  
Yet I am not cast down.

I am weak, yet strong :  
I murmur not that I no longer see—  
Poor, old and helpless, I the more belong,  
Father, supreme, to thee.

All merciful One !  
When men are farthest, then thou art most  
near ;  
When friends pass by, my weakness to shun,  
Thy charlot I hear.

Thy glorious face  
Is leaning towards me, and its holy light  
Shines in upon my lonely dwelling place,  
And there is no more night.

On my bended knee  
I recognize thy purpose clearly shown—  
My vision thou hast dimmed that I may see  
Thyself—thyself alone.

I have naught to fear ;  
This darkness is the shadow of thy wing ;  
Beneath it I am almost sacred—here  
Can come no evil thing.

Oh ! I seem to stand  
Trembling, where foot of mortal ne'er hath  
been,

Wrapped in that radiance from the sinless  
land,  
Which eye hath never seen.

Visions come and go ;  
Shades of resplendent beauty round me  
throng ;  
From angel lips I seem to hear the flow  
Of soft and holy song.

It is nothing now,  
When heaven is open to my sightless eyes,  
When aise from Paradise refresh my brow,  
That earth in darkness lies.

In a purer clime,  
My being fills with rapture ; waves of thought  
Roll in upon my spirit ; straine enblime  
Break over me unstraight

Give me now my lyre !  
I feel the stirrings of a gift divine !  
Within my bosom glows unceasing fire,  
Lit by no skill of mine.

For the PRIMITIVE CHRISTIAN.

## A Fragment.

BY C. H. BALSBAUGH.

To an Aged Saint on the bank of  
Jordan.

The border stream of the milk-and  
honey Eden is a perilous passage  
None reach the evergreen shore save  
the foot-dry. When the Ark is ab-  
sent destruction is present. Unbe-  
lief parts no rivers. Over the sinner  
the floods clap their hands as the  
Divine Avengers. Over the saint  
they chant the halleluiahs of the Di-  
vine Beatitudes. The believer's  
path leads *through* the river. The  
reprobate is swept down the current  
into the Dead Sea—"the lake that

burneth with fire and brimstone."  
Death is the wages of sin, and sin  
is the sting of death, and righteous-  
ness is the intensifier of sin ; but the  
Cross cancels the first, extracts the  
second, and satisfies the third. Jus-  
tice is how equally interested with  
Love in the rescue of guilty human-  
ity. "Sin has become exceeding  
sinful," and salvation exceeding glo-  
rious, through the wrath bearing,  
sin-atoning, sin-pardoning exhibi-  
tion of Divine Love. Hell is deeper  
and hotter, and Heaven higher and  
more ecstatic because of the Cross  
When Jehovah exhausts His omni-  
potence, it rends the veil before the  
Holy of Holies and knocks the bot-  
tom out of Hell. The Cross is  
such a revelator of Infinite Love  
and Holiness, that it procures for  
the saint "a far more exceeding and  
eternal weight of glory," and for  
the sinner a "much sorer punish-  
ment" of endless torture, a "fearful  
looking for of judgment and fiery  
indignation," an eternal baptism of  
fire and brimstone into which is  
poured the cup of the wrath of God  
without mixture.

You are on the brink. The wave-  
lets of Jordan are kissing you a  
welcome to the joys to which they  
form the crystal gateway. Every  
surge of the solemn river whispers  
peace. The glowing heart of Jesus  
beats like a Divine telegraph through  
the waters, and bears the thrilling  
message, Come, thou good and  
faithful servant, enter into the joys  
of thy Lord. Grapes from Eschol,  
and figs and pomegranates from the  
Hill of Frankincense are refreshing  
your spirit on the border of Moab.  
Deep, broad currents of "joy un-  
speakable and full of glory" from  
the "sea of Glass" are rolling their  
tides through your soul. The en-  
trance of the Dark Valley is trans-  
formed into a Tabor. It is good to  
be here, but better to be yonder.  
The hill is sweet, but the Fountain  
sweeter.

Should the valley turn to twi-  
light, and the twilight to midnight,  
"be of good cheer, it is I." Cling  
to the Crucified with full purpose of  
heart. "Greater love hath no man  
than this, that a man lay down his  
life for his friends." This did Jesus  
—for you, for me, for the vilest, for  
all. "Who is he that condemneth ?  
It is Christ that died, yea rather  
that is risen again, who is even  
at the right hand of God, who also  
maketh intercession for us." This  
is the great argument of the saint at  
the Mercy-seat. When Sinai belches  
forth its flames and rolls its thun-  
ders ; when Satan accuses and con-  
science upbraids ; when the sky is  
overcast and the future dark ; *then*  
it is a "faithful saying and worthy  
of all acceptance that Christ Jesus

came into the world to save sinners."  
"Who is he that condemneth ?" Is  
it the law, or conscience, or the  
devil? "It is Christ that died."  
This is the plea that overcomes God.  
This is the victory that makes the  
true Israel. "If God be for us, who  
can be against us?" Who will lay  
anything to the charge of God's  
elect, if God himself has espoused  
their cause? Righteousness and  
Mercy have been betrothed before  
the Altar of Calvary, and that mar-  
riage-covenant can never be disan-  
nulled. Justice and Love have  
clasped hands in eternal wedlock,  
and all the saints are locked in that  
embrace of deathless rapture. "My  
Beloved is mine and I am His."  
Let this be the psalm of your life,  
and your Christ-honoring, bliss ex-  
pressing death-song. Trust God in  
the dark. His eye sees where your's  
is dim, and His strong, loving hand  
retains its grasp when your's is  
paralyzed. The longest and dark-  
est eclipse is transient. O death  
where is thy sting? "It is Christ  
that died." In a few days at the  
longest, the Great High Priest's  
prayer will be fulfilled in you. John  
17: 24 You are now in the vesti-  
bule of Heaven. Another step and  
you pass through the doors of pearl  
into the bosom of the Eternal Bride-  
groom.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

## Man's Fall and Redemption.

BY H. SMITH MYERS.

When the Lord created man, he  
formed him in his own image, and  
breathed into his nostrils the breath  
of life, and man became a living soul.  
He placed him into the garden of  
Eden to keep it, giving him the  
right to use every thing for his own  
benefit, except the fruit of the tree  
of knowledge of good and evil ; for  
he says, "In the day that thou eat-  
est thereof thou shalt surely die."  
Man now was in a state of perfect  
happiness. Everything was there  
that he could wish for. His bodily  
wants were all supplied. Being  
formed in the image of his Creator,  
he was pure. No sickness, sorrow  
and disappointment were there to  
mar his happiness. Being in close  
communion with his Maker, he had  
all that his soul could desire. But  
alas ! Satan, the enemy of mankind,  
was there. No sooner did he see  
man in this perfect state of bliss  
than he conceived the idea of tempt-  
ing him, and winning him over to  
himself. The Devil knew that  
Adam would not, at that time, die  
a physical death, and this is the plea  
that he laid before him in the tempta-  
tion. Satan knew that, if Adam

would consent to his wicked devices, the Lord would cast him out of that beautiful place forever. He knew that all mankind would become wicked; and how plainly it was verified! No sooner did our first parents yield to the temptation, than they beheld their nakedness, and began to devise means to cover themselves. A feeling of shame and guilt was smiting their hearts. They knew that they had disobeyed their Lord. When they heard his voice walking in the garden in the cool of the day, they hid themselves for fear. Then the Lord called them, and inquired their reasons for concealing themselves from him, and how they had discovered their situation. Being informed of this, it was then that he pronounced the dreadful sentence upon them and their posterity. It was then, that sin and death entered into the world broadcast, and that man fell from that high estate in which the Creator had placed him, and followed his own carnal desires and lusts. It was then, that man who had been the recipient of all the blessings, both spiritual and temporal, that he could possibly desire, was forced to eat his bread in the sweat of his brow. Having disobeyed his Lord, he took the responsibility upon himself. Nothing but trouble and disappointment surrounded him on all sides. What could have been the feelings of poor, sin-fallen man at that moment? Oh, the anguish that he must have suffered! Stung by the feelings of remorse and guilt, and by the knowledge of his having sinned against the Almighty, his feelings must have been terrible in the extreme. Thus we see, in a few short passages of Scripture; man's creation; the happiness he once enjoyed; how he was led astray by the Prince of darkness, and forsook all that was noble, good and true, for the pleasures and vanity of sin; also, the terrible punishment that God inflicted upon him for doing so.

Although God is just and cannot utter an untruth, he is also merciful and kind. No sooner had man fallen, and was banished from that blissful abode, than God devised means to reclaim him, and draw him into his fold again. Although through Adam's fall Satan had established sin in the world, God gave man a chance to come to him, by following his precepts and laws, which he then instituted. Thus we have from the outset a division among the people, a few following the guidance of the Almighty, whilst the greater portion is following carnal desires, being blinded by the love of sin. But God promised a Redeemer to his people. Christ, the only begotten Son, was to come

into the world, to redeem that which was lost by the transgression of our first parents. This was made known to the world by God's chosen prophets. And Christ did come, taking upon himself flesh and blood. He suffered and died an unnatural and shameful death upon the cross, that man, who was lost in Adam, might be saved in him. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

Now as Christ's entrance into the world created a revolution in the manner of man's coming to God, we shall notice the means which he has given us: "For the law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth thereto." Christ's mission on earth was not to call the righteous, but sinners to repentance; to make salvation general, "that whosoever believeth on him should not perish, but have everlasting life." And when our Saviour was on earth, he instituted those ordinances which he wishes us to observe, and which we must observe, if we wish to become the followers of the meek and lowly Jesus; for he says that man cannot live by bread alone, but by every commandment that is of the word of God.

We hear men, sometimes, saying that there is nothing in the observance of these external commands; that love is the only thing necessary to become a true Christian. To prove this, they quote the language of our Saviour when he says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself. On these two commands hang all the law and the prophets." But the same Lord and Saviour who gave us these commands also said, "If ye love me, keep my commandments." "Whosoever saith that he loveth me, and keepeth not my commandments, is a liar, and the truth is not in him." We admit that love is, or should be, the ruling element of our nature. Not that carnal love which those people had of whom Christ tells us, who honored him with their lips while their hearts were far from him, but that divine love that originateth and proceedeth from God himself, and spreadeth abroad and encompasseth every true and faithful follower of Jesus Christ. How can any man claim to follow the Saviour and love him, and then do as he sees best, or as his own evil nature prompts him to do? Where is the consistency in such work? There is no spirit of Christianity manifest in it at all. It is a concoction of the wicked one. The same devil that tempted Adam,

is in the world to-day as busily at work as he was then. He was here in Christ's time; for Christ was sorely tempted by him. But, glory be to God, it was of no avail. God had promised a Savior, and he gave him power to reject the temptation. Had Christ succumbed, all would have been lost; but he triumphed over Satan, sin, death and the grave, and established his church here upon earth, the means by which we are drawn to him. He then ascended to heaven, where he dwells on the right hand of the Father, until he comes again in the clouds of heaven to judge the quick and the dead, and award to every man his just deserts.

But no sooner was Christ's church established on earth, than Satan began to creep into it; for Paul in writing to the churches says, "I hear that there are heresies and divisions among you." See what progress the devil was making. He did not try to make them believe, at once, that Christ was all a sham. No; he was too cunning for that, for he knew that some of Christ's chosen apostles were yet on earth, who could testify of Christ. But he began by creating a feeling of selfishness in some of them, marring that love and harmony which existed in them, and which should exist among all of God's people. It was through the instrumentality of the devil that the true church was divided; and see how he has succeeded! What a great number of denominations have sprung up since that time, each one claiming to be the true church of Christ; but when we come to examine their creeds and doctrines, how comparatively few agree with the teachings laid down by the blessed Savior! Pride and money are the ruling elements, each church striving to outstrip the others in point of wealth and numbers. Warring, stifle, lying, cheating and extortion are apparent among some of the members of the same fraternity. What a solemn thought, that the great mass of church members, who are so zealous in attending meeting, should be led so far astray from the true faith, by those false, unfaithful teachers; and particularly in this enlightened country, where the Bible, God's own book, can be read by all. How strange it is that some of these honest thinking people cannot see for themselves, but from the time they can talk and read, they are instructed in the faith that man has laid down instead of Christ; and studying their Catechism and Church Book more than their Bible, they are given over to their own lusts and desires, and thus become to believe a lie. O brethren and sisters,



how earnestly we should strive and pray to keep on the narrow road which leads to life eternal! We are all sinners by nature since the fall of Adam. Christ is the only means of redemption, and it is through him only that we can enter into that beautiful home where God and the angels dwell. How careful, then, we should be to observe everything that he has commanded us; for James says, "If a man keep the whole law, and yet offend in one point, he is guilty of all." What a glorious promise awaits us, if we hold out faithful to the end! How my heart beats with joy at the thought of dwelling with Jesus forever,

"We've no less days to sing God's praise  
Than when we first begun."

Ruffs Dale, Pa.

### Spurgeon and his Cigar.

DEAR SIR:—I address you as an elder, who am also an elder, respecting your late public defense of the use of TOBACCO. Through a London pulpit and a London press, you give the world to understand that you smoke, and will smoke, and smoke to the glory of God, whocver may oppose.

Had you told us, my dear sir, that you used Tobacco occasionally as an anodyne or medicine, what rational man, what man of sense would have questioned your unqualified right so to do? But when you vauntingly defend your habit as a *habit*, and tell us it is an indifferent act, a small affair and no sin,—when you challenge us to prove from the Bible that it is a sin, you arm us against your position and compel us to resist this outrage upon Christian civilization. Your voice, my brother, is potent for good or evil. It is somewhat like the "English drum beat, heard round the globe." Thousands this side of the Atlantic read your defense of this demoralizing, destructive habit, who never read your sermons. Thousands will copy your vice who will never copy your virtues.

For many years I was a victim of this baneful narcotic, hence I speak *ab imo pectore*, that which I do know, and testify that which I have seen. You assign ONE REASON for using tobacco—your reasons amount to but one. *Were it necessary we might give forty reasons to show that a preacher of the everlasting Gospel should be ashamed to use it.*

1st. It tends to make him a slave. The habit once formed and fondly indulged becomes imperious and despotic beyond description, proverbially a match for that of alcohol or opium. The genuine devotee will steal tobacco, who will steal nothing else, rather than do without it, for

nothing else has he such a monstrous appetite. To appease its demands, proud ships have been hailed and stayed in mid ocean, and armies have threatened to rebel from right to left if not furnished with it. "Sir," we said to a neighbor, "Do you use tobacco?" "No, sir," was his reply. "*Tobacco uses me*" Dear sir, we said to a brother clergyman, do, I pray you, give up tobacco. "Not I, not I," was his reply, "I will use it if it shortens my life seven years. I will live while I live." If this is not slavery what is slavery? Is it not a sin to practice a habit which makes an abject slave?

2nd. The habit tends to paralyze the preacher's power to battle intemperance. The alliance between rum and tobacco, I take it, is known and read of all men. They are both deceivers—both intoxicants—twin devils, as often said, and both must be fought with pretty much the same weapons—must they not?

The blandishments of the rum-seller *draw*, and the insatiable thirst superinduced by tobacco, *drives* the poor victim to the cup,—"*the cup of devils!*"—gamblers playing into each others' hands.

Under the influence of this drug, my brother, may you ignore the powerful affiliation which binds up these vices in almost indissoluble union? If so, tell us how it is, that drunkards are tobacco users, nine to ten, probably ninety-nine to a hundred? Tell us how it is, that drunkenness on distilled liquors, and this habit were about contemporaneous, and began in the world together? Tell us how it is, that dram-shops and tobacco-shops are generally one and the same? Tell us how it is, that men of science, reliable physicians, Mussey, Woodward, Alcott, Agnew, Twitchell, Warren, Brodie, and a host in Europe, hold it to be a physiological doctrine, that one artificial appetite generates another, and that tobacco, by wasting saliva, parching the throat, and inflaming the chest, creates thirst for strong drink, and paves the way to downright drunkenness?

Temperance lecturers—slaves of tobacco—are becoming scarce with us; they are as Horace Greeley might say, "white blackbirds," and if well informed, high-spirited Englishmen can tolerate such inconsistent lecturers and preachers, they must be largely endowed with the "patience of the saints."

Drop your cigar, dear brother. Wheel your pulpit as a goodly battleship into action against this destructive narcotic, and you will accomplish a grand work for Temperance and our suffering, perishing race.

3rd. The habit is filthy, its vic-

tims as well as others derounce it as filthy, and men who bear the "vessels of the Lord" are required to be cleanly, in a special sense. The most intelligent, most refined, most godly people in our churches are wont to recoil from a snuffing, chewing, smoking pastor. Tobacco is an aromatic which penetrates blood and bone and sends its profane stench through all the avenues of social life.

The rank smoker, find him where you may, in stage, car, hall or church, breaking bread at the Lord's table, or bent in prayer at the bed of a dying saint, pollutes and poisons the common air. Said a Boston merchant, "I wish you would call on my pastor, Dr. S and cure him of smoking." Do you know that he smokes? "Yes, I know it by the stench about him. He baptized me, and as he led me to the baptistry, I was pained, I was disgusted, I was almost indignant, and as true as you live, I was on the point of breaking from his arms and resisting baptism at his hands. Oh, the abominable odor."

"Come into my study," said a brother clergyman; when there, "what do you smell?" he asked. After a pause, I exclaimed, "Smoke! tobacco smoke!" "Fresh smoke or stale?" "Not fresh surely. Old, old enough!" he laughed, and added, "My predecessor was a smoker, he quit this study two years ago, and I am sorry to say, that this abominable scent is the most tangible evidence we have of his ministry."

Ah my brother, dear saints in the agonies of death, have with pale and trembling hand waved tobacco using pastors from their bedsides, pastors they loved!

Pardon us, if we say to the young men, you are educating for the ministry,—dear young brethren, "Affect, in things about thee, cleanliness, That all may gladly board thee as a flower."

4th. The habit tends to waste the Lord's money and the preacher's salary. This may be comparatively an inconsiderable item, we admit, but as you ignore it utterly, it might be gratifying to know, dear sir, what proportion of that \$70,000,000 which the English pay year by year for tobacco, is chargeable to your account? To your own Master you stand or fall we admit, but we are impelled to ask, do you not spend a sum upon, this poison sufficient to support a needy widow?—an orphan child?—or perhaps to educate some noble boy for a missionary—some young Carey, Buchanan or Judson? Your personal expenditure may not be worth naming, but the tendency of your example is to waste money enough to give the Gospel to every creature under

heaven! Is it right to waste the Lord's money,—is it right by our example to tempt others to waste it upon a narcotic which, says Dr. Franklin, does a well man not the least imaginable good!

5th. You tell us dear sir, that this habit is not sinful or a sin, and challenge its assailants to show any command or law of God against it. Are not rational creatures environed by law, laws within, above, beneath and around? And what are these laws, these laws of nature, but the laws of God! If constituted like other men, you sinned surely by self-abuse when you began to smoke. The normal, unabused physical nature, repudiated the nauseous, noxious abomination, and cried aloud, I will spew thee out of my mouth. You now "thank God for a good cigar"—but did you thus thank Him when retching, plunging and tumbling, in taking the first lesson in this accomplishment? There are exceptions, we admit. Here and there a victim inherits the appetite, but these cases are in fact anomalous, monstrosities, and we ask in such a case, who sinned, this man or his father, that he was born with such a loathsome appetite, an appetite which would even diminish our respect for a dog? Who sinned, this man or his father? *Sin is here somewhere.* A law is broken. You demand chapter and verse in condemnation of your habit. Know ye not, my brother that the Bible is essentially a book of *principles*, and that it is left to common sense and honesty to apply these principles. The scope, the reason, the intent, the *spirit* of law, is the law, the letter killeth.

Know ye not, my brother, that according to the English proverb, "The man who squares his conscience by the letter of the law is the synonym of a wretch?"

Why call for an explicit command against your impure habit? Is not the whole Levitical economy against uncleanness, and were it now in operation, would it not come down like an avalanche, and expel every devotee of this abominable poison from the ministry?

Tell us not, my brother, that the Bible has nothing against your habit. The Bible enjoins benevolence from beginning to end. The tobacco habit is selfish, intensely selfish, it is a public as well as an individual curse. The smoker has as good a right to poison his neighbor as well as to poison the air he breathes. All this obtrusion of saliva, smoke and stench upon the public is a violation, a gross violation of the law of love, love which constitutes the very web and woof of the word of God.

Smokers whilst smokers, are hard to convert, and if they cling to their idol when converted, they are prone to become drones in the church or pitiable backsliders. Facts, mournful facts, would rather substantiate this statement in America. How is it with you? Devoted Christians of the Whitfield and Wesley type with us are not smokers. Our evangelists and missionaries of the Apostolic order are not smokers. We have good men who use tobacco, but men of self-denying piety, who have laid aside the sins that easily beset them, who stand fast in the liberty of Christ are in no such bondage.

You praise the virtues of your cigar as a soporific—it puts you to sleep. Yes, my brother, here is the world wide mischief of this narcotic. Thousands of young men hear you preach, are awakened, resolve to become Christians, thank God for a good cigar which allays their convictions, and their good resolutions evaporate in smoke.

Church members hear you preach on sanctification and resolve to abandon their sins and go on unto perfection; they resort to a good cigar, and enveloped in its lethean fumes, come to the conclusion that they cannot abandon every sin, and leave death and the grave to finish up the work.

Yes, my brother, tobacco is a soul-destructive soporific to millions. It stupefies the sensibilities, sears the conscience, paralyzes the will, and renders millions absolutely unable to obey God and embrace Christ.

The project of converting the world by the gospel of Christ, by the power of the Holy Ghost, and by man's free agency is not a humbug, but a rational, scriptural, glorious project, *eclipsing every other.* The idea of converting the world whilst rum, opium and tobacco are its master, is a humbug—*Geo. Trask.*

#### "So He Bringeth Them."

We pray, God answers, and then we complain of the way he sends the answer.

We ask for patience, and increased provocations, vexations, the promised tribulations are ours. We are amazed, forgetting that "tribulation worketh patience."

We pray for faith, strong faith in God. The path becomes hidden, clouds gather, night overtakes us, we look about with affright. O, how we press up now to the side of the Master, how eagerly do we hearken to his word, nor for one moment dare we look away from his face. The darkness deepens—"we will trust and be not afraid." "He giveth songs in the night." Again we ask that self may die, be crucified with Christ, and straightway we cry out when God work-

eth in us mightily; as if there could be death without pain, or crucifixion without suffering.

We do so love the green pastures and still waters

"For comfort's cry with eager haste."

It is so much more comfortable on the "flowery beds" than "railing though bloody seas." It is so much easier to believe all pleasant and sunny things are for the best, than to count in the hard and distasteful and painful experiences. And yet we pray for thy dear image, Lord! Shall we have no fellowship of thy suffering!

Truly, there is no royal road to heaven. It is the blessed old way of the cross—of tears and sighs, of groans and burdens and of wondrous triumphs and victories "I cannot sing—

"E'en though it be a cross

That raiseth me,

Nearer, my God to thee;"

said a Christian lady. "I cannot, cannot sing it. I start and shiver and shrink. I fear lest something dreadful come to me or mine." The heart consents to go without the added love and grace, to rest afar from the bosom of its Lord, rather than to get there by the way of "a cross."

O, the hidden manna! the honey out of the rock, the corn and wine and finest of the wheat! To be gathered in his arms! to lean on his bosom—'held in his heart!' What is all ease or comfort or freedom from suffering to this? What are groans and sighs and piercings, if they lift us there!

The soul in which has been implanted a true genuine love of holiness, seeks the image of his Master at whatever cost. He counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He fully trusts the love and sympathy as well as the wisdom of the Father. He fears not the heat of the furnace, for Jesus will be with him there. Infinite love tempers the fire and will not hold him in it one moment longer than is needed. It is a glorious thing to have the Almighty in earnest about our completion and perfection. The consecrated soul urges on the divine refiner and cries, "Stay not thy hand, for my quivering flesh, but bring out thine image, Lord in me."

There is no virtue in suffering to purify the soul, or to purchase spiritual blessings. They have already been purchased by the precious blood of Christ. We can receive them only as gifts.

But temptations and trials may be a means to bring the soul into a condition where God can pour the riches of his grace upon him. While the exercise of our graces always increases and strengthens them.

God takes not pleasure in our pain. Rather, in all our affliction, he is afflicted. He in his measure feels, what every member bears, but he will that we become "partakers of his nature." Holy, holy, as thou, Lord God Omnipotent. — *Selects.*



## For The Young.

For the PRIMITIVE CHRISTIAN.

### Natural History Talk.

BY HOWARD MILLER.

A gentleman writing from Maryland, asks a question that has puzzled many a man, and being of general interest, it will do for a text in this department. Why will not an ungrafted tree produce the original fruit? Thus, in other words, if I take one hundred apple seeds, fifty of which are out of rambo apples and fifty from the fallowater, and from these seeds get one hundred trees, instead of producing fifty rambo and as many fallowater trees there results a terrible mixture, with perhaps the whole lot worthless, comparatively speaking.

The ancient Romans had, according to Pliny, twenty two varieties of apples; now there are many thousands of varieties in cultivation. The apple's native soil is Europe, and the mild fruit from which all our cultivated kinds have descended was a very sorry lot. The apples that the Swiss lake dwellers ate would not be gathered to feed hogs by the intelligent farmer of to-day.

Out of the many worthless kinds, resulting from chance seeding, one tree might produce a very passable apple, which would be due to location, soil, surroundings and conditions being all favorable. Grafting will perpetuate it, but as it is impossible to secure just the same conditions for a second tree it is impossible to duplicate the result.

By a few thousands of years' selection of the better varieties and cultivation man has brought the wild apple up to the present condition; but *there is a constant tendency toward the original type*, and if left alone would go down stairs faster than it was coaxed up. There is nothing strange or remarkable about it. It is like water seeking its level. Seedlings from very ordinary kinds do not show so great a variation as the better kinds, because the downward tumble is not so great, or so appreciable, and as an extremely rare thing, one better variety may happen, for reasons given before; but Nature will be true to herself and go to the ground floor if not arrested by the grafter.

My intelligent friend states the aphorism that "Like begets like," and is puzzled over Nature's contradiction. His trouble is at an end if he will but remember that it is only true on the first floor, and then only in a general sense, for Nature utterly abhors and detects fac-similes. An apple seed or a peach seed pit will certainly beget peach and apple trees, but that is the end of the likeness. The passengers on the Cumberland Valley R.R. who tossed apple cores and peach seeds from the window of the car did not plant the superior fruit they ate, and would not have recognized in the tree fruiting this autumn any

resemblance to its parent they unintentionally planted from.

All fruits and cultivated plants would go back to "barbarism," if I may be allowed the term, in a very short time, if they had the chance. Every one who knows anything of gardening is aware of the unreliability of the plants that "come up of themselves" in the spring, and how soon they terminate in utter worthlessness.

One great point gained in putting questions to Nature is in having correct ideas of her general manner of working. The primitive condition of all the plants in cultivation and animals under domestication is much, very much lower than we have them about us; and when Nature is left alone, she takes her children to her humble home.

During a recent visit, on school bus iness, to the southern part of the state, it became necessary for me to cross the mountains several times; and on the mountain side I noticed in one place where an old orchard of seedlings had been planted right in what had once been a clearing, but now is full of forest trees; the house had been burned years ago and the trees took care of themselves. They had reached out, some of them thirty feet without a limb, to form a sickly head, and shed the miserable apples on the mossed rocks for the rabbits and wandering and wandering sheep to eat. The planter has probably gone to his long rest, but he has left a nameless monument of his ignorance of the fact that Nature and he worked differently and she was the stronger. When we plant a tree, we should remember that a good one takes no more room or trouble than a scrubby seedling, and that we should plant the best. The seduction pictures in the agents book are no guide, but a day's ride around the country to see what varieties do well and what fail is really valuable knowledge.

One thing more: When readers ask the names of plants, which some have sent for determination, they *must* send the flower, as by this part the name is hunted down. It will give me great pleasure to be of any assistance in this way to anyone, and especially so to the youth.

Elderton, Pa.

### Unchaste Christian.

Few are aware to what an alarming extent unchaste conversation prevails in the world, especially among the young. Being a teacher, I have had many opportunities of knowing the extent of this evil and of raising my voice against it. I have been shocked at the knowledge of sin manifested, and the obscene language used, by even the smallest children in the common schools.

Many people think it no harm to talk about the sinful deeds and acts committed by their neighbors; and so they get together and talk, and laugh, and joke

about those things which Paul says "ought not to be mentioned by those professing godliness.

The mind is the seat of all sin. Keep the mind full of licentious images, and the animal passions gain strength and clamor for indulgence. Impure thoughts lead to impure words, and impure words, to impure acts. No person changes from purity and holiness to depravity, corruption, and crime, in a moment. The work is gradual, and takes time. The mind becomes debased by encouraging the constant presence of low vulgar thoughts, and the sin which was once loathsome becomes pleasant.

No one can take "coals in his bosom and not be burned," no more can an individual associate with the sensualist and not be influenced to all evil. Many virtuous youths have been led into the path of the libertine by indulging in impure conversation. Although at first such conversation shocked the finer sensibilities of their souls and caused a feeling of disgust to creep over them, yet by degrees these feelings wore off, lustful passions took their place, their natures became low and sensual, and ruin of the body and soul was the result.

Human language is not forcible enough to picture the misery, woe, and unhappiness caused by unchaste conversation. It leads to a sin which the Bible rebukes in language of the greatest detestation, and which it frequently and earnestly admonishes men to loathe and abhor.

In this generation, unchastity is the prevailing sin; and those who would be pure must resolutely shut their eyes and close their ears against that knowledge which leaves a stain upon the soul. The only safety for any one is in diligently seeking that wisdom which comes from above, that will destroy all desire for corrupt knowledge, raise men from the lowest depths of sin and degradation, and elevate them to unfading beauty and purity in the paradise of God.—E. H. Morton.

"The joys of religion are the encouragement of youth and the prop of old age. Without them we sicken even in the midst of prosperity; and with them adversity loses all its terrors. They sweeten our slumbers, they soothe our waking hours; at home and abroad, in private and in public, they are our constant companions, our richest treasures. The vigor of youth and the blush of health are transitory blessings, the pride of rank soon wears; and riches make themselves wings and fly away; but the joy of a christian, though it walks upon earth, hides its head in heaven. It is the gift of God; and God alone is able to deprive him of it."—Faber.

What is merely matter of prayer on earth will be entirely matter of praise in heaven.

The Primitive Christian.

MEYERDALE, PA., OCT. 24, 1876.

SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussion.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless the writers make request accordingly, and enclose stamps for postage, at the time they submit them.

RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

THE CONSOLIDATION OF THE PRIMITIVE CHRISTIAN AND THE PILGRIM.

To meet the wants of the brotherhood more fully, and to render more efficient service in the advocacy of the truth as it is in Jesus, we have concluded to consolidate the PRIMITIVE CHRISTIAN and the Pilgrim into one paper; and we design to make that paper about one-fourth larger than either of our present papers. And by concentrating the writing talent that has hitherto been divided between the two papers, and by enlisting new contributors, as we hope to do, and by uniting the labors of the editors of the two papers, we indulge the hope that we shall be able to give our readers a Christian journal that will render satisfaction to them. The two papers, the PRIMI-

TIVE CHRISTIAN and the Pilgrim, which are to be consolidated into one, have apparently met with a very general favor among our brethren, and have been read by persons both in the church and out of it, with edification and profit. And the advantages, some of which have been given above, that the one paper will possess over the two, are such that we feel assured we can promise our patrons a paper that will be superior to those we have been publishing.

The PRIMITIVE CHRISTIAN will be the name that our paper will bear, as that expresses the character we shall endeavor to give it, and as it will be the advocate and teacher of the sound doctrine, practical faith, and those gospel principles which constitute the Christian character inculcated in the New Testament, and which our fathers sought to reproduce in the organized form of Christianity which they have given us. Non-resistance, non-conformity to the world, spirituality of mind, self-denial, humility, gentleness, temperance, purity of heart, sanctification of life, and entire devotion and obedience to God, will be among the principles to which prominence will be given.

We will also continue to publish the *Young Disciple*, a paper for our youth and for our Sabbath-schools. Increased effort will be made to make this paper subsolve the purposes for which it is designed.

The enlargement of our paper, and the improvement we purpose making in it, will add considerably to our expenses.—Will our friends now appreciate our work and sympathize with us in our increased desire to make our paper as useful as possible, and to increase its circulation? We trust they will, and we solicit their hearty co-operation to further and to give success to our enterprise. And knowing, as we do, that the success of any cause depends much upon judicious effort, we hope the friends of consolidation and of the PRIMITIVE CHRISTIAN, in its enlarged form, and with its increased facilities for usefulness, will work with zeal and diligence to give it a good circulation for 1877.

The PRIMITIVE CHRISTIAN will be sent to subscribers at the following rates, post-paid, in advance:

One copy for one year..... \$ 1 00  
 Eleven copies " " ..... 16 00

The *Young Disciple* will be sent to subscribers at the following rates, post-paid, in advance:

One copy for one year ..... \$ 75  
 Six copies " " ..... 4 00  
 Ten " " " ..... 6 50  
 Both papers to one address... 2 20

Send for sample copy. Address,

QUINTER & BRUMBAUGH BROS.,  
 Huntingdon, Pa.

SOME REMARKS ON CONSOLIDATION.

Our readers will find from the present number of our paper that the consolidation of the PRIMITIVE CHRISTIAN and the Pilgrim has at length been accomplished. The subject has been talked of at different times, but the way did not seem sufficiently open until lately.—Brethren in the East and in the West have expressed their desire to have the periodical literature of the brotherhood more consolidated. We likewise have thought it desirable, and therefore have consented to it. In doing so, both parties have made a considerable sacrifice of feeling. But thinking we can better promote the cause of Christian truth, both in the church and out of it, by uniting our labors and papers, we sought to come to an agreement of terms, and without much difficulty succeeded.

The press is an important auxiliary to the gospel in promulgating the truth, and an instrument of great power. But it is important that it should be judiciously used, if the power it exerts is exerted for good. And we think a judicious use of the press is adverse to a multiplication of periodicals in a body so larger than our fraternity, and with the literary ability we possess to furnish our paper with sound, pure, instructive, and edifying reading matter. Perhaps there is no body of professing Christians with no more numerical strength than our fraternity possesses, that has so many periodicals as we have, although they all are in advance of us in education, and consequently have more writers among them who are competent to write for the press. At the present time we have three weeklies and two monthlies. The United Brethren, whose number, perhaps, will compare pretty favorably with that of our brotherhood, have but one weekly paper. The Church of God, or Winebrenerians, have but one weekly paper. Their membership is considerably less than ours, but they are working with a good deal of system and energy to increase their number.

Looking, then, at our periodical literature as we have done, we have thought that its character might be improved, and its efficiency increased, by diminishing the number of our periodicals, and have accomplished the union alluded to. We hope the change will not only be satisfactory, but beneficial to all parties concerned.

In the last number of the PRIMITIVE CHRISTIAN, Bro. G. Bucher has an article upon the union of our papers, and desires us to make some remarks upon the subject. We hope the foregoing remarks, with what we have done, will be sufficiently explicit to explain our views of



consolidation. And we would further say, that if the edification of the church and the promotion of the cause of our holy Christianity, would seem to require a consolidation of all our papers into one, we would favor such a consolidation.

#### AN APPEAL TO OUR FRIENDS.

We have informed you of the change we have made in regard to the *Primitive Christian*, in uniting it with the *Pilgrim*. As elsewhere explained, we purpose to give you a larger paper and a better paper, when we enter upon our next volume. It has been decided to continue the name of *Primitive Christian* to the paper in its consolidated form. We hope this will be satisfactory to the patrons of the *Pilgrim*, as we feel assured it will to those of the *Primitive Christian*. We expect to embody the general character of the two papers in the one we shall continue to publish, but hope to improve it in every respect, in its mechanical, literary, and especially in its Christian character. We shall use our utmost endeavors, and hope we shall meet with the hearty co-operation of all our contributors and correspondents, to clothe the *Primitive Christian* with, and make it breathe, the meek and gentle spirit that is both the power and ornament of primitive Christianity.

And we hope we shall have the hearty co-operation of all the friends of the two papers. As the editors have cordially united, so we trust that all the subscribers will unite, and work harmoniously to further our enterprise. While we hope our agents will work faithfully, we also hope that each individual subscriber will work, too, and that successfully. And let us not forget that "except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman walketh but in vain." And remembering this, let our enterprise be sanctified by prayer.

#### TOO LATE.

The expression is in very common use. We hear it spoken by men, women and children, almost everywhere, and under very different circumstances. Although it always means "after the proper time; not in due time," the feelings of the speaker or those awakened in the hearer may be quite different, and, in fact, even opposite. If we are "too late" to realize our desires in relation to anything good or lawful, whatever it may be, we feel disappointed and unhappy, and others will sympathize with us; but if our aims or desires should not be good, then, if we are "too late" to realize them, while we may be sorry, others will rejoice. The burglar arrived "too late" to execute his wicked purposes, and he is grieved at

it, but no good person is sorry that he was "too late."

We are receiving letters in almost every mail requesting us to make certain changes in the list of ministers for the *Almanac* for 1877; but the copy is sent away to the printer, and, although we will do what we can to meet these requests, we fear that many will be disappointed by not receiving it—just a little—"too late." It was this that suggested our subject at this time, which we will now pass on to improve as we may have ability and grace given us.

We have before us a few pages of an essay headed "Too Late," which seems to have been written by some brother in Maryland. Unfortunately a part of the essay and the name of the author are lost. That the whole essay may not be lost, we will here give a part of it:

"Some time ago I received intelligence from Bro. A. C. that I should meet him with others, at an appointed place, to assist in baptizing a sick woman. We met at the place at the appointed time.—There was quite a number gathered at the house of Bro. J. F.—'s to witness the scene; and a very solemn scene it was. The applicant was bowed down in the last stage of consumption. She was truly the picture of death. While we were exercising in reading, singing and praying, she was deeply wrought upon, and every eye in the room was moistened with tears of sympathy. After the services were concluded, we all resorted to the water, the applicant all the while manifesting a spirit of resolution, until she was led in to the water. Then her spiritual and physical strength began to fail, and she cried loudly, 'Take me out, or I will die!' She was admonished to yield herself into the hands of a kind God, but she insisted the more that it could not be accomplished, and consequently she was carried back to the house unbaptized.—Then it was that the solemn words greeted our ears, 'Too late—too late! My God! what shall I do? I have waited too long. Oh! too late—too late! I am lost.' She was taken to her home where she lingered a short time and died. Dear reader, these words have driven terror and anguish to many hearts."

Who can read this sad account and not be moved! Well might the words "Too late," spoken under such circumstances, drive "terror and anguish to the heart. The awful meaning of "Too late," uttered with such irretrievable despair, "the lake that burneth with fire and brimstone" alone can define. May our merciful God and Savior preserve us from ever learning the depth of its bitter signification.

"Too late" implies that there was a time when the object of our desires might have been attained, but through some inadvertency or neglect, the time passed by unheeded and unimproved, and now the thing is impossible—our wishes can never be realized. Salvation was once offered; time and opportunity were once afforded

for its acceptance; the way was open, and circumstances were sufficiently favorable; but this sinner was inattentive to the gracious call; that sinner presumed on length of days and a convenient season; another was too busy to give the matter much thought; another was too proud, and could not stoop; while still another was so bound by his sinful and beaming habits, that he could not shake them off; and so on, to the end of the devil's catalogue of inventions. With all of these, and with multitudes of their classes, the favorable time, the gracious call, the happy opportunity have gone, and it is now TOO LATE! How bitter must be the reflections of those who live in Christian lands, and who have been surrounded by Christian influences and privileges, when the awful truth is sealed upon their hearts that their day of grace is past, and that they are lost—forever lost!

Reader, have you made your peace with God? Have you an interest in the atoning blood of the Lamb of God? If death were to meet you now, what would be the sentence of your own heart? Examine yourself, and if all is not well, accept salvation as it is offered, without farther delay, lest you should pass the limit of hope, and in agony of soul cry out, "TOO LATE." B.

#### OUR PROSPECTUS FOR 1877.

With this number we send out our Prospectus. We try to get them to our agents, but sometimes there are mistakes made. Should any of our agents fail to get a Prospectus, we desire to be informed of it, and we will send one.—Should any get a Prospectus whom it does not suit to act, we request them to give it to some one that will take an interest in working in the cause.

#### THE NEXT NUMBER.

The next issue (No. 44) will be mailed from Huntingdon, Pa; and as we must move our addressing machine and galleys, and some of our type, &c., there may be a few days' delay. We aim to be on time; but we give this notice, that our readers may know why it is, if the next issue should be a little later than usual. B.

#### PUBLIC SALE.

We wish to say to our readers, whom it may concern, that, as we have agreed to go with the *PRIMITIVE CHRISTIAN* to Huntingdon, Pa., we wish to sell our home at Meyersdale, Pa. Having no time to seek a purchaser, we have concluded to offer it at public outcry, on Wednesday, Oct. 25th, at 2 o'clock, p. m.

SITUATION.—The property is situated

near the south end of the Fleigherty bridge, adjoining the old Daniel Buechly stand, of which it is a part.

**DESCRIPTION.**—The lot fronts on Buechly street 253 feet, extending from First street to Second, and contains about 87 square rods. The house is a two-story frame, with a one-story addition, containing seven rooms. There is a good cellar under the main part; and spring water from a hydrant in the kitchen. There are a number of fruit trees of choice fruit, and some other improvements on the lot.

Terms will be equitable, and will be made known on the day of sale.

The PRIMITIVE CHRISTIAN building will also be offered at the same time.

J. W. BEER.

## Miscellaneous.

### A Marked Philanthropist.

Last week a notable man passed away. A notable man, we say, for James Lick had not only the industry, the economy and the business foresight necessary to accumulate his large fortune, but the wisdom, the generosity, the public spirit which prompted him to dispose of that fortune well. Many have amassed as much; few have given as largely and as wisely.

Mr. Lick was what is styled a self made man. He was born in Pennsylvania in 1796, and had only such educational advantages as could be obtained in the common schools at that time. Taught the trade of a cabinet maker, while a mere lad he obtained a reputation as a careful and a trustworthy workman. At twenty-eight years of age he went to South America, and engaged in the manufacture of pianos. In 1857 he went to San Francisco, having a capital of \$40,000—quite a little fortune in those days. The gold fever which broke out soon after did not affect him, but it made his fortune. Foreseeing the future greatness of San Francisco, he invested every dollar he could command in real estate. The vast streams of population that soon flowed in created a demand for this property, and in a few years he was a millionaire. There is a singular correspondence between his career and that of John Jacob Astor. Both began at the bottom of the ladder. Both were over forty years old before they had gained more than a competence. Both made their fortunes by shrewd, far-seeing speculations in real estate. Both died possessed of great wealth. Here the parallel ends, Astor was grasping, selfish, penurious, mean. Lick has shown himself generous, benevolent, philanthropic—another Peabody.

A few years ago Mr. Lick ceded the bulk of his property to seven trustees, to be used for benevolent and scientific purposes. Among the items of this munificent project were \$700,000 for an Observatory, \$300,000 to endow the California School of Mechanical Arts, \$150,000 for building and maintaining public baths in San Francisco, and numerous smaller sums for various objects. The total value of this trust fund is estimated at over \$5,000,000.

Some trouble has grown out of the

management of this fund. Mr. Lick suggested various changes in the details of the plans, but without altering his intention, so far as is known, with regard to the main points. Some differences of opinion arose between him and the trustees, and the latter resigned their trust, with the exception of John Lick, Esq., his son. It is feared from the action of Mr. Lick's son, that he intends to contest the matter in the courts, and try to set aside his father's deed of gift. It is to be hoped that such a contest should have but one issue. The breaking of wills has already gone so far that no rich man can die feeling certain that his property will be disposed of according to his wishes. This has tempted men of wealth to become their own executors, and divided their property during their lifetime. But if a deed given years before a man's death, when his sanity was unquestioned, should be set aside, in what possible way can any man hope to bestow his property upon benevolent and scientific objects?

As to the religious opinions of Mr. Lick we know nothing. We have heard that he was not a Christian man. We only know that he has acted as if he had felt himself to be a steward of the Lord. He has used the wealth entrusted to him not for himself or for his family, but for the common weal of his fellowmen. Many a professed follower of Christ might take a lesson from the life of this man who made no such profession.—*Examiner and Chronicle.*

### Wrong and Right Use of Words

**Aggravate.**—This word should never be employed when used in reference to persons, as it means merely to add weight to, to make an evil more oppressive; injury is aggravated by insult. It is sometimes improperly used in the sense of *irritate*, as "I was much aggravated by his conduct."

**Balance**, in the sense of rest, remainder, residue, remnant, is an abomination. Balance is, metaphorically, the difference between two sides of an account,—the amount necessary to make one equal to the other.

**Bountiful** is applicable only to persons. A giver may be bountiful, but his gift cannot; it should be called plentiful or large. "A bountiful slice" is abused.

**Fetch** expresses a double motion,—first from and then toward the speaker; it is equivalent to "go and bring," and ought not to be understood in the sense of "bring" alone.

**Calculate**, besides its sectional misuse for *think* or *suppose*, is sometimes, in the particular form calculated, put for *likely* or *apt*: "That nomination is calculated (designed) to do no such thing, though it may be likely to."

**Citizen** should not be used except when the possession of political rights is meant to be implied. Newspaper reporters have a bad habit of bringing it out on all occasions, when "person," "man" would express their meaning better.

**Couple** applies to two things that are bound together or united in some way. "A couple of apples" is incorrect; *two* apples is what is meant.

**Dirt** means filth, and is not synonymous with earth or soil; yet people sometimes speak of a dirt road, or of packing dirt around the roots of trees they are setting. They mean earth.

**Execute**—When a murderer is hanged, his sentence is executed, the man is not. A man can not be executed,—that is, followed out or performed. And we say, a culprit is *hanged*, while pictures are *hung*.

**Expect** looks always to the future. You can not expect that any thing has happened, but only that it will happen.

**Get** means to obtain, not to possess. "He has got all the numbers of the newspaper;" "Have you got good molasses?" "They have got bad manners?" Why will people persist in introducing the word in such sentences as these, where it is evidently superfluous?

**Help Meet**—An absurd use of these two words, as if they together were the name of one thing—a wife—is too common. The sentence in Genesis is, "I will make him an help meet for him;" that is, a help fit for him. There is no such word as helpmeet.

**Love** rules the heart, not the stomach. You love your wife, or ought to; but favorite articles of food you *like*.—*Pennman's Gazette.*

The number of members of Baptist churches in England is estimated at about 240,000.

Mr. Moody says he never saw an infidel that wanted to live in a country where there were no Christians and no Bibles.

The Russian Government will allow no Protestant mission to be established within its dominions. Since 1824, six such missions have been opened, but have been broken up.

On the 21st of May next year the pope will reach the fiftieth anniversary of his consecration as bishop. Offerings of money and other testimonials to his Holiness are invited from all parts of the world.

THIRTEEN students from Yale Seminary, three from Hartford, and two from Chicago, have spent their vacations in Nebraska supplying vacant churches, assisting overworked pastors, and working up new fields.

A YOUNG lady who recently renounced Romanism, being told that as she was born in the Catholic Church, she ought to die in it, promptly replied, "I was born in sin, but I have made up my mind not to die in it."

SOME silver coins, shekel and half-shekel, were lately found at Jerusalem, with the budding rod on one side and a cup of manna on the other. The date shows them to be about two thousand and twenty years old—being made 144 years B. C.

THE Hebrew population of Jerusalem is probably double what it was ten years ago, owing to the unprecedented return of the Jews to Palestine, especially from Russia. The Jews, instead of being confined to the poorest parts of the city, now occupy all parts.

"ONE Toe wanting," says the New York *Observer*, in referring to a lecture by the evolutionist, in that city, "and if Prof. Huxley could have found an ancient horse with one more, his hobby would have been complete. 'Tis ever thus in life. Truth is always perfect; error lacks something to make it complete, and when it is almost proved, there is always at least "one toe wanting."



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## This Very Day.

Reader, have you ever soberly considered that each day, as it arrives, may be your last? Have you ever seriously reflected that your eternal doom, as regards heaven or hell, may hang upon this very day in which you are reading these lines? To-day you are in the land of the living; you know not where you will be to-morrow.

"O God! on what a slender thread Hang everlasting things!"

God gives you to-day to think of the concerns of your soul. He has not promised to give you to-morrow. You cannot tell whether you will see to-morrow. You cannot be certain that to-morrow will be yours. But it is certain that a day is coming which will be your last day on earth, and your first day in eternity.

Reader, there is another solemn consideration which we must bring before you: God calls on you to turn to him; he calls on you to turn to the Lord Jesus Christ and be saved; he has warned you; he warns you by the very words which you are reading. He says, "To-day, if you will hear his voice, harden not your hearts." He says again, "This is the day of salvation." To-morrow may be to you the day of judgment. If it should prove so, what answer can you give for neglecting so great salvation? God calls on you to "acquaint yourself with him, and be at peace." He calls on you now—this very day. Oh, sinner! how will you act? Will you listen to his message? will you hearken to his words? or will you, when you have read these lines, go your way, and think no more about them?

Reader, we address you as one of that thoughtless throng that seldom think of their souls, and seem to care not how soon destruction may overwhelm them. Are you one of that number. If it be so, what can you think of your conduct? We appeal to you, what would you think of a man who remains at ease over a magazine of gunpowder, although he is warned to run for his life, and is told that the fuse is already fired, and that in a few moments, if he remains where he is, he must be blown to pieces, or be buried amidst the universal ruin? What would you think of such an one? Would you not charge him with folly, madness, infatuation? Is your conduct, then, more rational? You may be this very moment on the brink of eternal destruction, and yet you refuse to fly for safety. Reader, as the Lord liveth and as thy soul liveth, there may be but "a step between thee and death." Pause, then, I pray you, and ponder the path you are pursuing.—You must acknowledge your soul to be worth more to you than ten thousand worlds; and yet will you turn a deaf ear to that tender voice of divine compassion which entreats you to flee to the only refuge from destruction? Does not this extraordinary indifference prove that you care neither for your soul, nor for God, who addresses you? And what are you pursuing? on what are you spending all your time and energies? Is it not on things that on your dying bed will appear but trifles? Suppose you were to accom-

plish all your plans, and to obtain everything on which your heart is set—what will be the value of them when you come to die? How soon that may be you know not; it may be to-day.

Are you bent upon that desperate resolve to give up God until you must give up everything else? Is it your present thought that when you can think of nothing else, you will then begin to think of him? Put your conduct into words (for actions speak as well as words): You deliberately reject him; you prefer every thing else to him; you say by your actions, "Depart from me, for I desire not the knowledge of thy ways." (Job xxi. 14.)

Well, then his words to you may be like these: "Rejoice, O young man, in thy youth; and let thy heart obey thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. xi. 9.

Let us remind you, dear reader, it is not only the authority of God which you are rejecting; not merely his warnings and threatenings you are despising; but you are also making light of his invitations and promises. God sees you in your lost condition, and he entreats you to return to him. He is saying, "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Ezek. xxxiii. 11.

You hear these words of love and tenderness. How will you treat them?—Will you listen to them and then go your way as though God had never spoken. Will you not turn even now, this very day, to the Lord Jesus Christ and be saved? Oh, listen again to that word, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return to the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7)—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. xvi. 26, 27. ELI YOUNG.

College Corners, Ohio.

## Sunday School Conference.

Report of the Conference of Sunday-school Workers of the Northern District of Indiana, held by the Brethren at their church near Wawaka, Noble county, Indiana, September 15th, 1876.

Inasmuch as it is necessary to have a form to organize, the following preamble, being amended, was adopted:

## PREAMBLE AND RESOLUTION.

Inasmuch as the Sunday-school workers of Northern Indiana assembled, have no regular form of organizing, holding, and conducting Sunday schools, and believing such a move is highly necessary, therefore, Resolved, That we, the Sunday-school workers, organize a conference

for the Northern District of Indiana, for the purpose of meeting from time to time, to establish a good and wholesome order and government of the same, and for self-improvement in the Sunday-school work. The meeting then proceeded to further organize by permanently electing the following officers: Elder Jacob Berkey, superintendent; Elder Adam Appelmann, assistant superintendent; Bro. Wm. G. Cook, Secretary; Bro. John Sturzia, assistant secretary; Bro. Isaac L. Berkey, corresponding secretary; Bro. Abraham Huff, treasurer, and Bro. Adam Appelmann to gather statistical strength of Sunday-schools among the Brethren. A committee of three brethren was appointed by the conference to draft a form of resolutions to be subject to adoption, or amendment, or disapproval by the conference. The committee is composed of the following brethren: Jesse Calvert, Jacob Berkey, and Adam Appelmann.

Adjourned to partake of some refreshments.

## AFTERNOON SESSION.

The meeting was called to order by the Superintendent. A hymn was sung, and the report of the committee called for, after which the chairman proceeded to read the following which stands as amended and adopted by the conference without a dissenting voice:

## RESOLUTIONS FOR THE GOVERNMENT OF OUR SABBATH SCHOOLS.

Sec. 1. Resolved, That each school shall elect its own officers, electing only members of the German Baptist church.

Sec. 2. Every school shall be opened by singing some appropriate and sacred piece of music out of the Brethren's hymn book and prayer. After prayer the Superintendent shall read out of the Bible. The singing, except opening exercise, may be out of any songster the school may choose to select, and as much as they deem necessary.

Sec. 3. The school shall be formed into classes, and read out of the Bible or New Testament, reading the book through when commenced.

Sec. 4. Each teacher shall ask questions upon the Scripture read that day. There may also be general questions asked by the school.

Sec. 5. The school shall be closed by singing and prayer. If before preaching prayer may be dispensed with at the close of the school.

Sec. 6. The doctrine of the Bible shall be defended by the teachers of the schools, and that in its primitive purity, against all opposition.

Sec. 7. The scholars shall not use the lesson leaves published by the different denominations in our country.

Sec. 8. None but our own papers or books shall be circulated in our schools.

Sec. 9. That we take no part in picnics or Sabbath school celebrations, or in getting up banners, &c., but oppose them all.

Sec. 10. That we maintain in Sabbath-school our humble, plain character both in manners and in dress, as well as in the church.

Sec. 11. Our objects shall be to teach and learn the Scriptures and instill in the minds of the young the pure principles of Christ and his religion.

Sec. 12. We believe it to be the duty of every member of the church to take

an active part in the Sabbath-school work and thereby encourage it.

Sec. 13. Resolved, That we, the members and Sunday-school workers in conference assembled, use our influence to further the cause of Sunday-schools, and bring them into as great a prominence among the brethren as possible upon these principles by us adopted.

The following propositions were then submitted and adopted for discussion at our next session.

Prop. I. What is the duty of the church toward Sabbath schools? Opening address by Dr. P. R. Wrightsman.

Prop. II. Can the church and the cause of Christ be benefited by the Sunday-school? Opening address by Adam Appelman.

Prop. III. What has been the benefit of Sunday schools to the world and to our church? Opening address by Davis Younce.

Prop. IV. How shall we secure the interest and co-operation of the members of the church in behalf of the Sunday-schools? Opening address by Jesse Calvert.

Prop. V. How can we best interest the school in the study of the Scripture?—Opening address by Isaac L. Berkeley.

Decided to hold the next conference the second Saturday in February, 1877, in the Rock Run district, Elkhart Co., Ind., at their church near Bro. Berkeley's. Notice will be given by the brethren where to stop off, &c., or by addressing Bro. Isaac L. Berkeley, Gosport, Ind., our corresponding secretary. All communications of a statistical form should be addressed to Elder Adam Appelman, Plymouth, Ind. Resolved, that these proceedings be published in the *Pilgrim and Primitive Christian*. There being no further business before the conference, we adjourned by singing hymn 253, and prayer by Bro. Leopold.

WM. G. COOK, Secretary,  
JOHN STUENIGIS, Ass't Sec'y.

**Our Lovefeast.**

In accordance with previous announcement, the brethren, sisters, and friends convened on the 4th inst., at the meeting-house in the Eagle Creek church, Hancock Co., Ohio, at 10 o'clock a. m. The ministers preached on the occasion were Elders J. P. Ebersole, Dan'l. Brower, David Early, Levi Dickey, and others. The room was filled to its seating capacity, when services were introduced by Eld. Brower, after which Bro. Early favored us with an elaborate discourse, treating upon purity of thought and action with regard to Christian workfulness and resignation, from 1st Peter 2: 1, 2.

After services and the satisfaction of an hospitable repast, a special labor devolved upon the elders present. At the opening of the evening services, Bro. S. T. Bosserman, who, but a few years since was called to the ministry, having during this time shown himself approved and as being a successful collaborer in the ministration of his sacred calling, was forwarded to the second degree, in which we hope and trust, by the prayers of the church and his own earnest endeavors, his labors and general deportment may meet the appropriation of the Fountain of all goodness. A choice also having been held for deacon, the "chosen vessel,"

J. R. Spacht, he was accordingly installed, and our desire and prayer to God is, that he may by the grace of him who helpeth in every time of need, show unto the church that he was chosen by "the spirit which worketh mightily in us both to will and to do of his good pleasure."

The evening services were ably conducted, Elders Brower and Ebersole officiating. Our enjoyment, and we believe that of all the vast number of brethren and sisters seated around those tables, was truly great. It was a rich feast for the soul—a commingling with the spirits of saints. Notwithstanding the room's being filled to its utmost capacity, good order was maintained. The solemnity of the occasion apparently seemed to preclude the breast of many an anxiously beholding spectator; and we saw some weeping! Oh, may that weeping not be for naught, for Jesus when uprising on the cross said, "Weep not for me, but for yourselves." Having partaken of the fruit of the wine, "we sang a hymn and went out."

The next day at 10 a. m. we met again for services, and our beloved Bishop J. P. Ebersole addressed us, from the words, "If ye then be risen with Christ," &c., Col 3: 1, 2, 3, dealing out bountifully of that "heavenly manna," admonishing us so ardently, "to continue in the faith once delivered unto the saints," that we believe every heart was touched, and we all most assuredly felt that during our session of meetings "we were sitting in heavenly places in Christ Jesus," who agonized for us, and suffered even the death of the cross" that we might be redeemed from sin, and restored to the favor and friendship of our Creator. May we then consider well the earnest appeals and advice unto us by our hoary-headed fathers in Israel, who have fought so valiantly for our Master for many years, and are now about ready to be offered to pass over into the celestial mansions to reap the riches of their reward.

Fraternally,  
W. C. TREETER.

Dunkirk, Ohio.

**Danish Correspondence.**

LETTER FROM BROTHER HANSEN.

DENMARK, July 26, 1876.

M. M. ESHELMAN: *Beloved Brother:*—Grace, mercy, and peace from God the Father, and the Lord Jesus Christ, be to you and all yours.

I will let you know that I am alone these times, using the time for reading and prayer and writing. And think in these times what our Lord and Master said, Matth. x. 25. It is enough that we be like him; and oh! how I see it is truth that Paul wrote to Timothy (2 Tim. iii. 12).

Our dear Savior, Jesus Christ, commendeth us to rejoice, and be exceeding glad, because we have a great reward in heaven, if we for Christ's sake shall be reviled, persecuted, and spoken all manner of evil against. For even so persecuted they the prophets, the apostles, and the disciples of Christ which were before us. It is also enough to us that we be as our Master in this world, for all so to be like him will he come again, and then be with him forever, as he said, "Where I am, there ye shall be also."

Oh! I think and see in these times much what Jesus said; "I send you

forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves," and this, too, I have ever found to be so. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." But oh! also, there our Father is in us by his Spirit, for Christ says: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father that speaketh in you." "And henceforth fear not them that kill the body, but are not able to kill the soul, but rather fear him which is able to kill both soul and body in hell." To-day I am

**CAST INTO PRISON,**

for the same cause as it used to be; but let us all be faithful and not faint in the good work. Let us under all our circumstances, pray for one another, and faithfully go on working for the salvation of souls, not expecting any other treatment than that our Lord and Master said would come upon those who would take up their cross and follow him. He says, "He that taketh not his cross and followeth not after me is not worthy of me." "He that findeth his life shall lose it, but he that loseth his life shall find it again." But oh! that we shall know that we are in him when we follow him, doing his will and keeping his commandments; in all we are assured, and all things shall work together for our good, because we love God our Father and Jesus our Savior, and follow our Comforter, which teaches us to do and follow all things whatsoever is commanded by Christ in the Holy Bible.

And we are sure that our Father always watches us, for he says that the very hairs of our head are numbered, let us therefore fear not. Dear brother and sister let us still go forth gathering souls for everlasting life, by going and teaching all nations. Always remembering that whosoever shall confess Christ before me, him will Christ confess before his Father which is in heaven. But whosoever shall deny Christ before men, him will Christ deny before his Father and the holy angels.

Oh! how valuable is one soul, when shall meet before God's throne in heaven, when the holy angels shall rejoice more over one soul that returneth, than over ninety nine that need no repentance. If we do suffer a little in these last days, in the short time we have left—if we only gain souls for everlasting salvation, then all our suffering, prayer, and tears, and a faithful work is well paid for, not as our own, but as the Lord's, we being but weak tools in the hand of God.

Dear brethren and sisters pray for us, that the good work may have good success. Pray for me—remember how the church prayed for Peter while King Herod kept him in prison, and was answered. Our best wishes to you all.

Assens, Lallegaardsgaite, }  
Denmark, Europe. }  
—Brethren at Work.

**Call for a Sabbath-school Convention**

To the brethren of N. E. Ohio, Greeting: Being assembled with the brethren at Bristolville, in Trumbull Co., at their communion meeting on the 8th of October, 1876, a number of brethren being



present from adjoining churches, we then and there by unanimous voice of all the members present, agreed to issue the following call for a

#### SUNDAY-SCHOOL CONVENTION,

to meet at the Reading meeting house in the Sandy church, Columbiana county, Ohio, on the 16th day of November, 1876, to open at 10 o'clock. All the brethren are cordially invited, and the Sandy church has promised us a cordial welcome. It is requested that each school in the district of N. E. Ohio send at least one delegate with report of their school during the past summer.—And in the fear of the great Teacher, let us consider what is the most approved manner of conducting Sabbath school according to the gospel, and the order of the church. Members coming from the West will stop at Hamworth on the Cleveland and Pittsburgh railroad, and those from the East at Beloit, on the P. F. W. and C. railroad, where they will be met with conveyance, by giving timely notice to Eld. Lewis Glass, North Georgetown, Columbiana county, Ohio. Preaching is to continue over Sabbath, the 16th:

P. J. BROWN, Clerk, pro tem.  
Congreg. s. Ohio.

#### At the Centennial.

In reading the PRIMITIVE CHRISTIAN I came across an article written by Bro. D. P. Saylor, wherein he closes with an admonition not to attend places of worldly amusement, with special reference to the Centennial.

This, no doubt, was the cause of my attending. For as I lay on my bed I had a "dream which was not all a dream." I started for the Centennial and took my hired boy and little girl along. You see this helped me as an excuse for myself. (I wanted to show it to the children.) Everything passed off pleasantly. I arrived on the grounds and entered the Main Building. You see I did not expect to meet Brethren there; but still I was on the lookout lest some would be there who knew me and would carry home the news. "Why, Bro. Bucher was at the Centennial." I passed through the Main Building and saw the wonders. Next I went to the Horticultural Hall; from there to Machinery Hall, where I saw the monster engine, &c.; but all the while I felt I was on strange ground, and my conscience was not quiet. Amid the pleasures, the crowd, and the tumult, that "still, small voice" said, "This is no place for you."

What still more added to my remorse, I met a person there who attends our meetings at home, and who knew that the order of the Brethren at A. M. was not to attend. I tried to evade his glance, but he knew me, and commenced a conversation; but I moved on. All my pleasure was gone. This man would go home and tell the other brethren that he saw me at the Centennial. In short, I was found out, and would be brought to account for my behavior.

I tried to form excuses; but as soon as they came conscience told me, "The brethren will not believe you." I was tumbling on my bed in a troubled sleep, till at last I awoke, and lo,—it was a dream!

And I was glad; yea, thankful, that

my brethren need not suffer because I was disobedient; and still more thankful that I had the trouble off my mind of defending my attendance at the World's Fair.

If any brethren think to attend, my dream may be a lesson for them; and if any have attended, they will find that my "dream was not all a dream."

CYRUS BUCHER.

Reisterville, Pa.

UNION DEPOSIT, PENN'A, }  
July 22nd, 1876. }

Bro. Daniel Speicher and Family, of  
Lester Center, Iowa:

A precious letter is yours of the 11th inst. It stirred the fountain of my heart. Oh, that I were worthy of the love and sympathy you so touchingly express. I am only a poor sinner, hoping for mercy and eternal life through Christ Jesus—"There is no condemnation to them which walk after the Spirit;" but this does not always secure us against the sense of condemnation. Many walk securely as to feeling, who do not walk safely as to fact; and vice versa. Many are ready to burst with hallelujahs, who are just as ready to burst with spleen and bile. Many whose phylacteries are broadcast, and whose bells tingle the loudest, have their fingers deeper in their neighbor's pockets than in Christ's wounds.—It is being, not feeling or seeming, that brings in the impuration of the everlasting righteousness of God.

Your present, contributed by the whole family, I could not accept under any consideration, save the one you so earnestly urge. You press its acceptance for "humanity's sake," for "love's sake," for "Christ's sake." For so great a plea, I will. But are you not more in need of it than I? I would grieve to think you curtailed your comforts to increase mine. But sanctified love has a mighty will.—Being in God's character, it determines with God's will. I know to what self-sacrifice the love of Christ constrains the saint. One of the sweetest luxuries of an heir of grace is to make heavy costs for the Beloved. In John iii. 16, and Matt. x. 8, is the law of love objectively. In Rom. ix. 3, and 2 Cor. xii. 15, is the same law subjectively. Love must live on benefactions. God himself must have opportunity to pour himself out on some needy race. A new-born soul can no more be kept from sacrifice, than a new-born babe from breathing. God begets no niggards. They are the devil's progeny. When the lightning-eyed, star-wielding, gold-girdled, brazen-footed God man gets his key into the heart, it unlocks hand and purse for the relief of want, and the advancement of Jehovah's interests. As soon as selfishness is dead in the church, Christ's travail will be accomplished, and he will enjoy his universal heir-ship. Heb. 1:2. The sum and essence of religion is right giving. "As God has prospered him" 1 Cor. xvi. 2. Here is the measure. "God loveth a cheerful giver." 2 Cor. ix. 7. Here is the disposition.—"Let not thy left hand know what thy right hand doeth." Matt. vi. 3. Here is the manner. These three constitute God's ordinance of sacrifice. It is not attained by gold speculation and a nice distribution of dollar and cents. The apostles tried that and were rebuked. Matt. xxvi. 10. Mary's love entered deeper

into the mind and purpose of God without knowing it, than the money-calculating religion of the male disciples. When treasure is to be poured out on the feet of Jesus, how many Iscariots hoarsely cry, "to what purpose is this waste?" A most blessed thing it is to have the life so "hid with Christ in God," that we can come "aforehand" and anoint him for his future and ours. Mark xiv. 8. This is the sweetest of all privileges, and the highest of all attainments. All artificial, flesh-pleasing, passion-feeding habits must go under the nail and hammer before we can break the "alabaster box of ointment of spikenard, very precious." What cannot survive the Cross can never reach Heaven. Whatever must shrink from the Cross to live, must live in "everlasting fire with the devil and his angels."—WHO IS DEAD WITH CHRIST? AND WHO RISEN?  
C. H. BALSBAUGH.

#### Paint Creek, Kansas.

By the request of brethren I will give a short sketch of our council and communion meeting. The Southern District of Kansas convened in the Paint Creek church in council on the 6th day of Oct., 1876, and carried on the business of the church in a manner worthy of the name of the Church of the Brethren: There was the best of feeling manifested among the children of our Heavenly Father, and all business matters were satisfactorily disposed of. There were many members present from a distance, among whom were John Harshey, Addison W. Baker, Samuel Chick, and William Harvey, of Missouri, and Daniel Burnhart, Jacob Buck, James E. Hilkey, Jesse Stulebaker, George Myers, Jacob Krain, Sidney Hodgden, brother Flack, Christopher Fory, Emanuel Miller, A. C. Numer, W. W. Rowland, and the writer, of Kansas. There was a choice held for deacons, and the lot fell on brethren M. D. Watson and Joseph Ruble.

WILLIAM STOCKMYER.

#### Danish Mission Fund.

Nancy Rowland..... \$1 00  
Isaac Henricks..... 1 00  
Sisters Watts and Williams..... 7 00

C. P. ROWLAND, Treas.

Lanark, Ill., Sept. 16, 1876.  
(Pilgrim please copy)

#### Announcements.

There will be a communion meeting in the Mohican church, Wayne county, O., 12 miles N. W. of Wooster, on the 24th of October, 1876.

P. J. BROWN.

The Convency congregation, two miles south of Pottstown, Pa., will hold their lovefeast, the Lord willing, on Saturday, Nov. 4th, commencing at 2½ o'clock, p. m.

J. Y. EISENBERG.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all milk, and we could not insert verses with all.

In Dunkirk, O., on the 21st inst., MERRA BELL, infant daughter of Bro. S. and E. Mueser, aged 18 days. Funeral discourse by the

writer, from "The child is not, and I, whither shall I go." Gen. xxxviii: 30.

S. T. BOSSERMAN.

On the 16th of Aug., 1876, in upper Deercreek church, Cass Co., Ind., Bro. EMANUEL MILLER, aged 62 years. He was a member of the church for many years. Disease, inflammation of the bowels. Funeral services by Abraham Rinehart and Jacob Cripe, from 1st Cor. xv. 49-53, to a very attentive congregation.

W. S. TONEY.

In the Sugar Creek church, Sangamon Co., Ill., Oct. 5th, 1876, of Diptheria, FANNY, daughter of Bro. Henry and sister Eliza Harney, formerly of Lancaster Co., Pa., aged 3 years 9 months 19 days. Funeral occasion improved on the 7th by Bro. John Brubaker and others, from Matth. xviii. 3. A. L. BOWMAN.

In the Bango district, Elkhart County, Ind., July 13th, brother MARTIN STAUFFER (formerly from Chippewa Church, Wayne County, Ohio), aged 74 years 4 months and 26 days. Services by Joel Shively and J. Burkholder, from Numbers xxiii. 10.

Al. o, August 9th, our old friend, ELI JOHNSON, aged 77 years. Services by Joel Shively and the writer, from Isaiah xxviii. 1.

Also, August 24th, brother ELIAS EHRET, aged 68 years and 8 days. He was a consistent member of the Church about seventeen years. He was ready to go at the Master's call, but at the same time he had a desire to do what he could so long as he was with us; he was anointed; he also had a little communion meeting a few days before he closed his eyes in death which was refreshing to his soul. We trust our loss is his eternal gain. Services by Andrew Bigler, Joel Shively and the writer, from 1 John xi. 25. J6 JOHN METZLER

**Advertising Rates.**

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Ten lines or less constitute a square.	
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" " " 6 "	12 50
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" 4 "	-	15 "
" 5 "	-	20 "

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This Christian journal is devoted to the defense and promotion of Primitive Christianity, as held and practiced by the Church of the Brethren, or German Baptists.  
They accept the New Testament as the only proper rule of faith and practice, and hold to the observance of all its commandments and doctrines; among which are Faith, Repentance, Baptism by Trine Immersion, Prayer, the Washing of the Saints' Feet, the Lord's Supper, the Communion, Non-Resistance, Non-Conformity to the world, and the Perfecting of Holiness in the fear of the Lord.  
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# Primitive Christian.

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VOL. I.

HUNTINGDON, PA., TUESDAY OCTOBER 31, 1876.

No. 44.

## OCTOBER.

Through golden gates of leaves, through  
columns gray  
Of elms and maples old, whose bows enlance  
In bright cathedral branches overhead,  
Enwreathed with scarlet vines, through  
bosky tufts  
Of underbrush, and willows still so green  
Along the hidden brooks, they seem to hold  
The summer snared, nor heed the threat'ning  
frost,  
The calm October days pass one by one,  
Smiling in rosy sunsets, ere they flit  
Forever from the earth. How silently  
They march, timed to the cricket's ceaseless  
chirp  
Through the still noon, while tall flowers  
mark their path,  
Blue encory, purple asters, golden rod,  
Wild yellow stars and lovely cardinal flowers,  
Whose crimson petals cheer the sluggish  
streams.  
A clear and wholesome spirit in the air  
Touches the earth and all earth's greenest  
robes  
With change so gradual we feel no loss  
Of life, but only mellow, richer hues,  
And music more pathetic, as the wind  
Harps through the woods, and red and yellow  
leaves  
Flutter to earth and whirl in huddled heaps.  
So may our lives—their sap withdrawn—  
After their long, still summers, tossed, per-  
chance,  
At times, by thunder-gusts or drenched-in  
rains  
Of tears, pass peacefully, complete in years,  
And in that wisdom years alone can bring;  
And, having well fulfilled their allotted work,  
Sink to their rest—or to their life beyond!

Selected.

### For the PRIMITIVE CHRISTIAN.

#### Who are the Weak and Who the Strong?

BY J. S. FLOYD.

Suicides are becoming of such common occurrence that we are inclined to make the inquiry, Why is it that so many, even in apparent good circumstances, will yield to this growing weakness of mind? for we cannot believe it other than a want of moral strength and fortitude that impels the suicidal victim to plunge so abruptly into the presence of his God as he is in the realms of futurity. A want of moral courage to battle with the cares of life or disappointments that are so common, induces many to long for death, and often their longings culminate in inviting death in a form horrid or painful.

And this want of courage, he claims, is often the result of having no hope only in the things of this life. When sane individuals seek pleasures and pastimes in the idol mockeries of worldly society and the realities of this life in general, they come eventually to long for something more, and having faith only in things of time and sense; a weariness often overcomes them; and should a reverse of fortune take place, they are too weak to meet the disappointments, or too proud to condescend to a more lowly walk in life. It is weakness in any one to yield to the fascination of a proud and sinful world; to follow in the train of a pleasure-seeking community or be led by them in things that often the conscience revolts at, is an evidence of great weakness. That man is weak who yields to the influence of strong drink and suffers himself to be dragged down to a level with the brute creation. So with the man who indulges in profane words, or is enticed to sacrifice his character and manhood at the shrine of sin and iniquity. Their weakness consists in this: They have no other means of strength only that derived from self, or the arm of flesh. This being the case, it is no marvel why so many tire of life; why so many grow weak and "throw themselves away." Now, who are the strong? Where in all the wide world can such marvels of strength be found as is found in Christians? They are strong because in God they "live and have their being," and God is strength. See the poor, world-despised, oppressed, down-trodden child of God stand up as a monument of strength, that should ever put to shame the veriest infidel on earth. Come what may,—temptations the most enticing, troubles the most vexing, or sorrows the most trying, and in strength the Christian sustains the pressure and is ready to give words of comfort to the weak, to uphold the drooping spirits, and bid them fight on. The Christian can overcome the monster lion Alcohol—the morbid appetite for all things sinful and debasing—and become a greater conqueror than he "that taketh a city," by overcoming his own besetting sins; all which he does through the strength acquired from God.

Nowhere else do we find such

revelations of God's strength as are found in the trials of the weak,—that is, the weak in our judgment; yet they are strong in faith, and this is the strength that overcomes all trials, losses, and crosses. The most heroic deeds are those that are marvels of strength in the poor pilgrim who is seeking a better country. This manifest strength of God in the trials of a Christian are evidences in favor of Christianity and the Bible, sufficient to outweigh a thousand times all the arguments in favor of infidelity or opposition to the Bible that have ever been produced. In fact the strength and achievements of the believer in Christ fully show that all opposition to the Bible is sheer nonsense and is weak, very weak.

The man of God stands like the rock in the ocean, firm and immovable, while the billows of life dash all around; and even in death stands on the verge of the grave a monument of strength, ready and prepared to launch away for the other shore.

But alas! how different the unbelieving! There comes a trial, and like the weak child he has not courage to endure the slightest push, so down he goes to fume and fret, or perchance to drown his sorrows in infamy and crime, and thus in his weakness add fuel to the flame that is consuming him. We have heard men boast of their strength, of their knowledge and superior wisdom, so well as to laugh at the Bible and Christians, at their first great trouble toter like a child just beginning to walk,—perfectly crazed at their bereavement, or maddened at their loss, while a Christian called to bear the same trouble would stand strong and firm like a tree shaken in the wind. With the latter in sorrow there is a Comforter not to be found by the former; hence the weakness of him whose strength is self is of false science.

To sum up the whole: *The weak are those who are carnally minded, and whose hopes are circumscribed by the confines of this world; while the strong are those who trust in the Lord, and whose aspirations anchor far out in the depths of Eternity!*

—Greely's Col.

The best engineering—building a bridge of faith over the river of death.



## DARKNESS.

BY DANIEL BRIGHT.

Darkness is the opposite to light; and since "God is *Light*," all intelligences that are in darkness must consequently, oppose or disobey the great "Father of Light." Darkness is of a dual nature; one a physical darkness or the impenetrability to our natural eyes, and the other, a moral and religious darkness and the obscurity of the future, to our spiritual eyes. God dwelleth in light, that is perfect in holiness and purity, and which is therefore inapproachable to man in his fallen and degraded state. In God there is no "darkness nor shadow of turning." His all-seeing eye, strikes through the shades of night, and should the sun, the moon, and the stars discontinue to send their dazzling rays to our distant earth, and could man sink to the center of this mighty globe, trying to hide from the face of his Maker. Yet would the almighty, with his eyes like a flaming fire, penetrate through this immense bulk of opaque matter, and would try the reins and hearts of the transgressor; and discern the thoughts and interests of the guilty, intended runaway. Since God is the "Father of light," all the light to our natural eyes as well as all the divinely illuminations in our minds and understanding, must necessarily originate in Him; and in God there is no darkness, therefore darkness must originate from some other source. The devil is called the "prince of darkness." Our Savior has said, (John 12: 31), now shall the prince of this world be cast out. *i. e.* Through the sufferings and death of Jesus, he was conquered, and cast out and banished from heaven, the residence of the holy angels; which glorious victory afterward caused the heavens to be filled with anthems of praise, and songs of gratitude: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren which accused them before God day and night, is cast down. Therefore rejoice, ye heavens and all ye that dwell in them! Wo to the inhabitants of the earth, and of the sea, for the devil comes down unto you, having great wrath, because he knows that he has but a short time. (Rev. 12: 10). And in Luke 22: 53, the Savior tells us that the "prince" with whom he was to go in so deadly a conflict was, "the power of darkness," which proves that the devil is the "prince of darkness," and therefore all the shadows and glooms to our natural eyes, as well as the gross moral and religious darkness, that covers the people, must naturally originate in him. There was a time

when there was no darkness in God's vast and mighty empire. The time when the morning stars sang together and all the sons of God shouted for joy. Though millions of worlds were wheeling in their regular orbits, through the immensity of space, causing eclipses; and revolving in their diurnal motions, causing shadows and light, yet all the holy intelligences that then existed have eyes far superior to those of puny man. It is not the least extravagant to affirm that the eyes of seraphs, cherubs, archangels, principalities, thrones, dominions, and powers, are so perfectly holy and pure, that they can pierce through the ecliptic shadow, and penetrate the thickest darkness of a tempestuous midnight's gloom, though they are situated at a distance of millions of miles away from our earth. Man's guardian angel does not only behold him when he is tossed to and fro, on the impetuous ocean in the midst of a tempest in the blackest darkness; or when he, in gloomy and dreary nights, sympathetically watches beside the sick bed of his nearest and dearest friend to him on earth; or when he himself is chained down on the bed of affliction by excruciating pain and weakening disease; or when he is grooping in the gross darkness of immortality and unholiness; but they at all times behold the face of the Almighty Creator of the heavens and the earth. The impregnation of darkness in the prince of darkness, when he was a holy angel, was caused by the creation of man. God said, "let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This projection of the Almighty, the devil, as a holy angel, could not penetrate. He could not see what the object of the Almighty was, in creating man in His own image. A being holy, pure, and religious, and so highly exalted as to be invested with plenipotentiary authority on this earth—a minute province of the unbounded empire of the Lord omnipotent. He looked upon man and beheld him good, *yea very good*, to be the God or supreme ruler of this earth, the Almighty is the God and Supreme Ruler of the heaven of heavens; and because he could not patiently wait to behold the salvation of the Lord, darkness seized upon him and darkened the eyes of his understanding. This caused in him a decrease of his love to the Creator and envy and hatred to the newly created intelligence—man.

Being overshadowed by the darkness of envy, he devised a plan to destroy the happiness of man; and by

mixing truth with falsehood he finally succeeded in leading man astray, whereupon not only the earth was covered with darkness, and the people with gross darkness, but the devil with all his adherents, was "delivered unto CHAINS of darkness, to be reserved unto judgment." Thus we have traced the origin of darkness, in that angel, who in his fallen state is called the "devil," *satan, dragon,* and that "*old serpent*." But of whom Isaiah the prophet figuratively spoke as "Lucifer," which is, "a morning star" the "bright morning star." Thus when the morning stars (indicating more than one) sang together, and the sons of God shouted for joy, he was one or perhaps the chief or prince among them. But we have found, as stated before, that all darkness, both physical and moral, originates in him. For man's eyes, in his primeval state, were surely in a far superior condition to what they are in his fallen state, for he was created in the "light of God," and knew nothing of darkness until *satan*, through temptation, cast a gloomy shadow upon him. There was no such a thing as physical darkness to him prior to his fall. He could see just as well in the absence of the sun as when he shone. The sun was not made, or caused to emit his illuminating rays on this distant earth, merely to cause man to see. For he is not only the light-giver, but the life-sustainer, and health-invigorator of both the animal and vegetable kingdoms.

According to the authority of the physiologists, man's eyes in our present condition is dark of itself. It can see only, when the light from some other object, reflects its rays upon its retina. And though man's eyes as they were in our present state, is a most wonderful mechanism and a marvelous exquisition of the wisdom and goodness of God, yet, man in his primary state, bearing the image of God, and being ruler of the whole earth, had eyes to a far superior adaptation to what they now are. When he was clothed with the glory of the Lord, there is no doubt but that he was "bright shining as the sun," and consequently was able to see by his own light. But after the transgression, [the "glory of the Lord," the robes of innocence, happiness and beatific bliss, fled from him and vanished out of sight, and lo! darkness in its dual nature seized upon him. And instead of his eyes being illuminated by the holiness of the Lord, they were now opened into a different scene.

By the reflection of the sun's rays, he beheld his nakedness. He saw his vile and mortal body. He knew what he had lost. His robes had fled. He tried to replace it by sewing fig-



leaves together and make him an apron. The day began to be cool. The sun sank in the western horizon, and all was dark. Dark without, and gloomy within. O how glad, what joy it must have been to them when the day dawned and the sun rose upon them the first time in their lost and happiness-ruined condition! But days passed by, and night came on, both morally and physically, and darkness grew thicker and thicker until it reached the Epyptian dye, even that it could be felt, and from physical darkness we are not to be delivered until our bodies crumble in the dust, and we are raised in changed immortal and incorruptible bodies, fashioned after Christ's glorious body. But to be redeemed from moral and religious darkness, is not only the blessed prerogative of every human intelligence, but it is also the incumbent duty. It is a privilege, which to neglect to make use of, the merciful Extender will hold every rational being accountable for. The promissory injunction is, "Seek and ye shall find; ask and ye shall receive." As the kind Creator "maketh his sun to rise on the evil as on the good, and sendeth his rain on the unjust as on the just; so in like manner, commandeth he, the Son of righteousness to enlighten the atrocious sinner as well as the yernal moralist, and showers his blessings of forgiveness on all, so much so that when their sins are like scarlet, that they shall be washed white as snow, and though they are like crimson that they are washed white as virgin wool. But this is the condemnation that light came into the world and men still love darkness rather than light. But unto all those who turn from darkness in the fear of God seek divine illuminations, the Son of righteousness has risen, not only to redeem them from darkness, "but with healings under his wings," to heal them of their deadly wounds, received by their falls while groping in the dark, and to save them from the leprous epidemic diseases, infected by its pestilential atmosphere.

Paul, the ambassador of Christ, the Son of righteousness, was sent to open the eyes of the blind, and to convert them from darkness unto God's marvelous light, and from the power of satan unto God. And to be converted from darkness and be brought into the glorious light of the gospel is to be saved indeed. If we are in the light we are in communion with the Holy Trinity, and with all the holy intelligences who dwell in the light, and when we walk in the light, as God is in the light, we have fellowship one with another and the blood of Jesus Christ, his Son cleanseth us from all sin.

If to be saved from darkness, then, is of so vast importance, it becomes

each and every one to ask him or herself, am I in the light? And am I completely caved from darkness? Where can I yet be in the dark? And by turning to 1st John 2: 9 we find that he or she who hateth his or her brother is in darkness even until now. But he who loveth his brethren abideth in the light, and is none occasion of stumbling in him. From this we learn that to abide in love is to be in the light, but he that loveth not is in darkness. Love is the first fruit of the spirit, and from love generates joy in the Holy Ghost; peace in God, which is above all understanding; longsuffering under all trials and tribulations; gentleness in all words and action; goodness, universally, faith and assurance in the faith and assurance in our being adopted as children of God; meekness, and temperance; none of these casts a shadow on man's countenance, for they are light. But envy, hatred, and uncleanness from which outgrow all the atrocities which the human family is guilty, overshadow the countenance with a fierce look and a heart-felt gloom. Look at the man whose breast is filled with envy and hatred and behold what a ferocious, dark look is on his face. To be saved from darkness, is to be freed from everything and anything that is inconsistent with love. Love is the fulfillment of the law of God, and the bond of perfection which brings us out of darkness unto God's marvelous light.

#### SANCTIFICATION.

To say that because one feels joyous and happy, he is sanctified, is like saying that because a street-vender has plenty of apples on his cart, he has an orchard. The happiness and the joy and the legitimate outgrowth of God's will is a thorough submission to him in all things. The fountain of the great question of sanctification has its beginning in John 17: 17—"Sanctify them through thy truth: thy word is truth." And all through the law, the prophets and the apostles, we hear the clarion notes ringing out "Obedience is better than sacrifice!"

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you," should be the peculiar treasure of every sanctified believer in Christ Jesus. But who possess these soul-charming promises? Where are the justified or even sanctified ones that can claim the promises of Jesus? Few and far between. And why? Because they disregard John 17: 17, and are not sanctified through the truth, neither do they obey his whole gospel. "If by any means that I might attain unto the resurrection of the dead," (Phil. 3: 11), was Paul?

constant and never-ceasing cry to the saints of the first century; and while that cry is echoing upon his lips, we hear him continue to "press toward the mark for the prize of the high calling of God in Christ Jesus." Yet who is "thus united"? Who with Paul, and with Peter, and with thousands of ancient worthies, is looking for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body? We are fast approaching the crisis. The Lord's anointed shall descend "with ten thousand of his saints to execute judgment upon all," yet the professed sanctified ones are not looking for the Lord in this age, nor in the next, nor possibly for ten thousand years. "The earth is just in its infancy," say they, "at present, and the Lord would not think of putting a stop to the demonstration of the sciences (falsely so called); and the mighty progress of the race in the development of the arts." No! no! They are going to heaven when they die, and have no particular need of a resurrection, or for the Lord to come.

Vain delusion! The best part of the modern church is asleep on this question. "But ye brethren, are not in darkness that that day should overtake you as a thief. Therefore let us not sleep as do others; but let us watch and be sober; for they that sleep, sleep in the night." The church is fast disintegrating, and sanctification, as a theory, has its admirers and its opposers. The Lord is allowing satan to sift the church as wheat, that the chaff may be thoroughly expunged, and that work is being well done. But what is this blessing; what are its fruits? "That every one should know how to possess his vessel in sanctification \* \* \* \* \* that no man go beyond and defraud his brother in any matter." (1 Thess. 4: 4-6) Do we deal honestly with those around us? Are our measures even and our weights fair? Then we are on the road. "Study to be quiet, and to do your own business, and to work with your own hands," is another step to this much-prized goal, "that you may walk honestly toward them that are without."

If we lose our friends by death we should not sorrow as those who have no hope. Why? Why, the living shall not go in before the dead, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive shall be caught up, together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Comforting words. Be sanctified through the truth is my prayer. Amen. L. T. MORRIS.



## THE GOLDEN SIDE.

There is many a rest on this road of life,  
If we only would stop to take it;  
And many a tone from the better land,  
If the querulous heart would wake it.

To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep  
through,

When the ominous clouds are rifted.

There was never a night without a day,  
Nor an evening without a morning,  
And the darkest hour, the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure.

It may be the love of a little child,  
Or a mother's prayer to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are swift and willing;  
Than to snap the delicate eliver threads  
Of our curious lves asunder;  
And then blame Heaven for the tangled ends,  
And sit to grieve and wonder.

—Selected.

For the Primitive Christian,  
Christ the Good Shepherd.

BY S. T. BOSSERMAN.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Ezekiel xxxiv. 23.

If a person should approach us with a message or law and request that we should live in accordance with that law, we would at once ask from whence he had his authority,—from whom have you your commission; and unless we could become fully satisfied of the authenticity of the message we would be loth to obey the mandates of that law. But if we are fully acquainted with the authority or power that issued the message, and learning that there is a penalty attached for the violation of said law, or a reward offered for obedience to the same, there would be a constraint or strong binding force upon us to yield obedience.

Again if the message or law presented would be known to be spurious,—issued by illegal authority,—there could be no restraint resting upon us to pay any attention to it. Thus it would be in all the avocations in life. Were there no legality attached to all laws issued, there would be no obedience of servants

to masters, of children to parents, and of citizens to the legislations of their respective states. How soon do the citizens of a country rally in defence of their country when in danger of an invading army. How soon do the people of any country stand firm to its laws and defend the same until they are penniless, or perhaps deprived of life, all from the fact that the prime law making power was properly commissioned and clothed by the proper authority.

Man thus yielding obedience to the civil laws of his country upon those premises, and which only pertain to things of *this* world, we are at a loss to answer why it is that he is so loth to yield obedience to the laws of the great Shepherd, who came clothed with legal authority from heaven. He was commissioned for the great work by the Lord of lords and King of kings. "I will set up one shepherd over them," says God, in his providence over his flock. The authority, then, for this divine law dates back from all eternity. No need of contesting its validity; it is pure; it is powerful; and it will finally be executed in justice to humanity, with all the force of its law-making head. This good shepherd came with the Spirit of the Lord resting upon him, and was authorized by anointing, to preach the gospel of glad tidings, or the deliverance of his law or message, to fallen humanity. Luke iv. 18.

The evidence of the goodness of our Shepherd is; that with him there is no respecting of persons, and that he will feed his flock and none shall go uncared for, but all shall of the rich provision taste.

There is danger of the shepherds or ministers not feeding their flocks, not placing the food within reach of all, that both old and young alike may be benefited, and under those circumstances there is condemnation resting upon them, and consequently a woe pronounced against them: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" Ezek. xxxiv. 2. Then as ministers of the gospel, watchmen upon the walls of Zion, let us be careful that we watch with due diligence over the flock that they faint not, on account of undue attention upon our part.

2. His goodness is manifested in the freeness of his grace and in breaking down the middle wall of partition between Jew and Gentile, that all could share in the propitiation offered, irrespective of lineage or nationality; and when the proper time arrived in which the whole race could have access to the Christian religion, the Lord God took the children of Israel from among the

heathen and made them (Jew and Gentile) one nation in the land, so they shall be no more two nations but one, and notwithstanding they have sinned, they shall be cleansed; "They shall be my people, and I will be their God." Ezek. xxxvii. 16—25. This shepherd that is "set up,"—that has authority from heaven,—abounds in love, mercy, and goodness, and will feed them and will be to all one common shepherd.

3. The goodness of our shepherd is exemplified in his strength, or power to save. He could do what none else could and was directed in this matter by none, but could measure the waters in the hollow of his hand and mete out heaven with the span, and comprehend the dust of the earth in a measure, weigh mountains in scales, and the hills in a balance. Isa. 40: 10—15. None directed the Spirit; none gave him counsel; but upon acting after God's will he came down from heaven, not to do his own will, but the will of his Father, (John 6: 38, 39) and offered terms of salvation to fallen man,—offered his services as shepherd of the flock, and food for all, that they may partake thereof and grow in the riches of his grace. Oh, the goodness of our shepherd! the mercy of God, in showing his love to sinful man. Though God cannot look upon sin with the least degree of allowance; though he hates sin, yet he loves the sinner and bids the wanderer to return to the fold of Christ. Our great Shepherd being of the root and the offspring of David (Rev. 22: 16), offers great care for his sheep, so much so, that he declares that his love for his flock is so extensive that he would give his life for them. John 10: 11.

The main advantages the human family receives by heeding the voice of this shepherd is, that in every condition in life they will be cared for, and their wants well provided, and he that "feareth God and worketh righteousness in his heart, will be accepted of him." If we hear his voice and follow him he will give us eternal life, and we shall never perish. John 10: 27, 28. We then shall be safe upon the rock, and "none shall be able to pluck us out of the Father's hand." Oh, the security we have by obeying the voice of our kind Shepherd!

Another advantage we have, who trust in Christ, is, that we shall be made more "honorable than we were despicable," notwithstanding we have dishonored God and have wandered in the paths of sin and filthiness, we shall be exalted, and where we have been put to shame we shall get praise and fame in every land. Zeph. 3: 19, 20.

Again, by heeding the Shepherd's



voice, and returning unto him, though we have offended him, he will not cause his anger to fall upon us, for "I am merciful saith the Lord, and I will not keep anger forever." Jer. 3: 12.

Then in view of those advantages, being so much exalted, and free from sin, why not heed his voice? why not follow him in all his divine appointments? why not accept Christ and his doctrine? why be ashamed to own him? for if we are, he will be ashamed of us before his Father which is in heaven. Kind reader, are you out of Christ? are you unreconciled to your great Shepherd? Oh, come to him, for he is the true light, and has his authority from the proper source. Hence no need of enviling; his word is true, and what he has said will come to pass, and whether you believe his word or not, you at one time shall stand before your great Shepherd in judgment. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. Paul says, "Knowing the terror of the Lord, we persuade men." Yea, we persuade. Oh, kind reader! we beg you to come and go with us to fight the battles of the Lord. Oh, be reconciled to God, that when "the times of refreshing shall come you may be received into everlasting habitations." May God enable you to acknowledge Christ your shepherd, obey his law that when you come to die you may be received of him in the mansions of eternal felicity.

*Dunkirk, Ohio.*

FOR THE PRIMITIVE CHRISTIAN.  
Insurance.

About twenty years ago there was a young woman under conviction, and wearied in her mind with the burden of her sins. She felt that her condition was not a good one; so she sent for a neighbor who, by the way, was also a preacher of the sprinkling persuasion. In conversation with him about the salvation of her soul, she thought he ought to know what she ought to do, since he was a preacher. And he soon gave her to understand what he wanted her to do—namely; to join his church. Whereupon she told him she feared his sprinkling instead of baptism would not hold out in the end. "O, yes," said he, "it will." He was sure it would. But as she was very reluctant to submit to his sprinkling and join his church, he told her, he would insure sprinkling to hold out. He said he would stand good for all the loss. She then surrendered herself to be

sprinkled, and became a member of his church. She is still living, and still dependant on his insurance; but he, the insurer, has gone to judgment, with all that load of responsibility on his shoulders. How could he insure what God does not approve? A momentous undertaking! How will he bear her loss or restore her equivalent? If he falls into condemnation in that great day, what power will he have to help her? It appears that when people will persist in doing wrong, they receive strong delusions, because they love not the truth, but take pleasure in unrighteousness. We are also told that deceivers shall wax worse in deceiving and being deceived. And if it were possible they would deceive the very elect. Listen to the testimony of Shakspeare.

"Oh, but man, proud man,  
Most ignorant of what he's most assured,  
Plays such fantastic tricks before high heaven,  
As make the angels weep."

JAS. Y. HECKLER.  
*Harleysville, Pa.*

The Pew System.

Bishop Potter, in a sermon delivered in New York lately, animadverted in severe terms on the pew system so much in vogue in our churches, and claimed that by it religion was degraded and its influence weakened. It is undoubtedly true that the system produces class distinctions, which, in the very nature of Christianity, ought not to exist, and which are provocative of cynicism and indifference on the part of the poor, and heart-burnings and jealousies even amongst those who are able to avail themselves of its advantages. The theoretical equality of humanity, so much extolled, the Bishop seemed to think, was rendered nugatory by this practice, and fashion usurped the place of piety. The system, which is increasing in this country, is gradually disappearing in England, having been ill-advised and inexpedient. True it is that free churches and chapels have been established, but even this does not compensate for the thought which will naturally force itself upon the minds of the working classes that their society is not wanted by those occupying a higher social grade. The result is that the rich and poor do not meet together, and that the very object for which ministers of religion should labor is to a large extent frustrated.

It is apparent that our social system, which in many parts of the country is passing through a state of transition, is responsible for much of the evil complained of. The introduction of foreign customs into metropolitan society, the rapidly

acquired wealth which can command every luxury in the East, and the restless fever which urges on the people of the West, emulation in fashion and display are the primary causes. In our own city this system probably does not prevail to any very large extent, and yet there is a tendency, exhibited to follow it out. In some places yearly auction of pews takes place, often conducted by clergymen themselves. Fancy prices are offered, the spirit of rivalry takes hold of the bidders, and the droppings of the sanctuary which would reach them from a position near the vestibule, are forgotten in the prospect of the rich shower of grace which would fall on the envied occupant of a seat near the pulpit. Social prominence is found to follow this just as naturally as the possession of a carriage or a country villa, and we cannot blame human nature if it takes advantage of such a method of gaining distinction. The feeling might be pardonable were it not that it nullifies the precepts taught, and does not prepare the mind for the reception of the truth.

The advocates of the system tell us that it is a legitimate means of making money, and of helping on church schemes and purposes. But we fail to see why churches should be established simply for the purpose of making money. Besides, the revenue derived from pew rents and auction sales is almost completely absorbed in the current expenses of the church, and the support of other schemes is obtained by separate and independent means. Simplicity and beauty of architecture are sacrificed to ornate display. Salaries are paid to pastors high in proportion to those received by men who perform secular duties equally as onerous, and requiring as elevated a grade of intelligence, while an extravagantly paid choir and the interest on the church's debt swallows up what might with propriety be used in deeds of benevolence. Retrenchment and reform are as necessary in religious as in social and political life. Divested of its outward trappings, and advocating a Spartan simplicity in its surroundings, religion might not prove so attractive to many of its fashionable devotees, but it would undoubtedly receive a quickening impulse from the increased power which would be brought into being, and better serve the object claimed for it. Coming, as this statement has done, from a divine occupying the position which Bishop Potter does in the Episcopal Church, it has already provoked a considerable comment, and the soundness of the arguments which he uses cannot be called into question.—*Scl.*



## SUNSHINE FOR THE SORROWING.

Among the readers of this paper there must be many who "wear mourning." Every minister, as he runs his eyes over his congregation, sees the black badge of sorrow in every part of the house. Yet many of the deepest and sorest griefs of the heart do not hoist any outward signal of distress. For who ever puts on crape for a family disgrace, or secret headache, or loss of character, or an acute contrition for sin, or a back-sliding from Christ? Set it down as a fact that God sees ten-fold more sorrow than the human eye ever detects.

What a clear streak of sunshine our Lord let into this legion of sorrowing hearts when he pronounced that wonderful benediction: "Blessed are they that mourn!" Perhaps some poor Galilean mother who came up that day to hear Jesus of Nazareth, with her eyes red from weeping over a lost child, whispered to herself: "That is for me; I am a mourner." "Ah!" thought some penitent sinner who felt the plague of his guilty heart, "that means me; I am in trouble to-day." It did mean them. Christ's religion is the first and only religion ever known in this world which recognizes human sorrow, and has any sunshine of consolation for broken hearts. Do cold-blooded infidels realize that fact when they attempt to destroy men's faith in the Gospel of Calvary?

We are apt to limit this benediction of Jesus to one class of sufferers. We take this sweet little text into sick rooms, or to funerals, or into the lonely group which gather around a mother's deserted chair or a little empty crib. It was meant for them. It has fallen into such stricken hearts like the gentle rain upon the new-mown grass. Many of us know full well how good the balm felt when it touched our bruised and bleeding hearts. I remember how, when one of my own "bairns" was lying in his fresh-made grave, and another one was so low that his crib seemed to touch against a tomb, I used to keep murmuring over to myself Wesley's matchless lines:

"Leave, oh leave me not alone,  
Still support and comfort me!"

In those days I was learning (what we pastors have to learn) just how the arrow feels when it enters, and just how to sympathize with our people in their bereavements. Somehow a minister is never fully ready to emit the fragrance of sympathy for others until he has been bruised himself. There is a great lack about all christians who have never suffered. Paul abounded in consolation because he had known sharp tribulations in his own experience. What precious

spilling of his great sympathetic heart that was when he overflowed into that sublime passage which ends the fourth and begins the fifth chapter of his Epistle to the Corinthians. The outward man perishing—the inward man renewed day by day. The affliction growing "light in proportion to the transcendent weight of the eternal glory! The old tent dropping to pieces and the heavenly mansion looming up so gloriously that his homesick soul longed to quit the fluttering tent, and to "be present with the Lord. These are indeed mighty consolations to bear with us into our houses of mourning. They are the foretaste which make us long for the full feast and the seraphic joys of the marriage-supper of the Lamb. We experience what the old godly negro, "Uncle Johnson," did when he said: "Oh, yes, massa, I feel very lonesome since my Ellen died, but den de Lord comes around ebery day and gibs me a taste of de kingdom, jus' as a nus would wid de spoon; but oh, how I wants to get hold ob de whole dish."

For all this innumerable company of sorrowers, Christ pronounced the benediction we are speaking of. But we must not limit it to them. "Blessed are they that mourn, *over sin.*" Not over its final penalty of perdition, but over the hateful and Christ-wondering thing itself. Genuine sorrow over sin is probably the one heart-grief which commands the tenderest sympathy of Jesus. How tenderly he always treated the penitent—from that weeping woman who bathed his feet, clear on to that dying ruffian who prayed to him from the adjoining cross! There is no heart in the universe that so sympathizes with us when we cry out in contrition as the heart of Calvary's Redeemer. No pain does Jesus look upon so kindly as the pain felt by the conscience over sin committed and the spirit grieved.

Selfishness says: "Cover sin," and the sin thus covered up kills like a cancer. Jesus says: *Confess sin* and I will have mercy. Abandon sin and flee unto me!" And never do we draw so close to Jesus as when our inmost souls have been wounded by the arrow of conviction, and we have felt what an abominable thing it is to wound our Master in the house of his friends. The only way to obtain peace of mind is to fling ourselves into the arms of Jesus. He never loves us so tenderly as when we lie thus on his bosom—as a child hushes its last sobs on the bosom of its mother. And when we look up into Christ's countenance, and say: "Dear Master, forgive me!" His answer is: "Blessed are they that mourn for sin; they shall be comforted." He is faithful and just to forgive us of our sins, and to cleanse us from all unrighteousness.

Blessed are they that mourn; for he who never mourns never mends. Compunction, if it is of a godly sort, tends to grow in grace. There are too many dry-eyed christians in this world. There ought to be more tears of penitence over our neglects of Christ, more tears of sympathy with the afflicted, and more tears of joy over the infinite good things which Jesus brings to us. They that sow in the tears of contrition shall reap in the joys of pardon, and the Saviour's smile. Such tears water the roots of our piety. Blessed are they that mourn—and *mend!* The ladder to the higher christian life starts from the dust of self-abasement, but every round in it is a new grasp on Christ.

"Pining soul draw nearer Jesus.  
Come—but not doubting thus;  
Come, with faith that trusts more freely  
His great tenderness for us.

If our love were but more simple  
We should take him at his word,  
And our lives would be all sunshine  
In the sweetness of our Lord."

—The Working Church.

## A DELIGHTFUL LEGEND.

There is a beautiful tradition connected with the site on which the temple of Solomon was erected. It is said to have been occupied in common by two brothers, one of whom had a family, the other none. On the spot was a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in shocks, the elder brother said to his wife, "My younger brother is unable to bear the burden and heat of the day; I will arise, take of my shocks, and place them with his without his knowledge." The brother being actuated by the same benevolent motives, said within himself, "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take off my shocks, and place them with his without his knowledge."

Judge of their natural astonishment when on the following morning they found their respective shocks diminished. This source of events transpired for several nights, when each resolved in his own mind to stand guard and solve the mystery. They did so on the following night they met each other halfway between their respective shocks with their arms full.

Upon ground hallowed by such associations as this was the temple of King Solomon erected—so spacious, so magnificent, the wonder and admiration of the world. Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf.—*Selects.*



CATHOLICS—OLD CATHOLICS  
AND LIBERAL CATHOLICS.

Letter from Geneva, Switzerland, to *Central Christian Advocate* :

In the whole of Germany there are about 15, 710 "reported" members of Alt-Catholic societies, they are estimated as representing about 50,000 souls, and have sixty priests.

It must be borne in mind, however, that these 50,000 souls include only such as are represented by their less than 16, 000 reported members of Alt-Catholic societies. The Ultramontane or rather non-seceding Catholics are not required to report themselves to the government, but every Catholic who wishes to be recognized and protected as an adherent of the reform movement, must report himself. Fifty thousand of the population, then are represented in the German ranks as the "Alt-Catholics," by the actually or legally reported members of the new communion. But it is probable that this number does not approximate the real numerical force of the revolt produced by the Roman Council. Thousands on thousands of former Catholics have ceased to accredit their church, or take any interest in it, since the late dogmatic declarations, and yet have not reported themselves to the government for recognition as "Alt-Catholics." Were the Ultramontanes required to report themselves like the seceders, the Catholic force of Germany would be surprisingly reduced, for it is the sad, but undeniable, fact that religion, in any form, is so decayed in Germany that the personal interest in it, of a large proportion of the people, is not sufficient to induce them to be at the trouble of reporting themselves, or of doing anything else for it. This sort of "infidelity" is more characteristic of Protestantism than of Popery; but it prevails largely among Catholics also, and even among Jews.

The Papal Dogmatic declarations have, then, not only led to the "Alt-Catholic" organization, but to a vastly larger Catholic disorganization.—Catholicism has in Central Europe been struck and shivered through its very foundations.

This is especially true in respect to Switzerland, where popular opinion has no official restraint. For example in this Canton of Geneva there was in 1870, a Catholic majority of 5,000; in the city of Geneva, itself, there are now about 20, 000 Catholics to 25,000 Protes-

tants. In the Canton, then, the Catholics might readily carry the day; in the city they might prove formidable if they chose to be so. But here where the laws allow them to vote into effect their opinions about their own church affairs, they refuse to receive Mermillod, the Bishop appointed over them by the Pope, and he is compelled to retire into France. Here their splendid new Cathedral is voted into the hands of the "Alt Catholics," or the party answering to them in Switzerland. So has it been with Romanish Churches also, not only in this city, but in many places throughout the Confederation, The Ultramontane priests, knowing their weakness, enjoin "Gestation" on their adherents at the elections; but the Catholic votes (for all others are excluded in Catholic Church affairs), elected Father Hyacinth, and his "Reform" colleagues, unanously, and with such an aggregate as to show that the Catholic citizens have, to a great extent, become alienated from the Church. Of course it would be wrong to infer that the tens of thousands of the former Catholic population of the Canton, the twenty thousand of the city, belong to the "reform movement"—thousands are indifferent, thousands have become "radicals" which usually means "infidels"—but it is obvious enough that the old church is broken from capstone to foundation stone. And so it may said of scores of Swiss parishes in which "Alt-Catholic societies" have been organized, especially of the Canton of Berne, in which the government has had its hands full of the business, ousting sixty-nine priests for insubordination to the laws; of the old Catholic Canton of Soleure, where the eminent and devoted Professor Herzog led the revolt, and where, at a late Synod, he has been elected Bishop for the "reform movement" throughout the Republic. He will have a considerably larger host of followers than Bishop Reinkens, of Germany, for the enrolled Alt-Catholics of Switzerland are reported to number 78,380 souls, aside from an immense scattered population of alienated Catholics, who have become disaffected toward all religion and rank as "liberalists," "radicals," or "infidels." There are more than 22,000 Alt-Catholics in the Canton of Berne alone. Geneva is said to have at least 12,000. Basle has a

single parish of 4,000; Zurich another of 8,000. In Geneva three rectors and four curates have churches and were chosen to them by the Catholic votes. A majority of these have followed Hyacinth's example and become good citizens by marrying. Their new Bishop followed it also, just before his late election. Public opinion, in Switzerland especially, demands the marriage of the reformed priests. It is believed that if they have families of their own they will be identified with the public interest, be more faithful to the State and not less devoted to their churches.

I have thus presented figures and other facts enough to enable you to form some estimate of this Catholic "reform movement" generally. You see that it is not insignificant even numerically. It is led by important men. It commands the favorable attention and protection of the German and Swiss governments. But it is, after all, only an indication of the profound and widespread disaffections which prevails among the Catholic population north of Italy. The host of the unorganized disaffected, is immensely greater than that of the organized; and notwithstanding the intensified priestly zeal for Ultramontanism, the popular tenacity for the old faith has been generally impaired by the policy of Rome;

## PRAY WITHOUT CEASING.

To present a petition is one thing; to prosecute a suit is another. Most prayers answer to the former. But successful prayers corresponds to the latter. God's people frequently lodge their petition in the court of heaven, and there they let it lie. They do not press their suit. They do not employ other means of furthering it beyond the presenting of it. The whole does not consist in taking hold of God main matter is holding on. How many are induced by the slightest appearance of repulse to let go, as Jacob did not! I have often been struck with the manner in which petitions to the Legislature are usually concluded, "And your petitioners will EVER PRAY." So men ought always pray to God and never faint. Payson says, "The promise of God is not to the act, but to the habit of prayer."

THE light in some faces is like a benediction of peace. Nothing but the purest piety makes it to glow there; it blesses you as by a holy influence; it tells of devotion never failing, of untroubled faith, of perfect hope, of undivided love.



## For The Young.

For the Primitive Christian.  
Natural History.

BY HOWARD MILLER.

*Didelphys Virginianus*, the scientific name of a very common quadruped, is found all over the U. S., and is almost our only Marsupial. About the size of a common cat, with fur of a whitish gray color, it is nocturnal in its habits, and lives mainly on animal food. It can climb like a cat, only far better, and robs bird's nests every chance, eating the eggs and the old one, too, if it can catch her. In the winter *Didelphys* likes nothing better than to construct his winter home in the interior of a dead animal, a cow or a horse, and the longer he occupies his quarters the larger they get. For all this some people eat this animal and seem to like it.

But by far the queerest feature about this curious animal is the young, and the way they are managed by the mother. When they are born, and there is a pile of them, sometimes fourteen, they have no hind legs, only their fore legs are developed, and they are as innocent of any covering as the palm of your hand. The mother takes them and puts them where they can suck and their mouths grow shut, fast on the milk, to stick there till they are able to take care of themselves. When they are born they are about half an inch long and always reminded me of a bull pup, with their big heads and pin tails. After they have hung on and their hind legs grown out they must let go for the next crop of baby *Virginianus*.

I have seen an old one with a whole family with their tails twined around her tail while she was holding on a limb and swinging to and fro, giving the children a little moonlight fun.

So far as I am acquainted with the animal in question, it is harmless; and although it has jaws and teeth like a steel trap, I never knew one to bite, preferring to play off, now and then. In winter it is said to hibernate or sleep, by most of the brooks; but in Pennsylvania it does not sleep its days away. Every one ever I dug out had its eyes wide open. The strange features are the littleness of the babies, their lack of hind legs, their mouths growing shut, and their cunning. I even believe some of the old boys who will read this never knew how the young were at first, as an old one might be killed and unless the little fellows were looked up they would easily escape ordinary observation. I have twelve of them in alcohol and they make a bulk, all together, about the size of a walnut and they were two weeks old. Considering that they are as large as a cat when full grown, the children are very little. Think of two weeks old kittens, put into the space occupied

by a walnut till twelve were packed away!

The animal in question is very common and I believe that they are commoner than cats, yet they are seldom seen, being, as stated nocturnal and harmless.

Now boys, come to the front, promptly, with the common name, and the first from each state will get his name in print. And see here, boys, if you notice any important feature in the habits of the animal described, that has been omitted, just put it into your letter. A quick, sharp, bright boy who knows what *D. Virginianus* is and comes on the rostrum when he is called, will in all probability be in front when he gets to be a man and more momentous questions are asked.

Elderton, Pa.

### Little Willie's Trouble.

"O mamma!" said Little Willie Morrison, as he rushed into the sitting-room one bright sunshiny afternoon in July, with tears streaming down his cheeks, and eyes all swollen. "I have got into such trouble in school this afternoon, I don't know what to do." And putting his arms around her neck said, "Dear mamma, if you will only help me out of this trouble, I shall think you are the best mamma that ever lived."

She said, "Now, my dear little boy, come here, sit upon my lap while I listen to what has caused my darling so much pain."

"Mamma, Bertie Cary and I thought we would have a real good time, so we whispered all the afternoon, and when school was done the teacher asked who had whispered. Bertie raised his hand, but I did not, for I thought he would not find it out; but he did, and made me stay after school, scolded me and told me if I ever told him another story he should whip me very hard. It frightened me so that I cried. O mamma, to think I should have told a lie; and my Sunday-school teacher, whom I love very much, says God will not love us if we tell lies."

"Yes, Willie, your Sunday-school teacher is right, and it makes your mamma feel very badly to think that her little boy should have been guilty of telling a falsehood; but I hope he will never, no, never, tell any more. Now I know that your teacher will forgive you, if you go and ask him to do so, and, mamma will, also; but you have done very wrong, and you must pray to Jesus to forgive you."

All little children have troubles, and the best way is, to carry them in prayer to Jesus who is their best Friend.—*Zion's Herald*.

### "My Father's Day."

"I can't have you come on Tuesday, William; but you can come any Sabbath

you like, and we'll go up the river in a boat, but not on Tuesday."

"Why are you so particular about Tuesday?"

"Because on that day I go to see my father. You know he lives with my married brother; and I've a friend who drives over there to market, and gives me a lift there and back on Tuesdays. I would not let anything prevent my going to see my father on that day."

"Well, it is quite right of you, James, to go to see your father; but I suppose it hinders you very much?"

"Oh, I don't mind that. My master lets me make up the time at over-hours on other days."

"Well, but why don't you go on a Sabbath?"

"Oh, because my brother is very strict. He disapproves of Sabbath travelling; and as he keeps my poor sick father, I don't want to offend him. But, as I said, you can come and see me any Sabbath for a row on the river."

A sudden thought came into William's mind; he said,—

"Sabbath is my Father's day. I go to see him in his house on that day. I wouldn't miss it on any account; and so never ask me to go pleasure taking on that day. I'm willing to work extra hours on other days, that I may have the day that I go to see my Father."

"Dear me, how you put it!" said James, looking very much confused. "I never thought before about what you say; but I see you are right; Sabbath is our heavenly Father's day."

"Yes; and as he gives us all our days, we may surely give him our homage and public worship one day in seven."—*Sol.*

### Seven Minds.

1. Mind your tongue! Don't let it speak hasty, cruel, unkind, or wicked words.
2. Mind your eyes! Don't permit them to look on wicked books, pictures, or objects.
3. Mind your ears! Don't suffer them to listen to wicked speeches, songs, or words.
4. Mind your lips! Don't let tobacco foul them. Don't let strong drink pass them. Don't let the food of the glutton pass between them.
5. Mind your hands! Don't let them steal or fight; or write any evil words.
6. Mind your feet! Don't let them walk in the steps of the wicked.
7. Mind your heart! Don't let the love of sin dwell in it. Don't give it to Satan but ask Jesus to make it his throne.—*Sol.*

Some men take pleasure in earning their money as well as in using it—a sure way of getting it, and getting the good of it.



## Miscellaneous.

## Died on Their Knees.

Alexander Cruden, author of that invaluable book, the *Concordance*, died on his knees while praying. He was a man of remarkable industry and fervent piety. His heart beat warmly for the poor and suffering. He consecrated the entire profits of the second and third editions of his book to relieve the poor. It was his soul's delight to minister to their wants. He was a fine illustration of the Gospel precept: "Diligent in business, fervent in spirit, serving the Lord."

The first copy of the *Concordance* he presented to Queen Caroline, wife of George II., in 1737. The queen was so well pleased with it, she promised to reward him; but sixty days after she finished her brief life. Poor Cruden's hopes were disappointed. He kept on in his back store, in London, in the Royal Exchange. When nearly seventy years old, he was missed. Search was made in his lodgings and the man of God was found kneeling by his chair, with open Bible before him—his face calm and peaceful. Thus he died alone! Yet not alone. He who says: "Lo I am with you always," was with him. How blessed thus to fall asleep in Jesus.

"Asleep in Jesus, oh for me  
May such a blissful refuge be."

David Livingstone, the beloved missionary and explorer of Africa, also died on his knees. Future generations will be benefited by his life-work. Like Cruden he died poor and alone, and while at the act of prayer. His long and weary marches over a wild and untraversed country, exposed to hostile tribes of savages, to malaria and other diseases, he at last had to rest. He could be carried no farther. His faithful men built him a hut beneath a large tree, and here the weary traveler rested. After giving him food, and preparing his rude couch, his faithful servants left him, hoping sleep would relieve him. After some hours they drew aside the curtain—Livingstone was on his knees. They listened—there was no voice; they touched him—he was cold in death! Thus died this wonderful man. His attendants embalmed his body and bore it hundreds of miles to the coast. It now rests in Westminster Abby, where repose kings, poets, divines, and philosophers. Blessed ending of a busy life. His life is one of prayer, as well as untiring industry.

"His watchword at the gate of death;  
He enters heaven with prayer."

A medical student in New York recently died on his knees, while in prayer and alone with God. The day before his death he complained of a pain in his head. Nothing specially alarming in so common an occurrence, he retired to his room, hoping sleep would relieve the pain. Next morning as the breakfast bell rang there was no response from him. Another voice had called him away. After all had breakfasted, his room was entered. The bed was not disturbed. The young man was kneeling by the bed, with his hands outspread, as in the act of prayer. Thus he passed away. A calm, serene smile was on his face.

"Life's labor done; as sinks the clay,  
Light from its lead the spirit flies,

While heaven and earth combine to say,  
How blest the righteous when he dies!"

Is there anything sad in those and many other similar deaths? Is it proper for us to pray: "From sudden death deliver us?" Surely not. Let us leave the time and manner of our death with our heavenly Father. Let us ever be true to Christ and consecrate our lives to his service, and then it will matter little whether we die suddenly or by slow disease. May it be ours to say: "For me to live is Christ, and to die is gain."—*Christian Press*.

Bishop Gilmore, in addressing the Irish Catholic Benevolent Union of the United States, recently in session at Cleveland, urged them "especially to clear whatever there seemed to be of misunderstanding in regard to their previous utterance upon the school question as it related to Catholics." We do not remember what those utterances were, but the attitude of the Roman Catholics of this country upon the school question does certainly need clearing up. We should not, however, so far delude ourselves as to expect that it will ever be done in genuine good faith, at least before the Romanists are strong enough to have things their own way.

## Father Beex.

Of late there has been much talk in reference to a successor to the Papal chair. There was a time when the election of a Pope was a matter of the highest political importance of Europe. It is not a matter of absolute indifference now, but it is a matter of far less consequence than it was a century, or even half a century, ago. The political conditions of Europe have so greatly changed within that period, that the near prospect of a new Pope does not make much of a ripple in the general politics. It is as much less prominent question in the discussions of leading journals that the Turkish question, or the standing army of Russia. This comes about very naturally; for although the Pope sustains, since the promulgation of the infallibility absurdity, closer relations than ever to the Romish populations of Europe, his power to disturb public tranquility is no longer an important factor in history. Unfortunately for the future of the Papacy, he has tried the experiment to the utmost, of what he could do in that direction. He has summoned all his forces, exhausted all his resources, and in full panoply has measured strength with the Christianity of modern civilization, and has been ruinously defeated. He has been ridiculed by some, insulted by others; his speeches criticised, his convents and other properties appropriated; his kingdom taken from him; and regarded with general indifference, he is left to occupy his time in making allocutions to the college boys, or to receive delegations of adventurous young ladies from England; or New England as the case may be.

There never was a less prosperous outlook for the Papacy. Since moral revolutions go not backward, the distance which the last quarter of a century has created between modern thought and the middle ages, is an impassable gulf.

In this great emergency, behold Father Beex!

Now, who is Father Beex! He is the

General of the Order of the Jesuits. It is said he is now to be made Cardinal, in order that by and by he may be made Pope. The General of the Jesuits has to reside in Rome. By all accounts, Father Beex has resided there to good purpose. The present Pope is regarded as little more than a tool in the hands of the Jesuits. The irreverent in that city are accustomed to say, "There are too Popes—the white Pope and the black Pope"—Father Beex being the black one. This expresses their meaning well enough, though it might have been put a little more respectfully.—*S. W. Presbyterian*.

## Congress of Geographers.

The *Standard of the Cross* notes the following: A Congress of Geographers has just been held in Belgium at the call of King Leopold III., for the purpose of devising a plan of African exploration that will complete our knowledge of the interior of the Continent. Among those in attendance were Rawlinson, Barde Frere, Cameron, Grant, Lesseps, and Schweinfurth. It is proposed that bases of operation be established on the coast of Zanzibar, and near the mouth of the Congo, and that routes be opened into the interior, and that stations be established for the purpose of relief and supply, and for promoting the interests of science and humanity, and for maintaining friendly intercourse with the native tribes. A proposition to form an International Center Committee to superintend the execution of these plans was discussed. The unexplored interior of Central Africa covers about twenty degrees of latitude and fifteen of longitude, or about 1, 820, 600 square miles.

LOST WOMEN.—Has it ever occurred to you what a commentary upon our civilization are these lost women, and the attitude of society toward them? A little child strays from the home inclosure, and the whole community is on the alert to find the wanderer and restore it to its mother. What rejoicing when it is found! what a tearful sympathy, what heartiness of congratulation. There are no harsh comments upon the poor, tired feet, be they ever so mirey, no reprimand for the soiled and torn garment, no lack of kisses for the tear-stained face. But let the child be grown to womanhood, let her be led from it by the scourge of woe—what happens then?

Do Christian men and women go in quest of her? Do they provide all possible help for her return, or if she returns of her own notion, do they receive her with such kindness and delicacy as to secure her against wandering? Far from it. At the first step she is denounced as lost—lost! echo friends and relatives—we disown you; don't ever come to us to disgrace us. Lost, says society, indifferently. How bad these girls are! And lost—irretrievably lost—is the prompt verdict of conventional morality, while one and all unite in bolting every door between her and respectability. Ah, will not these lost ones be required at our hands hereafter.

RASHNESS generally makes work for repentance.

REPROOFS are most profitable when least provoking.



The Primitive Christian  
AND  
The Pilgrim.

HUNTINGDON, PA., OCT. 31, 1876.

SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

"THEY HAVE THEIR REWARD."

Such is the purity of the Christian law, and such is the strictness of its requirements, that its demands are not answered, nor its entire advantages secured merely by an outward observance of its rules and precepts. Under the dispensation introduced by the great Christian Law-giver, God is to be worshiped in spirit and in truth, if we would render him acceptable service. It is not enough there be a proper action, but that action must proceed from a proper feeling, if God accepts the action as a fulfillment of the commandment enjoining it, and if he rewards it.

When the Savior makes the decla-

ration at the head of our article, he is reproving the hypocrites and cautioning his disciples against hypocrisy. "When thou doest thy alms," said he "do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward." Matth. 6: 2-5. There are many motives from which men act, or many springs from which their actions flow. In the above cases referred to by the Savior, the people in praying and in giving alms, seem to have been prompted by a desire to obtain the honor and praise of men, or to be thought very religious by them. If this simply was their object, then in securing this, they obtained the reward, and this was the extent of their reward. It is to be feared that the object of the Christianity of many is no higher than to secure a favorable position in society, since at this time, in our own country, at least, a christian profession is rather honorable than degrading, and avowed and even implied infidelity unpopular than popular. If then our Christianity is only to obtain a name among men in the world, or to shield us from the reproach associated with infidelity, then however imperfect our Christianity may be, in either vitality, consistency or form, yet if it secures the object sought, it answers its end, and we have our reward. As Christianity of some kind is honorable and popular, its public ministers are particularly so. And if any men who take upon themselves the holy profession of the Christian ministry, and so far lose sight of its dignity and responsibility as to degrade it to a mere passport to honor and popularity, and succeeding in making it subservient to these ends, then, they have their reward. Again, if men choose this sacred calling with a view to the pecuniary gain, or salary obtained, as there is danger of doing, since the temptation to this is sometimes very strong—too strong to be resisted by poor human nature when destitute of divine grace, then, when the salary is obtained they have received their reward, and they need

not look for any other. Contributions may be made, to charitable purposes and institutions, not so much to benefit God's poor, or because the subjects of charity are Christ's brethren and by doing it to them it is done to him, but because it would be thought illiberal and penurious to withhold contributions from such objects. If then they are saved from the charge of penuriousness and selfishness among their fellow men, they have their reward. So many works which relate to man's personal or social advantages, may be performed to advance the reputation of those who perform them, or from some other motive of a selfish kind. Such works may be practiced from motives relating altogether to the present world, and may have as little to do with God by those who perform them as if there was no God, no divine law that required them, and as if there were no other law, than public opinion regulating the manner in which our actions are to be performed. They who perform their moral actions in this way, have their reward, such as it is.

But there is, "a more excellent way," and that is to perform all our moral actions as laws of God's divine government, and whatever we do, "do it heartily, as to the Lord, and not unto men." Knowing that of the Lord we shall receive the reward of the inheritance. Mark, we shall receive—a reference to the future. In the other cases it is "they have their reward"—all they are to have, is received in the present world.

We see here the difference between those who perform moral actions or good works from correct principles, and such as perform them from improper principles. The latter HAVE their reward, and that reward is from men. And as it is from men, it cannot be perfect. It is likewise temporary for it extends not into the future world. Hence it is poorly adapted to our real wants, for our wants will be coeval with our eternal existence.

The condition of those who "do whatsoever they do as unto the Lord is very different. It is true, they receive a reward immediately upon the performance of every duty. For in keeping the judgments of God, there is a great reward." But a greater reward yet awaits the faithful. Paul

said, "there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." And the Savior says, "behold I come quickly; and my reward is with me, to give every man according as his work shall be." Let us then not only be careful to do all the Lord has commanded to do, and to do it in the way he, has commanded it, but likewise we must do it "as unto the Lord." "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: so our eyes wait upon the Lord." We must do all we do to please and honor God, if we would obtain a "full reward"

#### TO OUR PATRONS.

This week our patrons will be greeted with a visitor bearing a new name, but we hope this will make it none the less welcome or beneficial. We have for some time desired to bring about a union of our papers, not because our own paper was not succeeding, or that any special pecuniary benefit would result from a union, but it has been apparent to our mind that it would be better for the church and that our united efforts might be made a more efficient means for the furtherance and advancement of the cause of our Redeemer. With this object in view we have now united our papers and we hope our readers will all appreciate our efforts to accomplish that which we think will be for the benefit of our readers and to the cause which we all so earnestly desire to promote.

As already stated, we expect to enlarge our paper and make improvements in its general appearance, but this will not be done until the close of the present volume. Our readers will please bear in mind that the paper they now receive is not a specimen of what the consolidated paper is to be. We have in view many improvements and we hope to have, by the close of the year, the necessary arrangements made to publish a first-class paper. This we expect to do without enlarging the price, and we hope our agents and friends will make a special effort to increase our subscription list this year. We enlarge without increasing the price with the

expectation of retaining the subscribers of both papers and gaining others. If we are disappointed in this we will be obliged to raise the price or suffer loss. Let us then have your united support. As long as the patronage of our papers is so divided they must be small and high in price, but by uniting we can publish a sizable paper and at a figure that will be within the reach of all our brethren and sisters. Our agents and friends will please get to work at once and make a special effort to secure new subscribers. We met one of our agents the other day that said he would get to work right away, and he was determined to secure at least fifteen subscribers that had not heretofore been taking either of the papers. This is the proper spirit, and we hope many of our agents will do likewise.

J. B. B.

#### AN EXPLANATION.

Our absence in attending to the duties of the committee to Southern Ohio, and in preparing to move, have prevented us from furnishing our readers with the usual amount of editorial reading. We hope to be settled down soon in our new location, and prepared to resume our work in all its departments.

#### OUR MAIL.

Our correspondents, and all writing to us, will please address us hereafter at *Huntingdon, Huntingdon, Co. Pa.*

JAMES QUINTER.

#### THE CONSOLIDATED PAPER.

As before announced, we publish but one paper this week instead of the two, supplying the readers of both papers, to the end of the year, with the PRIMITIVE CHRISTIAN, the first side of which was set at Meyersdale but printed at this office. This side is being set here and will continue to be published here until the close of the volume, when the enlarged paper will commence. Many of our readers are expressing their pleasure in our project of uniting our papers, and we fondly hope that all will not only be pleased, but benefitted by the move, and we will therefore expect all the readers of both papers to renew their subscription and share the benefits of consolidation, in getting an enlarged paper or in reality, two papers for the price of one. No matter how many other papers you may wish to get, you cannot afford to do without the leading Church paper.

Bro. Quinter and his office force have not moved yet, therefore we are necessitated to conduct the paper this week ourselves. By next week we expect to be

all together when we will unite our labors by which we hope to be able to publish a paper worthy of universal patronage.

#### PLEASE NOTICE.

On account of entering into a partnership business it is especially desirable that all old accounts on both papers be settled as soon as it can be done. The amounts due each office must be kept separate and sent to the respective firms as before.

All dues to the PILGRIM office address to H. B. Brumbaugh & Bro., Box 50, Huntingdon, Pa.

All dues to the PRIMITIVE CHRISTIAN office, address James Quinter Box 50, Huntingdon, Pa.

All businos to be hereafter transacted, in connection with the consolidated paper, address to Quinter & Brumbaugh Bros. Box 50, Huntingdon, Pa. tf.

#### EDITORIAL ITEMS.

—Bro. S. H. Bashor's address will be Scalplevel, Cambria Co., Pa.

—On account of moving and an unusual amount of labor the papers will be a few days behind time. Please exercise a little patience and we will soon be up to time again.

—Brethren's Almanacs can now be ordered at the following rates: Single copy 10 cents; 6 copies 55 cents; 12 copies \$1.00; 50 copies \$4.00; 100 copies \$7.50; all postpaid. Address Quinter & Brumbaugh Bros. Box 50, Huntingdon, Pa.

—We are now prepared to do anything and everything in the publishing line. Brethren wishing to publish tracts, books &c., will find it to their advantage to consult us. We have a number of works of our own that we expect to put to press during the coming Winter. We have the means and material to do all the publishing that the wants of the Church will demand.

—An English bishop finds his diocese too large and advocates a division. He is willing to share half of it with some one else and \$7,500 of his salary retaining his mansion & 32,000 for his own use. What a liberal bishop! Considering the panic time, he might push through with a little less. If the good Shepherd had not where to lay his head, under shepherd's ought to live on \$30,000 a year, but such men are lords and not shepherds.

—From a report of the Philadelphia Presa Committee we glean the following weekly average mortality of the leading cities as below named: London 53,40; Philadelphia, 23,43, Chicago, 24,27; Boston, 24,48; Baltimore, 24,80; Paris, 25,16; New York, 30,73. It will be seen by the above that notwithstanding the immense floating population of Philadelphia during the Summer and Fall, the average mortality is less than most of the other leading cities.



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

## "On Marriage."

After carefully reading the article under this heading, in No. 38 of this paper, we beg leave to differ from the views of the writer on one point. He seems to hold all parties separated from the marriage contract for all causes under the same obligations. He refers to Romans vii. 2, 3, and says: "From this apostolic exposition of the law of God upon the subject of matrimony we are fully sustained in asserting that nothing short of the death of the husband can so exonerate the wife from her marriage obligations as to leave her at liberty to marry another man." And further on he says: "From the plain testimony of the Scriptures, as referred to above, we give it as our decided conviction that no married wife can, under any circumstances whatever, marry another man while her husband is living, without involving herself in the crime of adultery, nor can a man marry again while his wife lives without involving himself in the same sin."

We read in Matthew xix. 9, "And I say unto you, whosoever shall put away his wife, *except it be for fornication*, and shall marry another committeth adultery; and who marryeth her which is put away, doth commit adultery. Now if a man were to put away his wife for the cause of fornication and would marry another, how could he be termed an adulterer from this text? Dear brethren and fellow-Christians, allow the words of Christ to have their place. In our opinion it must follow that if a man were to put away his wife for the cause of fornication and marry another he doth not commit adultery; neither would a man who would marry a woman who had put away her husband for the same cause, commit adultery, but would be free from the law, and under no obligations whatever to the separated partner so far as matrimony is concerned.

Christ makes the exception clear and positive himself, and his words must be considered, yea and amen. If there be any sin in an action of this kind, where do we find it recorded? We cannot comprehend it in the passages quoted by the writer, or any others, and cannot otherwise than conclude that the passages referred to in the article have no bearing on cases of fornication whatever. We know there are many persons who draw the inference from Paul's writings, that nothing short of death can exonerate a man from his marriage obligations, and they say that he makes no exception in the case of fornication. We ask, Why should he? Is not the exception in the text enough? We answer, Yes; or else we must either annul the words of Christ or conclude that Paul did not heed them. But we have no reason to think, nor can we believe that Paul would include in his doctrine a case so explicitly set aside by Christ himself. We are well aware that there are those who view this matter differently. Yet we have thus far failed to find a cause to think otherwise than we do. If any one would inform us if we are in error, we would rejoice to be corrected; but above all things, allow the words of the Savior to have their true meaning.

We also read in the history of the early Christian churches that it was so understood by them, and they even included in their articles of faith, that for no cause, except fornication and death, could the marriage contract be so severed as to allow them to marry again.

J. K. ZOOK.

Gunn City, Mo.

## Our Communion in Kentucky.

As I promised to write some for the PRIMITIVE CHRISTIAN, I can think of nothing better than to give you a condensed report of our communion, which came off on Saturday, Sept. 23rd.

Brethren G. V. Siler, of Darke county, Ohio, and George Garver, of Dayton, Ohio, ministering brethren, accompanied by brethren Frantz and wife, and Geo. Morningstar and wife, arrived here on Saturday, the 16th, and preached at Bro. W. L. Bond's on Saturday night, and on Sunday at 10 o'clock, after which the brethren and sisters of Ohio, accompanied by myself and wife and Sister Charlotte Bond, made their way to Owen county. Same evening there was preaching at Bro. James Bond's new house. Here the time was divided between three different points, as follows: Bro. James Bond's, Cane Fork meeting-house, and a new house, just erected and called the Tunker meeting-house, built expressly for the Brethren to preach in. These meetings were tolerably well attended, and quite an interest was manifested. There were two accessions by baptism. We were well cared for in a temporal way, for which our thanks are due to the many friends who ministered to our necessities.

We returned from Owen to Scott on Thursday, Sept. 21st, in order to prepare for the lovefeast. Here we were joined by brethren Abraham Flory and Isaac Studebaker and wife. The communion came off in due order. It was well attended, and seemed to have a salutary effect, both upon the young members and the spectators, and we think there was a lesson learned that will not soon be forgotten. The cause was ably defended, and well may the brethren of the Southern District of Ohio be proud of the day when they first planted the gospel in Kentucky. They have united us together in the bonds of gospel love, and the good seed that has been sowed, if it is only rightly cultivated, will be likened unto leaven in meal. So, brethren, press forward in the good work. Never tire in well doing. The cause which you have espoused demands your zeal.

JOHN W. FITZGERALD,  
Great Crossings, Ky.

## MARYVILLE, Tenn., Oct. 11, 1876.

Dear Editors:—On the night of the 30th of Sept. we held our lovefeast, and it was truly a feast of love. Shortly before, Bro. Geo. Bowman paid us a visit and awakened many a soul to inquire what must be done to be saved, and three precious souls were made willing to comply with "all things whatsoever is commanded." Bro. Collins and Bro. Abram Mals had preached the word with great power during the communion meeting. The members were greatly revived, and love and harmony were restored where it had become cold, and many a heart was almost given up to the Savior, and we trust will, ere long, yield to the

influence of the Holy Ghost. A few, also, who had not lived so close to the Savior as they once did, seemed to have been drawn toward him, and will ere long, we trust, give him their whole heart again. The non-professors seemed to enjoy these meetings greatly, as indicated by the rapt attention given. No truly converted person can participate in these lovefeasts without being greatly benefited.

S. Z. SHARP.

## MODESTO, CAL., Oct. 3, 1876.

Brother Quinter:—I send you the following church news from this (Stanislaus) congregation.

We held our lovefeast last Saturday, Sept. 30th, and continued meetings till last night. We had truly a happy meeting; saints rejoiced and sinners came home to God. Two were received into the church by baptism. Quite a number assembled at the river side to witness the administration of the ordinance of baptism. The scene was impressive, as many tears evidenced. We have reason to believe that more are "almost persuaded." Brethren every where, pray the good Lord for us in California.

PETER S. GARMAN.

NEW ENTERPRISE, PENN'A., }  
Oct. 9th, 1876.

Bro. Quinter:—For the satisfaction of the readers of the PRIMITIVE CHRISTIAN, I will drop you a few lines from the Yellow Creek church. Our lovefeast, which was appointed on the 5th of Oct., is now past, and we can say we truly had a feast of love. Everything passed off well.—We would just say here that we had the best of order we ever saw where there were so many people together on such an occasion. We hope that the good Lord will bless our young sisters in our community and elsewhere where they conduct themselves properly at such places.—Ministers from a distance were brethren Daniel D. Sell, Brice Sell, Eld. Daniel Holsinger, from Clover Creek, and others from adjoining Districts. Brother Daniel Sell is from the State of Missouri. One soul was added by baptism. I will also state that the brethren of our district at a council meeting decided to divide our district in two. Our church here seems to move along in the good cause.

D. S. REFLORE.

## NEWBY, PA., Oct. 10, 1876.

Bro. James:—I hasten this evening to drop a few thoughts for your paper, inasmuch as you invite brethren enjoying the lovefeasts to write out their thoughts and send them on. It is in relation to this that I write.

Our lovefeast was appointed in the Duncansville branch on the 7th and 8th of October. At the time appointed the brethren and friends collected together, and we truly enjoyed one of the largest and most solemn meetings we have ever held in our church. There were quite a number of brethren and sisters from a distance present with us. There were also at this meeting five more added to the church by the holy ordinance of baptism. Four of the above named were young, just in the springtime of life, while the other was quite an aged woman. Oh! what joy it affords the children of



God when the sons and daughters of Adam's family come flocking home to God; and not only so, but the Savior said himself that there was joy in heaven when sinners turn to God.

The ministering brethren present were John W. Brumbaugh, Geo. W. Brumbaugh, W. H. Quinn, Jacob Koons, and Daniel D. Sell, the latter of whom has been among us for some time, laboring among us. There was meeting on Sunday evening. Services conducted by Daniel D. Sell and Geo. W. Brumbaugh. Also meeting on Monday evening. This was the last meeting, at which time Bro. D. D. Sell preached his last sermon. The occasion was evidently a very solemn and impressive one. Sinners were made to weep over their condition, and the children of God were caused to shed tears of sympathy, and the thought of separating with dear brethren and sisters was painful.

Brethren and sisters, allow me to say a few words to us: We meet together on earth and enjoy each others' society, and we feel loth to part. But take courage; we have a hope to meet over yonder, beyond the withering blasts of time, where no separation is known and where no tears are shed, but where we can enjoy each others' society through the ceaseless ages of a never ending eternity, there to sing the song of Moses and the Lamb, and

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun."

DAVID D. SELL.

A Testimony.

To a very dear Friend outside of the Fraternity:

Grace and peace be multiplied. God knows how to multiply, and is always ready to multiply, but we are such worthless cyphers that both multiplied and product are nothing but 000. But thanks be to God, he is able to convert a cypher into one, or nine, and then multiplying counts. Again I say, "Grace and peace be multiplied," for this means, "Christ and him crucified." He is God's multiplication-table, and in him alone do we learn the arithmetic that attains to the wisdom of "Six hundred three score and six," Rev. xiii. 18; and the glorious, everlasting Seven, Rev. i. 4, 12, 13.

You seem to think my life is an insupportable desolation, as though Col. iii. 3, and i. 19, Eph. iii. 19, were a mere flourish of rhetoric. I tell you nay, The Christian is the only person on earth who has a right to wear a sunny countenance. Even when the eye is glazed with unspeakable agony, and the features ghastly and rigid with suffering, "the peace of God passing all understanding, keeping the heart and mind," cannot fail to be mirrored on its surface, and testify the "exceeding grace of God in us." My history is written in tears and groans and agonies and weariness and sin and self-reproach and struggles that make every fibre of body and soul crack. If this were all, it would be a dark record.—Whose record is not dark, if written only from data furnished by himself? What is the clear sky and thorough path of the ungodly, but a delusive screen shutting

out the hideousness of sin, and the wrath of God, and the "blackness of darkness?" The darker the cloud in the believer's firmament, the brighter the bow that spans it, the sweeter and more thrilling the sense of the Divine presence. That which wrecks the sinner's all, lifts the faith-built ark nearer Heaven. The pillar-cloud that overshadows the impenitent with the midnight of wee and despair, is resplendent with the glory of salvation to the Christian.

The divine Sculptor is putting his chisel into my marrow, so that I quiver with agony and say, "If it be possible, let this cup pass from me;" and yet I would rather be under his mallet than "fire sumptuously every day, and be clothed in purple and fine linen," and drink the concentrated cup of all earth's pleasure since Eve sucked the luscious fruit of evil. Let me be stripped as naked as the Patriarch of Uz, "if need be," only so the wonderful Jesus remain. With his pulse in my bosom, and his smile in my eye, and his inheritance in reversion, I am both rich and happy, even if I be covered with ulcers, and keep company with dogs at Dives' door step. Give me the Christian's sorrows. His tears are sweeter than the world's honey, and his weeping more musical than the world's laughter. Give me the beatitude that death crowns, not destroys. Your joy is a bubble which must burst in anguish, either unto life, or endless torment. Happiness out of God is the passport to be hell. To glad as God is glad, this is "joy unspeakable and full of glory," and that forever.

C. H. BALSBAUGH.

MAJENICA, Huntington Co., Ind.

Bro. Quinter.—On the 23th of September I attended a communion meeting in the squirrel Creek District in Wabash County, Ind. A great many members communed at this meeting. The order throughout the entire meeting was good, and the members were much refreshed. May the Lord still bless them and bind them together in love. Here our dear young brother, Dorsey Hodgden, joined me, and has been with me ever since. We have preached daily except twice since the 28th of September, but not more than twice at one place; hence no additions. He expects to be with me perhaps a month.

On the 4th of October we attended a church meeting in the Huntington district. Business went off pleasantly.

On the 6th we attended a communion in the Deer Creek district, Huntington Co. Attendance not very large, but very good order. We were much built up in the cause of Christ.

On the 6th we attended a communion at Antioch, Huntington Co. Not a very large congregation here, on account of sickness, but the best of order. We think the members were much refreshed.

On the 14th of October our communion closed in the Eight Mile district. We all feel much refreshed. Here we had a choice for two ministers and two visiting brethren. The lot fell on brethren Geo. Holler and Geo. Watson for ministers, and on Anthony Crimere and Samuel Cline for visiting brethren. May the Lord bless and make them useful in their callings is my prayer. We truly had a refreshing meeting here.

SAMUEL MURRAY.

A Few Items.

I left Somerset Co., Pa., on the 7th of September, and came to Washington, Tazewell Co., Ill., on the 8th and paid a visit to my friends. I found all well, enjoyed myself, and liked the country much. Stayed there two weeks; then went to Hudson, McLean county, and found myself right among the brethren and sisters. I am enjoying myself well here. Thank the Lord for his mercy.

On the 23rd I attended their council meeting. The members were all in love and harmony, and the brethren and sisters were all uniformed in a plain dress, young and old. The sisters are not ashamed to have their caps on.

On the 6th I attended their communion meeting. We had a good meeting, and preaching on the 7th and 8th. There came out on the Lord's side and were baptized in the Mackinaw River. We had good order throughout the meeting. Bro. Thomas D. Lyon is the Elder of this church. Bro. John Metzger does the preaching mainly. He labored hard to gain souls. We had four preachers from Woodford county, Illinois,—Jacob Kindig, Rufus Gish, Geo. Gish, and Christian Barnhart. Brethren and sisters, let us all be faithful. May God bless and save us, is my prayer.

JOSHUA HEIPLE.

[The following report was sent by the Secretary. Instead of giving the number of scholars in each class, he gave the names. The whole was tastefully printed on a small sheet, and a copy given to every member of the school, instead of reward cards. If this plan be followed up for a term of years, those who preserve their reports will have a valuable collection.—B.]

Report of the Union Sunday School,

HELD AT THE

GERMAN BAPTIST CHURCH, RICHLAND TWP., KEOKUK CO., IOWA,

Showing the number of Officers, Teachers, and Scholars, and the number of verses voluntarily committed by each Class.

OFFICERS.

Supt.—Abraham Wolf; Asst. Supts.—Charity A. Dare, Isaac Brown; Sec. and Treas.—Jacob S. Frits.

CLASS No. 1—John Frits, Teacher.—No. of Pupils, 13; No. verses recited, 521.

CLASS No. 2—Abraham Wolf, Teacher.—No. pupils, 19; No. verses recited, 230.

CLASS No. 3—Isaac Brown, Teacher.—No. pupils, 19; No. verses recited, 127.

CLASS No. 4—Catherine Wolf, Teacher.—No. pupils, 7; No. verses recited, 399.

CLASS No. 5—Charles Wonderlich, Teacher.—No. pupils, 11; No. verses recited, 307.

CLASS No. 6—Cath. Wagner, Teacher.—No. pupils, 8; No. verses recited, 47.

CLASS No. 7—Cherry A. Arelhart, Teacher.—No. pupils, 19; No. verses recited, 425.

Note.—Scholars should be particular to preserve this Report, to refer to in after years, when time has wrought its changes, and these faces fade away.



## SUNDAY-SCHOOL CONVENTION.

According to announcement in the *Pilgrim*, a Sunday School Convention, by the Brethren for the Middle District of Penn'a, was held at James Creek, Huntingdon Co., Pa., October 21st, 1876.

Meeting was called to order by Bro. Geo. Brumbaugh, after which Bro John Spanogle was appointed Moderator, Bro. H. B. Brumbaugh, clerk; and Bro. J. M. Mohler, Secretary.

Bro. John Spanogle then addressed the meeting, and explained the object of a Sunday School convention.

The Clerk then read a list of Sunday School Districts and their delegates, as follows:

Lewistown, J. M. Mohler, Albert Steinberger.

Spring Run, M. F. H. Kinsel, R. T. Myers.

Aughwick, John Spanogle, James Lane.

James Creek, Robert Mason.

Bethel, Benjamin Brumbaugh.

Manor Hill, Archy Van Dyke.

Mew Enterprise, Daniel Snowberger, Jacob Furry.

Waterside, George Brumbaugh, Isaac Replgle.

Lamersville, Not represented.

Huntingdon, J. M. Zuck, J. B. Brumbaugh.

Clover Creek, Not represented.

Cross Roads, Not represented.

The delegates then reported as follows:

Lewistown School was under the Brethren eight years, and conducted at present as follows: Opened and closed by singing and prayer, after which teachers took charge of their classes. Time for recitation forty minutes. Music on canvass, selected from various books, papers, etc. Also use the Union Hymn Book. For recitation, use American Sunday School Lesson Papers. Remarks by Supt., Asst., and others.

## PROGRAMME OF SCHOOL.

Time in Lesson,	1½ hours
Opening,	15 minutes
Recitation,	40 min.
Singing,	20 min.
Remarks,	5 min.
Closing,	10 min.

Use the *Young Disciple* and with good success. Hope all the Sunday Schools will do the same.

Infant department conducted by Albert Steinberger in the basement. Total average for 1875, between 115 and 120. Brethren J. M. Mohler and A. Steinberger Superintendents.

Spring Run reported as follows: School opened in 1866. Missed 1870. In operation nine years. Open by reading a portion of Scripture, singing and prayer. Music printed on

canvass. For recitation, the International Lesson Leaves are used. Number enrolled 125, average 90.

Report of James Creek school. Organized May 14th, 1876. Average attendance, 36. Five teachers and three officers. International Lesson papers are used in recitation, and for singing, the Gospel Hymns.

Bethel school. Forty scholars and five teachers. Interest seemingly good. Opened and closed as usual.

Manor Hill Class, was organized 1866. Comprises 20 or 30 members, consisting of Brethrens children and friends in general.

New Enterprise. Organized 1866. School has been in successful operation since. A constitution and By-Laws govern the school. In 1868 there were nine classes of male pupils, 53 in all, who committed 3657 verses of scripture. Eleven classes, containing 54 female pupils, who committed 3314 verses. Total by the school, 6,971. In 1870 there were eight classes, containing 50 pupils, committed 1581 verses. Eight classes of females, verses committed by 36 female pupils, 7,672. Total number of verses, 9,253. Total number of scholars, 104. For 1876, Jacob B. Furry Supt. Total attendance 122. No. of classes reading in the Old Testament, 2. German, 1. School is opened with singing and prayer and reading a chapter of scripture. After which the scholars ask such questions as present themselves. Close by singing and prayer. Take no part in pic-nics.

Waterside school was organized May 14, 1876. Conducted in the usual manner. Sing from Gospel Hymns (Bliss and Sankey). Use *Young Disciple*. Well pleased with it.

Altoona school reported by letter as follows:

The first Sabbath school was organized by the Brethren, July 5th, 1874, by choosing the following officers: Supt., Alexander Rath; Sec'y., Andrew J. Murray; Treas., Robert McPharlan.

The school is opened by singing and prayer; classes are then arranged, using the Bible, Testament and Spellers. A chapter is also selected and read in the hearing of the school; and also encourage the committing of scripture to memory. Average number of attendance in 1864, 62.

Officers for 1875 were as follows: Supt., A. J. Murray; Sec'y., John C. Eller; Treas., Robert McPharlan; Average attendance for 1875, 50.

Officers for the year 1876: Supt., A. J. Murray; Sec'y., Jos. F. Emmert; Treas., Robert McPharlan; Librarian, Daniel McPharlan. Average attendance up to date, 86.

We have now adopted the Gospel Hymns; first, because they are very cheap; second, because the children

from other schools are familiar with them and join us heartily in singing. At present we have no Library for distribution.

We use tickets, cards, &c., for attendance, good lessons, memorizing, &c.

The Brethren Bible-Class of Huntingdon was organized May 1876. Attendance about 20. During part of the summer used Lesson Leaves, but of late thought it not so good. Now take Bible and commit such portions as seem proper. Write essays on Scriptural subjects, &c. Prospects very encouraging. Open and close as usual. Conducted by the Brethren. Meet every Sabbath afternoon and in session 1½ hours.

Hill Valley school number from 50 to 70. Average about 60. Open and close in the usual way. Use no lesson papers. Sing from Union Hymn books. Not in favor of pic-nics. Has been in operation two years.

It was moved that a committee be appointed to draft a form of resolutions and queries to be subject to the adoption, amendment, or disapproval of the convention. Brethren Daniel Snowberger, J. M. Zuck, H. B. Brumbaugh and J. M. Mohler, were appointed. Meeting then adjourned for refreshments, by singing a hymn.

## AFTERNOON SESSION.

The meeting was called to order by the Moderator. Hymn was sung. Report of Committee called for. Read by the Clerk. Subject to amendment, adoption, or disapproval by the convention.

Resolutions passed for the government of the Brethren Sabbath-School:

1st. *Resolved*, That we, as teachers, qualify ourselves so as to be able to defend the doctrine of the Bible in its purity, against all opposition.

2d. That we, as members of the Brethren Church, take no part in pic-nics, celebrations, church festivals, nor anything of that nature.

3d. That we teach, when called in question, the characteristics of the christian, viz.: humility, non-resistance, gentleness of spirit, innocency and plainness of character both in manners and dress.

4th. That we instruct our delegates to use their influence to have our Sunday-Schools conducted by members of the German Baptist Church as far as possible; if not members enough for teachers, others who are friendly to the doctrine of Christ.

5th. That we instruct our delegates to use their influence against libraries.

6th. That inasmuch as the lesson leaves published by the different denominations do not fully meet our views and wants,

*Therefore*, This meeting agrees to appoint one or more brethren to pre-

pare lessons for the Sunday School, to be published in the *Young Disciple*, or separately if the demand will justify it.

The convention then appointed the following named as a committee: Brethren H. B. Brumbaugh, James Quinter, J. M. Zuck, and J. B. Brumbaugh.

**QUERY.—**Is it considered expedient to give liberty to persons not members of the church of the Brethren to deliver an address to the school.

**ANS.—**We think it should be left to the discretion of the Superintendent in charge.

**QUERY 2.—**Are the lesson leaves now in use in the Sabbath schools beneficial?

Tabled.

**QUERY 3.—**Would it be best to adopt a uniform or fixed plan for conducting our Sunday schools?

**ANS.—**We think it would as far as circumstances will admit.

**QUERY 4.—**What kind of hymns should be used by the Brethren in the Sunday school?

Bro. A. B. Brumbaugh recommended the Centennial edition of the Service of Song.

Bro. Henry Harshbarger opposed the introduction of any songster; favors the use of the Brethren's Hymn Book.

Bro. John Spanogle thinks our Hymn Book not suitable for Sabbath schools, but advised the brethren to get up a collection of music.

Brethren Daniel Snowberger, Abraham Myers, Michael Kinsel, James R. Lane, J. M. Zuck, and H. B. Brumbaugh thought it good to make a selection of music.

Convention then agreed to defer the matter for the present, with a view of getting up a book of our own.

**QUERY 5.** How can we best secure the attendance of parents and scholars to the Sabbath school?

This subject was quite freely discussed by the following named brethren: Albert Steinberger, J. M. Zuck, John Spanogle, Daniel Snowberger, Archy VanDyke, James Lane, and J. B. Brumbaugh.

Query answered in the following manner:

1st. Ministers should feel deeply interested in the youth, believing that the future good of the church very greatly rests upon them. Hence the necessity of being well prepared.

2d. That parents, as well as ministers, take an active part in the Sunday school, by gathering their children together and taking them to place of meeting.

3d. That the brethren and sisters pay special visits to families in the community in which the Sabbath school is held, and all children who absent themselves on account of poverty, said brethren and sisters are to

supply all that is necessary for their admittance, &c.

*Resolved,* That the proceedings of this meeting be sent for publication in our periodicals.

Having no more business the Convention adjourned by singing and prayer.

H. B. BRUMBAGH, Clerk.  
JOHN M. MOHLER, Secretary.

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VOL. I.

HUNTINGDON, PA., TUESDAY NOVEMBER 7, 1876.

No. 45.

## TRUST.

I cannot see with my small human sight,  
Why God should lead this way or that  
for me;  
I only know he saith, "Child, follow me,"  
But I can trust

I know not why my path should be at  
times  
So straitly hedged, so strangely barred  
before;  
I only know God could keep wide the  
door.  
But I can trust.

I find no answer, often, when beset,  
With questions fierce and subtle on my  
way,  
And often have but strength to faintly  
pray.  
But I can trust.

I often wonder, as with trembling hand  
I cast the seed along the furrowed ground  
If ripened fruit for God will there be  
found!  
But I can trust.

I cannot know why suddenly the storm  
Should rage so fiercely round me in its  
wrath;  
But this I know, God watches all my  
path,  
And I can trust.

I may not draw aside the mystic veil  
That hides the unknown future from my  
sight;  
Nor know if for me waits the dark or  
light;  
But I can trust.

I have no power to look across the tide,  
To know, while here, the land across the  
river;  
But this I know, I shall be God's ser-  
vant;  
So I can trust.

## SERVANTS AND CITIZENS.

BY GEORGE BUCHER.

Servant and Master are correlatives. The one cannot exist without the other. A servant—a faithful servant—is obedient to his master in all things. Christ, as the servant of the Father, was obedient unto death, even the death of the cross. Phil. 2 : 7, 8. If we are the servants—faithful servants of Jesus, we do all that he has commanded us. Even so they who are the servants of Satan do Satan's will. "Whosoever committeth sin is the servant of sin." John 8 : 34. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Rom. 6 : 16.

All servants, however, are not faithful servants. Some are merely pretenders.

Our betters tell us they are our humble servants, but understand us to be their slaves. There are such pretending servants of Jesus too; They say to him, "we are your humble servants;" but, in fact, they hold Jesus as a slave. For our present purpose we include all the professors of Jesus under the name of servant, whether faithful or not.

In a parable recorded in the nineteenth chapter of Luke the word *servant* is so used. The parable begins thus: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.'" From the verse preceding this parable we learn that Jesus spake this parable because he was nigh Jerusalem, and because "they thought that the kingdom of God should immediately appear." I believe this parable cannot be understood except these two 'causes' are kept in view. They had an idea that Jesus would found a worldly kingdom. But, no. Already soon after his baptism the devil took him up into an exceeding high mountain, and offered him all the kingdoms of the world provided he would fall down and worship him. But the offer was refused. Matt. 4. At another time when Jesus had fed about five thousand men with five barley loaves and two small fishes, and leaving twelve baskets full yet, he departed into a mountain himself alone because he perceived that they would come and take him by force to make him a king. John 6.

The nobleman in this parable is Jesus. He went into a far country. Hereafter shall the son of man sit on the right hand of the power of God. Luke 22:29 "I go to prepare a place for you." John 14 : 2.

And he will return. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1 : 11. I will come again and receive you unto myself. John 14 : 3. Behold he cometh with the cloud. Rev. 1 : 7.

And he called his ten servants. By these I understand all who have vowed allegiance to king Jesus.

And delivered them ten pounds. The gospel of our salvation. Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit, to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, interpretation of tongues: but all these worketh that one

and the self-same Spirit, dividing to every man severally as he will." 1 Cor. 12 : 4-11. From the above quotation we learn how the pounds are differently distributed.

Occupy till I come. Occupy—trade—do business. That is the way we are to understand it. Here is work for every one—jointly and severally. Work for the brethren, and work for the sisters. Work for the weakest lay member, and work for the strongest elder. The one was not *baptized*, nor the other *ordained* to be idle. It will not do to say, "I cannot write and preach, sing and pray like some others, therefore I will wrap my pound in my napkin and do nothing." If we are faithful servants we improve our pound. "Neglect not the gift that is in thee." 1 Tim. 5 : 14. "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands." 2 Tim. 1 : 6. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4 : 10.

We receive this pound not to be spend-thrifts with, but faithful stewards. Not to be "busy-bodies in other men's matters," but to mind our own. "Peter seeing him" (John) saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, (Peter) If I will that he tarry till I come, what is that to thee? Follow thou me." John 21 : 21, 22. We are further taught in this parable that after the King's return "he commanded the servants to be called unto him" "that he might know how much every man had gained by trading." The first said, "Lord, thy pound hath gained ten pounds." And the king recompensed "the good servant" for being "faithful in a little" by giving him "authority over ten cities." The second had gained five pounds and received authority over five cities. "And another came, saying, Lord, behold here is thy pound which I have kept laid up in a napkin: for I feared thee, because thou art an austere man; thou takest up that thou laydest not down, and reapest that thou didst not sow." And the king answered, "Out of thine own mouth will I judge thee, thou wicked servant." \* \* \* Take from him the pound, and give it to him that hath ten pounds. \* \* \* For I say unto you, that unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him." This servant neglected to improve his pound, reasoning that if the king should have all, the principal and interest, therefore he took that which he had not laid down, and reaped that he did not sow. Foolish servant! Had he not the principal from the king? Without this he could not start business. Should not the increase come from this principal? Therefore he owed all to the king. "So then, neither is he that planneth any thing, neither he that watereth! but God that giveth the



increase." 1 Cor. 3 : 7. The reader will please notice that these servants were all *servants*, (no distinction in the name)—that they were all under the same king,—that the faithful servants received just rewards,—and that the drone lost even what he had. This, dear reader, teaches us the eternal woe or wo of the *servants* of Jesus. And, though not all were faithful, yet *salvation was among the servants* of the king. But our subject, as also the parable, has not only *servants*, but also *citizens*. Citizens in the parable I understand to mean all who have not vowed allegiance to king Jesus.

"How then," will the reader ask, "are they his citizens? do we not read 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints?'" Eph. 2 : 19. Yes, the servants of Jesus are "fellow-citizens with the saints," but, the children of this world are only citizens of Jesus. Here is the distinction between "the kingdom of this world" and "the kingdom of heaven." In this kingdom are the servants (of the parable), in that the citizens.

The citizens are the subjects of "the powers that be." And from the fact that "the powers that be are ordained of God," (Rom. 13) and from the fact that Christ is set at God's right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the church," (Eph. 1 : 20—22. From these facts we can see how the subjects of "the powers that be" are the citizens of Jesus. And how, on the other hand, the servants of Jesus are not subjects of "the powers that be," but only subject to that power. Rom. 13 : 1. "Put them in mind to be subject to principalities and powers." Titus 3 : 1.

The parable says of the citizens : "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." This expresses the spirit of the king's citizens. This is the spirit of all who belong to the kingdom of this world. They will not have this man to reign over them. The citizens feel able to govern themselves. They see no necessity in applying the whole gospel plan of salvation. The servants, in contrast, are independent of all the citizens' laws. Celsus, the first writer against Christianity, wrote of the Christians : "They oulve the law." Christians have no need for the law. The laws are not made for Christians; but, they are "a revenger to execute wrath upon him that doeth evil." "Not a terror to good works, but to the evil." Rom. 13. The notes, and bonds, and deeds, and mortgages, &c., are not on account of Christians. A Christian's word is better than a writing. These writings are all on account of evil doers. All citizens that repent, and will that Jesus should "reign over them," lose their citizenship.

But we are not done yet with the parable. What became of the citizens? This is what the record says : "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." The citizens are called enemies. All who will not have Jesus to reign over them are enemies to Jesus. We remarked before that though the servants were not all promoted, yet salvation was among them ;

but, what do we find among the citizens? *Nothing but dark despair!* O sinner why will you die?

"O turn ye, O turn ye, for why will ye die,  
When God in great mercy is coming so nigh?  
Now Jesus invites you, the Spirit says,  
Come,  
And angels are waiting to welcome you home."

Cornwall, Pa.

For the Primitive Christian.  
CHRISTIAN WEDLOCK.

BY C. F. DETWEILER.

"Only in the Lord."

On entering into this subject I will first ask christian forbearance and prayerful deliberation of any reader who may be concerned in it, or in any part entertain a different view of the subject. The text at the head of this article expresses my position on the subject as plainly as any language that I could employ.

In the earliest history of the human family, before the people began to multiply, we find no command concerning the selection of a companion, but as soon as God chose a select people to serve him, we find that their first recorded offense against him was a mingling with the children of men in the bonds of wedlock.

In every divine institution there is a design; and the design of the family constitution, as set forth in the word of God, is, and has been through every period of the world's history, to preserve a seed to be consecrated to his service. As it is written in Malachi, "And did he not make one? Yet had he not the residue of the Spirit. And wherefore one? That he might seek a godly seed." Again in Psalms 23 : 30, "A seed shall serve him; it shall be accounted to the Lord for a generation."

As this is God's prime object in the family constitution; it must be the prime object of every soul that is thoroughly converted to God in every requisite step or consideration on becoming a member of the head of a family.

After the incontinence of the antediluvians had led to their destruction from the face of the earth, God called Abraham to go out from his kindred and country and promised him in his old age, while he was yet without descent, that in his seed the nations of the earth should be blessed. In order that his son Isaac should not have a wife of the daughters of the land of Canaan, Abraham required his eldest servant to take a wife for his son Isaac from his own country and kindred. The first law among his descendants was to prohibit a mingling with those outside the covenant, and we find the line of demarcation between the Chris-

tian church and the world, to be equally definite and fixed.

"Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be separate, saith the Lord, and touch not the unclean things, and I will receive you." This language is positive and plain, and too comprehensive to allow any middle ground between faith and infidelity, and yet thousands who claim unreserved allegiance to Christ, will reason themselves out of its import. In the earliest period of history of the Christian church the chasm between Christ and Belial, was so well recognized by both sides that there was very little if any tendency to mingle.

"The church and the world walk wide apart

On the changing shores of time."

But when the unmasked power of darkness began to crumble before the persevering of the saints, Satan executed his infernal schemes under the mask. To-day he is a masked dealer in counterfeit theories which beguile men from the simplicity of primitive Christianity, and a smuggler of innovation of wood, hay and stubble, in many forms. He assumes the form of an angel of light, and brands narrow-mindedness, sectarianism, and superstition, upon the faith that is complete in Christ. His whole aim is to bring the whole Christian church into a state like that of the church of Sardis of which the spirit said "Thou hast a name that thou livest and art dead."

When we see the church and the world walking with arms hooked, when church affairs are displayed to a pleasure-seeking world to raise funds to pay for bells, organs, &c., when leagues monopolies, secretism, bazaars of fashion, and with all the yoke of wedlock, have mingled the church and the world in one conglomeration, it must certainly have lost much of the purity that is implied in the 6th chapter of 2d Cor. "Be ye not unequally yoked together with unbelievers." We will try to consider some of the pretexs upon which this command is violated.

A rather absurd, though by no means uncommon theory, is that the person who above all others fascinates or calls forth a man's affections is the proper mate. But this theory will not hold out. In many cases instead of their affections being reciprocal those of the second person are entered in another person. The "true love" or affection of several persons are sometimes concentrated to one person and extreme jealous in the result. God is not the authority of such confusion. It is also claimed that souls may be won to the church in this way. The

work of winning souls to Christ by lawful measures is very laudable; but Jesus said "No one can come unto me except the Father which sent me draw him." John 6: 44. Therefore no one can be any more than the instrument in God's hands to win souls to Christ, and when you venture on forbidden grounds you incur responsibility, and your missionary enterprise becomes a perilous lottery, and a snare.

In the days of the apostles there were cases in which one member of the head of a gentile family became a believer and the other did not. The Corinthian church had at one time written to Paul about some things of this kind, and in the sixth chapter of his first epistle to that church, he gives them instruction concerning these things. After straightly warning them against the great sin of breaking their marriage vows, and the obligations of their marriage relations, he comes to the cases in which believers were related to unbelievers in marriages that were contracted before they had ever heard the preaching of the Christian faith. Of these he disposes in these words: "But to the rest speak I *not the Lord* If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away." 1 Cor. 7: 12. This language Paul wrote as the counsel of his own discretion, and *not of the Lord*. It had reference only to those who were placed in the relation of unequal companionship with unbelievers, by circumstances under which they had no control. They were in circumstances from which they could not be released without severing their marriage relations, which under all ordinary circumstances would be a great sin. There is no fellowship between righteousness and unrighteousness, no communion between light and darkness, and no concord between Christ and Belial, but on the other hand, a Christian must be long-suffering, hopeful and gentle. Therefore to those Corinthians who had received sufficient grace to break the chains of darkness, opposition and unbelief, in the strongest ties of earthly relationship, Paul very reasonably attributes a sufficient degree of sanctification and stability by the grace of God to sanctify in a certain degree the unbelieving companion. If Daniel had been penned up in the temple of Nebuchadnezzar, he would nevertheless have been Daniel the man of God; and if these Christians by fate were placed in the position of unequal wedlock with Belial, they were Christians still, and hence the very reasonable counsel to abide in the state in which they were called, with the hope of being instrumental in bringing their companions to Christ.

When Daniel was at liberty he did not set his affection upon the courts

of the king of Persia, and the Christian who is by the providence of God set at liberty, is not to go back to the fellowship of darkness and disobedience.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; *only in the Lord.* That is a restriction that cannot be encroached upon without sin. Every faithful Christian desires to teach his family to pray, by precept and example. He tries to inculcate into the minds of his children the principles of a saving faith. To the extent that we neglect this, we neglect our most sacred trust, next to that which relates directly to our own souls. If this then is to be the primary object of our life, *how can we* reconcile the idea of voluntarily choosing a companion whose life and actions promise no co-operation or interest in this most sacred word? The question must arise at every thought of religious exercises in the family, "What communion hath light with darkness? and what concord hath Christ with Belial." The day when your affections go out after one who makes light of the demands of true religion, the evil one is working on the strings of your heart with all the impudence and subtlety by which he tempted Eve. The demands of the word of God for a clean separation from a world of disobedience are as plain as language can make it.

To the extent that they fail to be carried out in the discipline of the church, the apostolic discipline fails to be carried out. Every form of contamination with the world is an innovation of combustible material. When the great Architect will appear to try every man's work with fire, there will be a fearful reckoning with the builders of wood hay and stubble. When "a fire shall devour before him and it shall be very tempestuous round him," there shall be a fearful cracking among the beams of nominal membership. Therefore let us heed the words of Jesus, "What I say unto you I say unto you all, watch."

#### WHAT DISCONTENT DOES.

This is a monster that is creating terrible devastation with human happiness. Being invisible, its advances are unperceived until it has affected so firm a lodgment that all efforts to exorcise it are unavailing.

Its field of operation is large, embracing nearly every condition of life. It enters the cottage of the laborer and embitters his toil. It is found in the home of the wealthy, where it renders unenjoyable the blessings of wealth. Under its influence the kind husband becomes morose and irritable; the loving

wife peevish and complaining. Wealth loses its desirableness and poverty becomes unendurable. Single life is dull, and matrimony galling and intolerable. Labor is irksome and idleness is purgatory. Young man, do you feel a certain vague dissatisfaction with yourself—your position—your finances? Are you envious of some one who has surpassed you in some particular? Beware! These are unmistakable symptoms of discontent. Alter your circumstances if you will but do not sit down and brood over supposed ill usage at the hands of fortune.

Husband, shut, bolt and bar every avenue by which the terrible monster may enter your thoughts; for if discontent get possession of the remotest corner of your heart, he will not rest until he is routed every vestige of domestic felicity. If you are poor, energetic effort will remedy the evil. Discontent will add nothing to your bank account, but will make your poverty doubly burdensome.

And you, young wife, allow me to suggest the importance of your giving no place in your heart to this foe to your peace of mind. Is your position an humble one? Adorn it. Are your burdens heavy? Discontent will add to their weight an hundred fold. Is your husband depressed and inattentive to you? You will agree with me that discontent affords no remedy. Try a little kindly, cheerful conversation. Remember that a smile has far greater power to dispel gloom than many words of chiding or complaint.—*Selected.*

#### INWARD PEACE.

Many say they have no peace nor rest, but so many crosses and trials, afflictions and sorrows that they know not how they shall ever get through them. Now he who will perceive and take note, perceiveth clearly that true peace and rest lie not in outward things; for if it were so the evil spirit also would have peace when things go according to his will, which is nowise the case. Therefore we must consider and see what is that peace which Christ left to his disciples when he said, "My peace I leave with you, my peace I give unto you." Christ meant that inward peace which can break through all assaults and crosses of oppression, suffering, misery, humiliation, and what more there may be of the like, so that a man may be joyful and patient therein; and what was bitter to him before shall become sweet, and his heart shall remain unmoved under all changes, at all times.



## WATER FROM THE WELLS OF ABRAHAM.

BY C. H. BALSBAUGH.

To Sister Catharine R. Suptee,  
of Philadelphia, Pa.:

There is only one way of digging so as to get a draught of the "Upper Springs," and that is with Abraham's spade and mattock. It is not every one that hits the Fountain of Life in the heart of Jehovah-Jesus. "Al-most" and "Altogether" make the difference between Paul and Agrippa—between Abraham and Abimelech—between fealty and rebellion—between Heaven and Hell: Abraham is a faith-name, and wherever he sinks his mattock a "river of living water" will gush out. Abram can "provaricate and falsify, but Abraham never. Gen. 20: 2. We may "have a name to live, and be dead." Abraham by name, Abram by conduct. Peter confessed Christ: Simon denied Him. If Abram digs to the centre of the earth, he will find no water: but for Abraham the Chrystal River out of the Eternal Throne will roll through the desert. Although "the Philistines stop the wells and fill them with earth," Isaac, the seed of faith, will open them again, and "call their names after the names by which his father had called them." Gen. 26: 15, 18. Faith will not cease digging, no matter how powerful and persistent the counterworking. The first well may be called *Esek*, the second *SITNAH*: but the third will bear the glorious Gospel name, *REHOBOTH*. The first is *strife*, the second *HATRED*, and the third *ROOM*—room for the whole world—the Rehoboth of God, Jesus the Christ. Here we must slake in Christ, or miss the coveted drop on the tip of Lazarus' finger forever. He that drinks from Jacob's well "shall thirst again:" but whosoever drinketh of the well of Abraham "shall never thirst;" but it shall "be in him a well of water springing up into everlasting life." One is *Sychar*—falsehood—and the other is *Beersheba*—the well of the oath—the inviolable oath of the I AM. Heb. 6: 16, 18. Israel is better than Jacob, and the muddy Jordan of God better than the transparent, sparkling Abana and Parpar of Damascus. Faith draws water with joy out of the wells of salvation. Is. 12: 3. Unbelief dies of thirst on the brink of the fountain. Abraham and his seed "turn the valley of Baca into a well," and "fill the the pools" with "rain" from the "white cloud" of the Shekinah. Ps. 84: 6, Matth. 17: 5. Faith melts the rock into angel beverage, and

"turns the wilderness into a standing water, and dry ground into water-springs." Ps. 107: 35! Hungry and thirsty, God's pilgrims faint in the "solitary way"; but they "cry unto God in their trouble, and he delivers them out of their distresses." Ps. 107: 4—6. They dig the well Rehoboth, they dig unto John 4: 14, and lose themselves with "all the fulness of God." Abraham saw the day of Christ, and was glad. John 8: 56. To shake hands with Abraham is to make acquaintance with God. Who drinks out of his well, drinks life and peace and superlative bliss out of the heart of Trinity. "Abraham believed God, and it was accounted to him for righteousness." Gal. 3: 6. Here is a well without a bottom—deep as the Infinite, Unfathomable God, always full and overflowing, and the voice and heart of Everlasting Love ever crying, "if any man thirst, let him come unto me, and drink." John 7: 47. "Be not afraid, only believe." Mark 5: 36. "If thou canst believe, all things are possible to him that believeth." Mark 6: 23. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matth. 21: 22. A great well-digger was father Abraham. Beersheba and Rehoboth are still open, gushing with the surges of "the river of God, which is full of water." No matter how often the Philistines fill them with earth, and seal them with Esek and Sitnah, Isaac will come with his father's digging instruments and strike them into the very bosom of Deity, and flood the thirsty soul from the Fount of Infinite Love.

God has smitten you; but the love-stroke has in it all the tenderness of His heart. Heaven alone can mediate the wound that Heaven inflicts. The All-Love never breaks an earthly cistern without opening a faucet out of his own eternal fulness. He never dries up the rill without offering the River. He never breaks a link out of a golden circle without Himself clasping the breach. He never weans but to a higher good: never winnows but for his garner. He has sent the rider of the Pale Horse across your threshold, and the pillar of your house fell. Blessed is the fall that exalts: the death that ushers into a purer, diviner life. Could there be tears in Heaven, more cause would your husband have to weep over you, than you over him. But he knows too much to mourn where God smiles. This side the sombre lattice weep we must. Let this be your warrant, "Jesus weep." He will not chide your tears. When standing at the sepulchre of buried love with the bereaved sisters of

Bethany, He felt the pangs that rend you now. Weep. But let the rainbow glisten in your tears. The hope that gilds the tomb paints every drop of sorrow with the emerald hues around the Throne. Rev. 4: 3. There is a sacred luxury in giving vent to pent up grief which none but lacerated bosoms know. Weep. But forget not to put the soft, sweet treble of Heaven's laugh into your sobs. Let your tears fall into Abraham's well, and drink them. Oh! the sweet, soul-relieving, soul-nourishing tears of faith. They are the XXX of the Christian life. A husband in glory! The companion of your bosom now in the bosom of Jesus and the embrace of angels! The lips on which you hung for many years, now drinking draughts of bliss from the mouth altogether lovely. Sol. Song 1: 2, and 5: 16. Weep, because he is gone: dry your tears because of his "joy unspeakable and full of glory." Well dead is better than any life the world can give. Fortune never had a Dives that fared as sumptuously as Lazarus. Abraham's bosom is but an eternal libation from Abraham's well. Your husband will no more need to dig the stones and earth of the Philistines out of the "nether springs." He will no more need to "feed his kids beside the shepherd's tents," or "turn the valley of Baca into a well." He has reached the Fountain-Head, and shall thirst no more. He has "inherited all things"—rich in God, rich as God. He will no more sojourn in Mesekh, or dwell in the tents of Kedar." He is inside the pearly gates and Jasper walls, under the "rafters of fir," and enclosed with the beams of Eternity's cedar. Sol. Song 1: 17. While you are humming your song in the "valley of Achor," he is swelling the Alleluia of the Celestial chorus, and sweeping the golden harp to the praise of the Wonderful Jesus Seed back the echo out of the glad, filial heart of faith.

Has Cherith become dry? 1 Kings 17: 7 Zarephath has water still, verse 10. That "little water in a vessel" which the parched Tishbite received from the famished widow's hand, was dipped from Abraham's well. It was faith-water. If the heavens are sealed, and the earth is baked with drought, faith sits by an open Fountain. The "many exceeding great and precious promises" given us in the "seed of Abraham," are all "wells of salvation." "Whosoever will, let him come and drink." Bring your vessel with confidence and draw out to your hearts content. "The well is deep," but the chain of faith reaches to the bottom, although it be bottomless. John 4: 11. "Drink

abundantly, O beloved." Sol. Song 5: 1. In the wells of Abraham all common water is transmitted into wine, which "goeth down sweetly, causing the lips of those that are asleep to speak." Sol. Song 7: 9. Daughter of Abraham, open thy mouth wide that God may fill it, and divinely intoxicate you with the "spiced wine of the juice of Heaven's pomegranite." 2 Cor. 6: 11, Sol Song 8: 2. While the wilderness has but *one* Marah, Elin has *twelve* fountains. You are on the border of a sinless, sorrowless, deathless Forever—a shoreless, bottomless, unbeginning, unending ocean of bliss. Blessed are they that thirst, for they shall be filled with all the unmingled rapture of the Eternal Thee.

### DIVINE PROVIDENCE.

BY REBECCA POLCK.

The supposition that God exercises a general government or general providence over the affairs of the world without condescending to minutia, is poor consolation to the struggling Christian who needs an object of confiding trust while encountering the trials and ills of life. Such religion is of little worth. Paganism itself could give a better theory of the supposed overruling care of the gods; and leaving out of the inspired record, a better faith is hinted at in the profane pages of Shakespeare who says, "There's a divinity that shapes our ends." Verily God is everywhere. He is observant everywhere; with him the night shineth as the day, the darkness and the light are both alike to him. Thou hast searched me, thou knowest my down-sitting and mine up-rising, thou understandest even my thoughts afar off, thou art acquainted with all my ways, there is not a word on my tongue but thou knowest it altogether. God is everywhere cognizant of all persons and of the affairs of his people to protect them and do them good. He invites them to seek his face evermore, and if they suffer trials he bids them call upon him promising that he will deliver them, that he will hear their cry and will save them.

"Should troubles assail,  
And dangers affright,  
If friends should all fail  
And foes all unite,

then the Lord will show himself strong to deliver those who call upon him and who trust in him, causing all things to work together for good to them that love him. Then God is everywhere observant of the course of the wicked that he may render to all the retributions due and they can not escape his eye nor his hand. Though they dig to hell thence shall his hand take them; though they

limb to heaven thence will he bring them down; though they call for rocks and mountains to cover and hide them, they will find that there is no escaping. Touching the Christian's privilege of trusting in the care of Divine providence, it is enjoined in everything. By prayer and supplication with thanksgiving let your requests be made known unto God. Certainly this includes temporal as well as spiritual things. Should we cite a tithe of the known instances in which God has answered prayer for temporal as well as spiritual things, it would occupy much time and much space. We may name an instance or two from the sacred record. In the early patriarchal day it is stated that Abimelech was afflicted with a providential visitation. His very life was in forfeiture but God instructed him in his trouble to make application to Abraham his friend who was a man of faith and prayer. He shall pray for thee, said he, and thou shalt live. This was complied with. Abraham prayed unto God in behalf of Abimelech and in answer to his prayer, God healed him and the members of his household. But should it be thought that in his case God heard Abraham because he was a prince offering prayer in behalf of another prince, we have at hand on the very same page another instance of providential interposition in answer to a prayer. A poor boy, son of a bond woman, was lying under a shrub, far out in a desert place famishing and near perishing with thirst. It is evident that the child would have died had human help alone been invoked, but he cried out unto the Lord, and God was not so occupied with his infinite care as to miss hearing the cry even of a perishing child. The angel of God responded out of heaven, bidding his mother fear not, for God hath heard the voice of the lad. He forgetteth not the cry of the humble. Of course relief and deliverance were immediately brought and who dare say that this was not a special interposition of Providence? We might multiply Scriptural instances but we will only refer to the remarkable deliverance of Peter. Herod had taken the life of St. James with the sword and had cast Peter into prison where it is likely he awaited a similar fate, but prayer was made without ceasing by the church in behalf of Peter. Prayer prevailed. The circumstances of his deliverance are doubtless familiar to all. Being set free he proceeded straightway to the house of an old sister where prayer was going on. We may presume that the faith of the saints was confirmed and that prayers were turned to thanksgiving.

### SKY ROCKETS.

Nothing ascends with more brilliance, or descends with less, than a sky rocket. And "up like a rocket, and down with a stick," is a fair illustration of the pompous display and sudden ruin of many persons. An old man, toiling through a long series of years, by patient endeavor secures a modest competence, or even attains to wealth. His upstart son says, "Give me the portion of goods that belongs to me;" and straightway he enters into business for himself. His story is a brief one: pride, pomp, luxury, display, splurge; ending in embarrassment, villainy, and ruin. The rocket blazed magnificently, but the stick is not worth picking up.

As a rule, no person is fit to use money until he has first earned it. A man who has gained a dollar by hard work, knows what it costs and what it is worth; a man who has neither earned his living nor his wealth, is fitted for a spendthrift, and in business his ruin may be confidently predicted. Doubtless it would have been better for the sons of many a rich man, had they been kicked out of doors without a penny, and sent to saw wood and earn their living until they had gained money enough to stock a peanut stand, and beginning at the bottom of the ladder thus ascending to prosperity, than to enter into the possession of unearned wealth which only proves a curse and a snare and the source of ruin to them.

Pride goeth before a fall. Rockets are sure to come down unsightly sticks and there are religious sky rockets which are no exception to the rule. They shine, but they do not burn; they give light, but they have no heat. They blaze for a while like a star of the first magnitude, but the dragon's tail always pulls them down at last. They are wandering stars to whom is reserved the blackness of darkness forever and ever. Far better is it for any man to fill a humble position if he may be one of the stars held in the right hand of Him that walketh in the midst of the seven golden candlesticks. Their place is secure; and though their light be not so brilliant as present, yet by-and-by they shall shine at the brightness of the firmament, and as the stars forever and ever.

I have had always two fixed ideas about young men: First, that they should be substantially educated in the country where they are probably to live; and second, that not a small part of the value of a university or public school education consists in adjusting a young man, during the most flexible period of life, to his place among the associates who can best help him onward. To these two considerations I should always be willing to sacrifice a good deal."



ly our fears are vain, and if our re-proofs are disregarded there is still some satisfaction. The man of God who rose from his bed to reprove a blasphemer, and only received in return scoffs and taunts, when asked what he got for his pains, answered, "A soft pillow." And when in the fear of God and in the spirit and love of Christ we have done our duty to persons who have gone astray, we win for ourselves a quiet heart, a soft pillow, a conscience void of offence toward God and man.

But often the seed that is sown in these private conversations becomes fruitful beyond all our expectations; since it does not depend upon our own power or standing to give force to what we say. The child may sow seed which shall bud and blossom and bring forth plentiful fruit. A little hand may place in the soil the seed which shall spring up and reach gigantic stature, and live when we are dead. Thus the word which we speak with trembling may be made powerful by the blessing of the Lord, and our prayers may be answered and our tears rewarded by the turning of sinners from the error of their ways, and the joy that is in heaven when they come home to God.

#### KEEP IN THE RUTS.

An article recently appeared headed "Keep Out of the Ruts." The author commences his excellent remarks by a reference to the ruts worn in the rocky mountain roads on the island of Cuba. When one of the wheels of a vehicle descending the mountain, get into these ruts, they must be kept there until the foot is reached, as there would be danger of upsetting in the attempt to "pull out." The writer uses illustrations to warn Christians and Christian ministers against the danger of falling into a mixed and formal way of doing things, and he makes some good points.

In thinking of this illustration and of the remarks in connection with it, the fact was suggested to my mind that ruts are not always to be avoided.

On some roads our only safety is to keep the wheels of our vehicle in them; and doubtless on those Cuban mountain roads, as well as on some other hills we have travelled over, many unfortunate travellers in trying to keep out of the ruts have gone over the bank. So, we thought, there are some theological and religious ruts which are not to be avoided but which we should be glad to get into and to stay in. The danger does not threaten "so much" those who are in the ruts, as those who pride themselves on having "pulled out" of them.

Hence the religious prejudices and practices of many Christians of the present day are such that they need the warning—"Keep in the Ruts."

There is for example the rut of sound doctrine, which it is dangerous to avoid. The tendency of the times is to turn from the "old paths"—to abandon the established and time-honored creeds and confessions, because forsooth they are "old." The way the apostles and martyrs went—the way marked by the prayers, and toils and tears and blood of the confessors and reformers—the old highway of unchangeable, evangelical truth, is not adapted to the wants of the present "progressive" age. It has come to be considered by some a terrible thing for a man to be a firm, uncompromising believer in the doctrines of the divine Word, as taught by the worthies of the church in past ages; and because one can not conscientiously go in with every movement of the "liberal christians" of the day, he is set down as a hide-bound, exclusive bigot. He is in a dreadful rut. And yet, is it not strange that so many confessedly good and great men have traveled in these ruts all their lives? and is it not a significant fact that many who have heedlessly "pulled out" of them have been carried heedlessly into the wildest fanaticism. Let men pity us for keeping in these doctrinal ruts, and call us "old fogies" if they will, experience and observation have proven them good and safe places to be. Keep in the rut.

Again, there is the rut of faithful preaching. It is well enough to warn ministers against falling into a formal routine of expressions, illustrations, etc.; but too many are disposed to "pull out" of what we may call the rut (the old, tried and spiritual way) of preaching the Word. The way in which the faithful and fearless preachers of the gospel in past ages walked, who preached not themselves, but Christ and Him crucified—who were concerned not so much for their own temporal welfare as for the welfare of souls and the glory of God—this old way is not agreeable to modern ideas. It is a rut to be avoided by many for the sake of popularity, and at the sacrifice of the truth.

Once more, we may say there is the rut of practical piety, one which is made by those who follow in the footsteps of Him who went about doing good. Would that there were more Christians in this rut; would that it were worn so deep that they could not "pull out" of it if they would, till they get to the foot of the hill—the end of life's journey. Blessed is the man that gets into the well-worn ruts of good, religious principles and practices. Blessed is the man who has established the habit of reading the Word of God, of secret and fam-

ily prayer, of regular attendance upon the services of God's house, of the diligent use of his time and means in promoting the good of his fellow men and the glory of God. Such habits are good ruts to go in. The avoiding of them or the "pulling out" of them by those who were once in, has been the fatal mistake of many a traveler in the journey of life. Keep in the rut. J. Q. W. in *Lutheran*.

#### Educational Department.

EDITED BY J. M. ZUCK.

—We note the arrival of a lady student from Blair Co., Pa. A few more of the same class would be most welcome, as the school is almost too exclusively made up of representatives of the male sex. We prefer to have both sexes, as we think the influence of each upon the other is beneficial. The idea of the co-education of the sexes is endorsed by most of the Normal Schools of the country and is gaining ground in some of the leading colleges and universities. How long will it take our young sisters to catch a little of the educational spirit which characterizes the young women found in many of the schools of the country? Echo answers, "How long?" Quite a number of our young men are availing themselves of the educational advantages within their reach, and it seems to me that if our young women were wise they would exert themselves a little in the same direction.

#### HUNTINGDON NORMAL SCHOOL.

This school is now in session in the *Pilgrim* and *PRIMITIVE CHRISTIAN* building, West Huntingdon, Pa. Students can enter at any time. Those now in attendance are from Maryland, Virginia, Colorado and the different counties of this State. The field also embraces Ohio, Indiana, Illinois, Iowa, Missouri, and other states, and it is hoped that some of these sections will soon be represented.

The expenses are as low as we can make them, and, when rightly understood, will be found much lower than most schools of the same grade. Tuition only 70 cents per week, payable one term (ten weeks) in advance. Boarding \$3.00 per week, including light, fuel and furnished room. At present all the students are in the families of Brethren and we are making arrangements to extend our boarding accommodations so that we may have a suitable place for all the young brethren, sisters and friends who

may favor us with their presence and patronage.

The studies this term are mathematics, including arithmetic, both written and mental, algebra and geometry; language, including orthography, English grammar, Latin translation, sentence making, essay writing, declamation, &c. Physiology is the branch of natural science on the programme this term, and is taught by both the text-book and the lecture method. Penmanship and drawing receive due attention. The physiology class are making some fine diagrams, and the geography class promise good work in map-drawing before the study is completed. Students in the English branches are especially solicited. Those in other branches will also be accommodated when practicable and when not inconsistent with the good of the school as a whole. It would be well, however, for such students to communicate with me before coming, in order that they may learn whether we can suit them. It is my desire to adapt the school to the wants of the great majority of the young people who are connected with the church, either by birth or adoption, not forgetting the old rhyme that

"He that undertakes to please all and himself too,  
Undertakes what none can do."

We are having a very pleasant little school this term, and the prospects for next term are quite encouraging. Most of those now in attendance are members of the church,—just the class for whom it affords me the greatest pleasure to labor. Two of those have joined the church since they came here to school, and we trust that others will also soon come out on the Lord's side and thus show that with all their gettings they are resolved to get wisdom. The chorus,

"Who'll be the next?"

was sung at the baptismal waters when the young brother and sister above alluded to were received, and let me say that that question is still ringing in my ears and I trust it will by and by be answered in such a way as to cause the angels to rejoice and the sons of men to be glad.

Brothers who have children to educate should not forget the religious and social influences and advantages which may be found at this place. We have religious services every Sabbath, and once during the week we expect to see these services attended regularly by all the students, especially by those from abroad. Then, too, we have social and literary meetings in which the students mingle with the

brethren and sisters connected with the *Pilgrim* and *Primitive Christian* establishment. We believe these associations are mutually pleasant and we trust they will prove mutually beneficial. To give the readers of the *PRIMITIVE CHRISTIAN* an idea of some of the outside influences and advantages I will submit a brief report of the last meetings of the Bible-class and the literary society.

BIBLE CLASS.

Our Bible class meets in the *Pilgrim* chapel every Sabbath afternoon. At the last meeting sister Clara Miller read an essay on "Hope" and brother E. D. Kendig one on the "Hebrews." The first ten verses of the 12th chapter of Romans were committed and recited by nearly all the members of the class. Quite a number of referred questions were handed in and assigned to different members to be answered next Sabbath. In addition to the above exercises we have singing and prayer at the usual times.

LITERARY SOCIETY.

At the last meeting the "teacher's talk" was an outline of *Force*. The subject of brother J. B. B's "impromptu speech" was, *Air*. By an impromptu speech we mean one made without knowing the subject until the speaker is on his feet and ready to talk. The chairman of the society appoints some one in the audience to assign the subject, which is not done until the speaker is upon the floor waiting for his theme. The next exercise was the recitation of a poem by sister Phebe Norris. The poem selected was the one which according to report, President Lincoln used to rehearse many times every year. There are fourteen stanzas. The first and the last are as follows:

Oh, why should the spirit of mortal  
be proud?  
Like a swift, fleeting meteor, a fast  
flying cloud,  
A flash of the lightning, a break of  
the wave,  
Man passeth from life to his rest in  
the grave.  
'Tis the wink of an eye, 'tis the  
draught of a breath,  
From the blossom of health to the  
paleness of death,  
From the gilded saloon to the tier  
and the shroud—  
Oh, why should the spirit of mortal  
be proud?

After the recitation the following question was debated: *Resolved*, That the late civil war did more harm than good. The affirmative was argued by brethren E. D. Kendig, Eliab Zuck and Gaius Brumbaugh; the negative, by brother Howard Flory, Mr. J. P. Martin

and Dr. Brumbaugh. The affirmative called our attention to the losses of life, limb and property occasioned by the war, to the suffering of bereaved ones and also to the sad effects of the war upon the morals of the country. The negative dwelt more especially upon the extinction of slavery and the preservation of the union. In regard to slavery the affirmative maintained that many of the free blacks are worse off now than when in bondage. To this the negative replied that the degradation of the blacks follows as one of the evils of slavery rather than as a consequence of freedom. Had the blacks been allowed the blessings of freedom and the advantages of education they would not now be the helpless and dependent creatures that we find them to be in many sections of the South.

Sister Wealthy A. Clark, the critic for the evening, next made her report, after which the sentiment roll was called and some eighteen or twenty short extracts or selections were given by the different members of the society. The programme for the next meeting was then read, as follows:

1. Lecture on the *Lungs*, Dr. Brumbaugh; 2. Select Reading, A. D. Beachy; 3. Recite the Rules of Syntax, J. P. Martin; 4. Give seven choice similes from the Bible, sister Phebe R. Norris; 5. Name the countries of Europe and give the capital of each, N. P. Castle; 6. What kind of weather is indicated by a gray sunset, and why? E. A. Wharton; 7. In what poem are these words found:

"And when the restless day,  
Expiring, lays the warbling world  
asleep,  
Sweetest of birds! sweet Philomela,  
charm  
The listening shades, and teach the  
night His praise."

also give a sketch of the author, brother Howard Flory; 8. Read and translate chapter 32, Book 1, *Cæsar*, brother Gaius Brumbaugh; 9. What does "of the rest" mean in Acts 5: 13? brother J. B. Brumbaugh; 10. An essay, *The Reformation*, brother E. D. Kendig. Essay two weeks hence, S. B. Shoop, Subject, *The Feudal System*.

After the reading of the above programme the Society adjourned to meet again next Saturday evening, Nov. 4th.

WINTER TERM.

The winter term of the Huntingdon Normal School opens Nov. 21st. Those who contemplate attending during the winter should enter at that time rather than wait until the term has partly expired.



AWAKE, THOU THAT SLEEP-  
EST.

BY JOHN CALVIN BRIGHT.

"Wherefore he saith, Awake thou that sleepest and arise from the dead, and Christ shall give thee light," Eph. 5: 14.

Paul in writing to the faithful saints in Christ Jesus at Ephesus, had for the warp and woof of his epistle the thought, that they who were "dead in trespasses and sins," were saved by grace through faith, and created unto good works in Christ, and thus become "fellow-citizens with the saints and the household of faith, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." And the further thought that the eternal purpose of God in Christ Jesus in redeeming the human race, was to break down the middle wall of partition between Jew and Gentile, and to unite in one grand and glorious unity and headship, with, and in, Christ all things in heaven and earth.

And in describing their condition when "children of disobedience," "having no hope and without God in the world"; "having fellowship with the unfruitful works of darkness," he introduces the sublime and universal call of grace in the language of our text. In examining this scripture we will first describe the class to which it applies.

As intimated above it applies to the unconverted. The whole human family are sinners by nature. "Among whom also we had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Eph. 2: 3. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51: 5. The prophet Isaiah gives us a graphic description of the fallen condition of our race in the following words: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified by ointment." Isa. 1: 6.

Says Paul to the Roman brethren, "There is none righteous, no not one." "For all have sinned and come short of the glory of God." Rom. 3: 10, 23. "Wherefore, as by one man sin entered the world and death by sin; and death passed upon all men, for that all have sinned. For by one man many were made sinners." Rom. 5: 12, 15.

Our foreparents were created in the image of God, upright and pure and pronounced very good; but

they polluted themselves by disobedience. And consequently their posterity inherited their disobedient and sinful natures. For as Job has it, "Who can bring a clean thing out of an unclean? Not one." Job 14: 4.

This being established it follows, as a natural consequence, that all who are not conscious of having "passed from death unto life," are yet in their sins. John 3: 14. All who cherish evil desires; Matth. 5: 28, 3 John 2: 16, or evil thoughts; Mark 7: 21, Prov. 24: 9, who neglect any known duty; James 4: 17, who disregard any of the commandments of the word of God; Matth. 5: 19, Gal. 3: 10, who are not born of the water and of the Spirit; John 8: 5, who are not transformed by the renewing of their minds; Rom. 12: 2, who have not wholly consecrated themselves to God; Luke 14: 33, and whose affections and aspirations are not supremely set on Christ and heavenly things, are yet in their sins—sinners—carnally-minded enemies to God and themselves, and in a state of spiritual death. Mark 12: 50, Col. 3: 1, 2, Rom. 8: 6, 7.

Such characters are "without Christ, aliens from the commonwealth of Israel, strangers to the covenants of promise, having no hope and without God in the world." Eph. 2: 12. Full of all subtlety, enemies of all righteousness, children of the devil, perverters of the right ways of the Lord"; Acts 8: 23. "Dead in trespasses and sins." Eph. 2: 1.

And for such characters there remaineth "a certain fearful looking for of judgment and fiery indignation," Heb. 10: 27, in "everlasting burnings." Isa. 33: 14. In "everlasting fire prepared for the devil and his angels." Matth. 25: 41. In "the fire that shall never be quenched." Mark 9: 43. An everlasting destruction and banishment from the glory and power of the Lord, and an eternal baptism of fire in the lake that burneth with fire and brimstone, from which the smoke of their torment ascendeth up forever and ever. 2 Thess. 1: 9.

Well might the Savior ask the boasting Pharisee, "How can you escape the damnation of hell?" And the apostle Peter, "Where shall the ungodly and sinner appear?"

The ransom has been paid. Christ died "the just for the unjust." 1 Peter 3: 18. "Though he was rich yet for our sakes he became poor that we through his poverty might become rich." 2 Cor. 8: 9. Christ died for all; He invites all; "And whosoever will let him take of the water of life freely." Rev. 22: 17. "The Spirit and the bride say, Come. And let him that heareth

say, Come. And let him that is athirst come," and Christ says: "Come, for all things are now ready." Luke 14: 17.

"My yoke is easy and my burden is light." "Repent ye, and believe the gospel." "Repent and be baptized every one of you in my name, for he that repents, believes and is baptized shall be saved," have his sins remitted, and receive the gift of the Holy Ghost. "Observe all things,"—all the commandments, all the sayings found in my everlasting word, "and lo, I am with you even unto the end of the world." And when time shall be no longer, I will give thee a crown of life, robes of righteousness, and give thee a title to a "mansion" in "the kingdom prepared for you before the foundation of the world," where joy is unseparable and full of glory; where you can walk the golden streets of the New Jerusalem, drink of the water of the river of life, eat of the twelve manner of immortal fruit, revel in ambrosial sweets, and join in the everlasting songs of Zion.

On the other hand, if you repent not, you shall perish. If you believe not you shall be damned—are damned already. If you are not baptized in the names of the Holy Trinity, you reject the counsel of God against yourselves. If you take any of the words or sayings from my revelation you shall not see life. If you will not awake from your carnal sleep in midnight darkness; if you will not arise from your death in sin, you shall not only not receive my light, but shall be cast out into outer darkness where there shall be weeping and wailing and gnashing of teeth.

Dear reader, choose this day whom ye will serve. Now is the accepted time. To-day is the day of salvation. "To-day if you hear his voice harden not your hearts"; but "walk in the light as he is in the light, and the blood of Jesus Christ will cleanse you from all sin."

"Doing right to-day  
Is the very best way;  
Putting it off 'til to-morrow,  
May bring you to sorrow.

"Will you go to heaven or hell?  
One you must and there to dwell;  
Christ will come and quickly too,  
I must meet him, so must you.

"The white throne will soon appear,  
You and I must both be there;  
Saints will wear the starry crown."  
New Lebanon, Ohio.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

## THE GOOD WAY.

BY J. W. SMOUSE

"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein, Jer. 6: 16.

The above language was spoken by the prophet to the Jews at Jerusalem, for we understand by the words of the prophet that Israel had backslidden from their former faith, and worshipped false gods, idols made out of gold, stone, etc., and bowed themselves to those images instead of the only true and living God, the Almighty Father of us all. Still the Lord was merciful toward them, for he exhorted them through the prophet to repent of their idolatry; for he says: "If thou wilt return, O Israel, saith the Lord, return unto me, and if thou wilt put away thine abominations out of my sight, then shalt thou return," Jer. 4: 1. But it appears they did not heed the prophet when he was sent to call for true repentance, for they said, "We will not walk therein." Now Israel were the chosen people of God by promise, but by their disobedience in the wilderness they were not permitted to enter into Canaan, save Caleb and Joshua who walked in the old paths.

My dear readers, how many are willing to-day to stand and see and ask for the old paths, the paths the prophets, the patriarchs and the apostles walked? How many of our brethren and sisters are leaving the old paths and are going back into the world of fashion and idolatry! They say they cannot see any harm in fine and stylish clothes, in silks or satins. I have no pride. I am just as humble as that old brother or sister at heart. Then what is the use of me dressing so plainly, and be so odd-looking as they are? My rings, jewels, ribbons, flosses, ruffles and jockey hat, they are nothing if I am not proud; they will not hinder me. Just so my heart is right I will gain heaven when I die. But I would say, "be not deceived, God is not mocked"; for where our treasure is there our hearts are also. Well, says one, where is the sin in dress? Dearly beloved, let me say as one that loves your souls, that your treasure consists of your rings, flosses, ruffles and all such foolish fashions, or else you would deny yourselves of the same, and be meek and humble, and walk in the old paths which is the good way, then you shall find rest for your souls.

Let us all walk humbly before God, that we may not be like the

Israelites and perish in the wilderness, but when we are called to leave this world of sin and fleshly lusts, we can meet our Lord and Master with joy, and hear that grand and welcome applaudit, "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

But unless we walk in the old paths, and be humble, meek, self-denying, and forsake all the fashions and worldly lusts, we are not the children of God; although we bear the name of Christians. We must be cleansed from all self and pride, or else when that great and notable day of the Lord comes we will be heard to exclaim: "The harvest is past, the summer is ended, and I am not saved." Then how important it is to stand in the ways, and see and walk in the old paths, and find rest for our souls—the rest that remains for the true children of God. Then we shall see our blessed and glorified Redeemer, and walk the golden streets of the New Jerusalem, be clothed with white robes, and God will wipe away all tears from our eyes.

Dearly beloved, let us not leave the old paths, but let us be a light to the world. And let us show by our walk and conversation that we are walking in the old paths; that we are on the narrow way which leads to life and glory. Let us come out from among the world and be a separate people, forsaking all the sinful lusts of this world, and lay up treasures in heaven where moth doth not corrupt nor thieves break through and steal.

Young brother, young sister, let us be obedient unto our elder brethren and sisters, and do the commandments laid down for us in the Holy Scriptures.

I have written this in brotherly love, hoping it may do some little good in the cause of Christ. As I am young in years, and but a babe in the church, I hope the brethren will pray for me. Sisters pray for me, so I may live a life devoted to the Lord, and may God bless us as a church and a people, is the prayer of your unworthy brother.

Smicksburg, Pa.

## THOU ART THE MAN.

One of the hardest things in the ministry of the word of God, is to bring it home to the conscience of the individual. And in speaking to a large assembly of people, those portions of truth which are adapted to one particular class are almost sure to be appropriated by another, while those for whom the admonitions are specially intended, pass them by without consideration. If we preach against

covetousness, and enjoin liberality, old Deacon Hunks, who sits in the corner, wraps himself up in his long robe and says to himself, "Well, that doesn't mean me, I'm sure;" while the next day, perhaps, we shall find that some dear, earnest, generous soul, who has been for years habitually casting all her living into the treasury of the Lord, is roused and alarmed by the thought of being covetous, and so proceeds at once to make some fresh sacrifice for the sake of benefiting others around her, who, perhaps, are better able to aid her than she is to assist them.

If we rebuke levity and vanity, instead of our words reaching the hearts of the gay, and high-headed, and light-hearted, they fall with chilling weight upon the tender conscience of some poor soul, whose smile on emerging from regions of darkness is fresh and fragrant as a May-flower creeping out from among departing snows, but who is now chilled and discouraged, and sinks back again into despondency and gloom. If we rebuke worldly and excessive care for the things of time and sense, the thrifty worldling at whom we aim our shaft passes it unnoticed, while his neighbor who is shiftless and thriftless, and who never was busy enough to earn an honest living for himself and his family, picks up words, and uses them to excuse himself in continued idleness and indifference, under pretence of trusting in the Lord.

There seems to be only one way of meeting this universal tendency of fallen nature to evade and disregard the divine precepts, and that is by direct personal appeal to the parties concerned. David would have listened approvingly to any number of homilies treating of justice, mercy, purity, morality, and the fear of God, and gone away neither better nor worse for the instruction which he received, but when the prophet Nathan laid hold upon his conscience with the grip of honest faithfulness, and said to him, "Thou art the man!" he quailed before the servant of God, and reverently accepted the message which he brought.

I taught you publicly and from house to house," said the apostle: his method of labor was "warning every man, and entreating every man, that he might present every man perfect in Christ Jesus. It is difficult to remedy personal faults by public exhortations. Sometimes we may attain our end, but often it will be much more easily accomplished by direct personal endeavor. We need to take men by the hand, to speak to them face to face, kindly, but faithfully pointing out their errors, showing them their wrongs, and entreating them to turn from every false way. We may fear rebuff, but usual-



The Primitive Christian  
AND  
The Pilgrim.

HUNTINGDON, PA., NOV. 7, 1876.

OUR VISIT TO SOUTHERN OHIO.

Having felt a desire for some time to visit the churches in Southern Ohio, in Ross, Highland, Adams, and Clermont counties, as we formerly lived in that part of the state, and were somewhat acquainted with the brethren there, when at the Annual Meeting last spring we were requested to accompany the committee to the Brush Creek Church, in Adams county, to assist in settling difficulties existing in said church, the thought immediately occurred to our mind that should we be permitted to visit the Brush Creek church we would also visit the adjoining churches. We accordingly made arrangements in the summer with the committee to make our visit to the Brush Creek church in September, designating at the same time to visit other churches. But as the brethren of the Brush Creek church were building a new house for worship, and desired to have it completed before the committee would visit it, and as they could not get it finished as early in the season as we first proposed to make our visit, it was found necessary for us to defer our visit until October. This arrangement prevented us from spending as much time with our brethren in Southern Ohio as we had hoped to do, and we could not visit all the churches that we had at first designed to do, and we are very sorry that we could not. We make this explanation, that the brethren in Southern Ohio, may know that we thought of them, and desired to visit them, and at one time had made our arrangements to do so.

The council meeting at Brush Creek, at which the committee was to be present to confer with the church in regard to the existing difficulties, was appointed on the 19th of October. And although we could not, because of the circumstances under which we were placed, visit as many churches as we desired to do, we visited the Paint Creek church in Ross county, and the Fall Creek church in Highland county. These churches had appointed their communion meetings to suit the time of our visit, and we were with them at those meetings, which proved to be very pleasant seasons of Christian fellowship and devotion. In the Fall Creek church reside our brother and sister Major, who are extensively known in our brotherhood. They have retired from business, and have a very pleasant home in the town of Greenfield. Sister Major still labors some in the ministry, but her health is not very good,

and age is showing its effects upon her. Having long enjoyed an acquaintance with this family, our interview was very pleasant. In the Paint Creek church is the home of Joseph Kelse, once a prominent and efficient minister in our fraternity, but at this time he is not with us. We met him, and our meeting was both pleasant and painful. We had a long and intimate acquaintance, and labored considerably together in the ministry, and hence we were pleased to meet him. But it was painful to us, to think that we could not still be together as Christian brethren.

When we reached the Brush Creek church we were considerably surprised to find none of the committee there but brother R. H. Miller. Brethren Davy and Wise were not with us. Brother Wise was prevented from attending on account of sickness among some of his friends. We did not learn the cause why brother Davy did not attend. We met the Brush Creek church on the morning of the 19th of October, the day appointed for the meeting of the council, and entered upon our labors with a great weight of concern and responsibility upon our minds. But the great Head of the church was with us, according to his precious promise, and our labor in the Lord, apparently was not in vain. We had a solemn and tender council meeting. It continued two days. A very good feeling pervaded the meeting. We found the brethren generally, kind, respectful and tender, but strongly attached to their practices. We heard their statements and arguments and sympathized with them in their troubles as they seemed very sincere, but we endeavored to show them the propriety of a uniformity of practice with the general brotherhood, in regard to those things wherein a difference had obtained.

Brother Mills Calvert, the oldest minister of the congregation, on account of his affliction, was not able to attend our council. We had an interview with him before the council commenced, and on the morning of the second day of the council, at our request, all the official members of the congregation met at the house of brother Calvert. Our interviews with him were very satisfactory. He is a brother of kind and tender feelings, and his labors in the ministry have been successful, and generally acceptable. His father, brother Robert Calvert, was an elder in the church, and labored extensively and successfully in the same community, that his son Mills has since labored in. Brother Robert Calvert, living at one side of our brotherhood in Ohio, and not having the frequent intercourse with the brethren through the A. M. or in any other way that some of the brethren have, and that it is desirable brethren should have, practiced some

things in the congregations over which he presided a little differently to what the brethren generally do. And his son Mills, and other ministering brethren following him, have continued to practice in the same way, and hence the want of uniformity in the practice of the Brush Creek congregation and the general brotherhood in some few things. And the committee believing that the Brush Creek brethren could yield to the general order of the church without violating any gospel principles, decided in its report that they should do so. And after a free expression of their views, and a due consideration of the subject, they unanimously accepted our report and yielded to all they were asked to yield, concluding they had better do so, and thus strengthen the cords of fraternal feeling which bind them to the general church, and labor in harmony with the church to promote the cause of our Divine Master.

The spirit manifested by the Brush Creek brethren, was, upon the whole, commendable. And by the course they pursued, and the desire, or rather the determination which they showed to remain in union with the general brotherhood, greatly endeared them to the committee. The council closed, apparently with an excellent feeling. And we think there was a very general feeling of thankfulness to God, that the labors of the meeting terminated as they did in removing causes which it was feared by some, might sever the Brush Creek church from the brotherhood.

The churches in Southern Ohio have passed through severe trials, but we hope there is a brighter day before them. We commend them to the prayers and attention of the brethren, and hope they will receive the sympathy and encouragement the circumstances under which they are placed, call for.

THE SPRING RUN MEETING.

On Friday and Saturday of last week we had the pleasure of associating with our brethren and sisters of Spring Run, Mifflin Co., Pa., in a communion season. Public service opened on Friday at 2 o'clock, and as usual at this place, there was a large attendance. The congregation is large and there were also a number of brethren and sisters from adjoining congregations present. The following ministers besides those of their own congregation were in attendance; Joseph Sherfy from Gettysburg, Pa.; J. W. Brumbaugh and Jos. Snowberger of Glover Creek Pa.; Daniel Snowberger of New En-

terprise Pa. ; J. L. Beaver, George Myers and a brother Landis from Buffalo congregation, Union Co Pa. Brother S. H. Bashor was also present during the afternoon and evening services and then went on to Cambria Co., Pa., where he intends holding a series of meetings. These brethren all made an effort, during the meeting, to impart the Bread of Life to a large and attentive congregation and we believe if any failed to receive at least a crumb it was their own fault.

This congregation seems to be in a prosperous condition. Forty were added to the number during the Summer, thirty-four by baptism and six by letter and certificate. Eld. Joseph Hanawalt has the oversight, and, by his untiring zeal and good counsel, has ever been successful in keeping the church in a good, healthy condition. At present he is in delicate health and seems to think his work in the ministry is abated. We hope however he may be restored so as to labor awhile longer with us in the Master's vineyard, but the Lord's will be done. We feel that when the Lord calls him from this world of trials and afflictions he will have, if faithful to the end, some golden sheaves to reap.

The meeting throughout was a good one. The number of communicants was so large that all could not participate in the communion services, yet there was no doubt with such the spirit of communion, and hence, in a degree at least, a realization of its sweetness. The strong exhortations to faithfulness on the part of God's people, and the stirring appeals to the sinner made it a season of refreshing from the presence of the Lord. At this meeting Samuel Musser and Geo. H. Swigart were advanced to the second degree of the ministry. J. B. B.

#### THE YOUNG DISCIPLE.

The *Young Disciple* will now be published in connection with the consolidated paper, the *Primitive Christian and Pilgrim*. It will be published monthly as heretofore, in four parts, one for each week, making really, four separate papers for each month thus making it more convenient for distribution and adapting it to the use of our Sunday schools.

The design of the paper is to give our young a paper especially adapted

to their wants. Its pages will be filled with such reading as will be in harmony with the truth as taught in the scriptures and believed and practiced by the church.

Its pages will be bountifully illustrated with such cuts as will both please and instruct, in short, we hope to make if just such a paper as all our brethren and sisters will desire to have their children read.

So far it has given very good satisfaction and we hope that all of our dear brethren and sisters who are interested in the spiritual and good of their children will give it that encouragement it so justly demands to make it a success.

In order that our agents may help it along, we have clubbed the two together at \$2,20 allowing the usual percentage to agents. We kindly solicit our agents to make mention of the *Young Disciple* while gathering subscribers for the *PRIMITIVE CHRISTIAN* and try to get as many subscribers for it as you can. Sample copies will be sent free, to all who will work for it.

If any of our young friends will be kind enough to accept the agency for it, we will furnish them with subscription list and sample copies, on application.

Terms. Single copy one year, 75 cents 11 copies (The Eleventh to get up of club.) \$7.25. All over this number, 65 cents each.

#### TO OUR AGENTS.

—Some of our agents are wishing to know whether the cash must accompany the names or whether it will do to send the names now and send the money about the first of the year. This matter we submit to the judgment of our agents. We expect them to be responsible for all the names sent and we have learned that for them to be successful they must arrange the pay to the circumstances of the subscriber. Those that have the money at the time of subscribing and wish to do so can pay it but it should be the understanding that all, or as many as can, should pay by the first of the year. Beyond this, our agents will use their own discretion. There are a great many brethren and sisters who would be pleased to read the paper but for the time, have not the money to pay for it. Such, and all others that will pay during the year, our agents should accept providing they feel safe in trusting them. We wish to be as liberal as we possibly can with both our agents and subscribers, yet we are compelled to use some

care or our expenses would exceed the profits therefore we hope that our agents will do for us, the very best they can.

#### AN APOLOGY.

The removal of our office has greatly deranged our business, and we find it impossible to give the attention to our correspondents that we would like to give them. Our brethren will please exercise patience and forbearance with us, and their orders for books, and other business will be attended to as soon as possible. We are now getting things settled again, and we hope our business will soon assume its regular order, when we shall be able to attend to the requests of our patrons with punctuality.

#### ALMANAC FOR 1877.

Some of our friends are ordering Almanacs with the request to have them sent at once. This we cannot do as they are not ready for distribution, but they will be completed in good time so that all can receive them before the close of the present year. We are printing an edition sufficiently large to supply all that may wish them and therefore we hope that our readers will wait until we get them completed, when all orders will be filled, Orders for them should be sent in at once so that we can fill them as soon as they are completed.

#### Terms:

Single copy,.....	\$0.10.
12 copies,.....	1.00.
25 copies,.....	2.00

All over this at the same rates.

Address Quinter & Brumbaugh Bros.

#### CORRESPONDENCE.

HUNTINGDON PA. Nov. 6th 1876.

Dear Parents and Sister:—

I received no letter from you last week, but suppose it will be here soon. I am well and enjoying, myself as well as could be expected of a school-boy, who has to study hard, with but little genius to help him. I spent a pleasant Sabbath yesterday, in the different capacities of worship.

We were able, and warmly addressed in the morning by Bro. Quinter on the subject of "Jacob's Vision" and at night by Bro. Beer on the subject "Remember Lot's wife." In company with others I attended the Presbyterian Sabbath school at 2, P. M. which we very much enjoyed. As soon as dismissed we returned to our Bible class which is held at half-past three, P. M. They, as an evidence of their appreciation of our visit, attended our class, with which they expressed themselves well pleased, and caught a new idea which they thought they could adopt with profit.

Hoping you are all well. Your devoted son and brother, DAVE.

P. S. Dear sister: Your lengthy letter just at hand, and read with much pleasure. Will answer soon. D.



PLATTSBURG, Mo.,)  
October 23rd, 1876. }

Bro. Brumbaugh:—

I now by your permission, will write a little for the *PILGRIM* as it was the request of the brethren when I got home, I should drop a few lines for publication. I left my home in Clinton county, Mo., on the 23rd of August last, in company with my wife and two little daughters, to visit my old home in Pennsylvania. It has been about eleven years since I left Pa., to make my home on Prairie soil. I boarded the train at this place on the Chicago, Rock Island and Pacific railroad, and was soon eastward bounding, over prairies diving through hills, skipping over rivers, at such a velocity, that if it had been told 150 years ago, it it would have been as an idle tale and they would not have believed it. But our age has brought many things to light. We were soon rolled over 500 miles and landed in the city of Chicago. As soon as the transfer could be made we were on our way to the city of Pittsburg. Did not learn much by the way as during most of this time I was unconscious of anything that was going on around. Nature said sleep, and sleep it did. Pittsburg, Fort Wayne and Chicago railroad is a very pleasant road to travel on, and the gentleman conductor did everything to make us comfortable. Pretty nearly worn out, we landed in the "smoky city," took a little refreshment and then took Penn's Central across the great Alleghany mountains. Here there were great sights to be seen by the passengers. Many never saw a mountain before, and my wife was one of that number. They all seemed to enjoy the sight much, but to me it was nothing new, as in my boyhood days I used to stand on the lofty heights, like Moss and view the landscape o'er. Not over Jordan, but the Juniata. Soon after we left Pittsburg we came to what is called Braddock field. Most all school-boys know of Braddock's defeat. I saw the very place where he fell along side a very high hill. I know not what was there then, but now there are some trees and bushes. But on the train went, and soon left all out of sight. Deep yawning canyons were below us, everlasting hills and mountains above, and the lofty places still towering higher with their evergreen robes, bespeaking praise to Him who lifts their heads out of the flint rocks. Reaching the great summit of this mighty range, I informed some of the passengers that I was familiar with the places, and many took a very deep interest in hearing me tell what we would come to before we arrived, and how it would be and what the name, &c. I was fully paid for all my trouble by hearing the many

"thank you for your kindness." The tunnel, the great horse-shoe bend, Allegripes, and other places, and now comes the city of Altoona. Here we bid adieu to all our traveling companions, some with whom we traveled eleven hundred miles. During this time we got very intimate with one another, and now could take one another by the hand and give an affectionate farewell. Here we left the main stem of the road, and took a branch that led south to the home of my childhood. Was soon there enjoying home, society, and kindred ties. Being absent many years and now meeting loved ones again, on the same ground in the same room, where many happy hours were spent in my childhood, boyhood and manhood days, my feeling on that occasion may be a little better imagined than described. Here is home with all its hallowed associations. Many things began to loom up before the mind, many of joy and gladness and many of sorrow and sadness. Here are father and mother, brothers and sisters, and kind friends, with whom we used to spend many happy hours. Once more did we bow around the old family altar. Next day be Sunday, there was meeting. I went, but was almost a stranger, a few familiar faces, but many were grown out of my recollection and many gone to the eternal world. Here on the 27th of August I preached in the meeting house at Lamersville. Here is the home of brother James A. Sell, who has the charge of this arm of the church, known as the Duncansville church. Here I preached a number of times to our old neighbors and friends, what few were left. Preached at night and visited friends by day. On the 14th of September brother James and I went on a visit to the city of Philadelphia and to attend some meetings. We were with the brethren some days, tended meeting on Marshall street in the Brethren's meeting house. Here we had the pleasure of meeting brother Stephen Bashor. He is from Missouri but left over a year ago on a preaching tour. We had quite a pleasant interview. We visited quite a number of places of note in the city; among them was Girard college. Here is a gorgeous pile of granite reared up to perpetuate the name and memory of Stephen Girard. While standing on the lofty heights of this building and seeing the great flock of boys around the yard, all seeming as merry as larks, no father to care for them, no mother to smooth their hair around their temple, in a low tone I said, "Heaven bless this institution, the home of the homeless." One of the rooms of this building is furnished with all the furniture of this famous man as it was in his day, chairs,

tables, bed, bureau and everything even to his carriage, everything of the most common kind. We left the place feeling that we were amply paid for going there.

Tuesday the 19th, James being unwell, we left the city for home, contemplating visiting the *PILGRIM* family, but learned that they were not at home. We were sorry for this, but as neither could avoid it, we will have to go on and make the best of it as we have learned long since we cannot always do as we would. Landed home on the 20th, visited friends and old neighbors up to 23th. Then was taken to a lovefeast in Bedford county, Pa., known as the Clear meeting house. Had a very pleasant love feast there. Here we met some of the old brethren who were old, when we were quite young. It made me feel sad and solemn to hear those old brethren talk to us once more and tell their hopes and fears. From this place we went to what is called Yellow Creek congregation. Here we had several meetings at different points. Then was taken to Clover Creek to a lovefeast on the 3rd. This church is under the care of John W. Brumbaugh. It is a very large church and what made it more enjoyable to me, was to see so many young members and many more near the kingdom. Good speed the day when they too shall realize that it is no vain thing to serve the Lord. The meeting was well conducted and all seemed to enjoy it well. 4th left again for Yellow Creek where there was a lovefeast on the evening of the 5th. This is also a very large church under the oversight of Bro. Jacob Miller. On the way to this meeting I met one of my brothers in the flesh Joseph D. Sell, of Northern Ill. We did not see each other for nearly eleven years. "Joseph knew all his brethren" but not so in this case. He knew me not, neither did I him. We had to be introduced. It was a very unexpected but happy meeting. When I was told it was Joseph, my brother I with him "sought where to weep."

Considering the rainy evening there was a large turnout of members and others. Everything passed off very pleasantly and we hope profitably. From this place we came back home again to attend a lovefeast, once more in the old mother church, where I first learned to love the Lord. The meeting was on the 7th of October in the Carson Valley meeting house. When the time arrived many members came from all parts of the country. The house was filled to overflowing. Soul cheering exhortations were given us by the ministry present. This was truly a feast to the soul. Many times in the days of yore we bowed around this

altar. Here we were made to feel our first religious impressions. Here it was we felt our first love and to me it was a holy solemn sacred place. The meeting passed of pleasantly and I trust profitable to all. The next day we had a meeting long to be remembered, as we had to say farewell to many until we meet in the eternal world. We had a meeting in the evening, also Monday evening. This was our last meeting in the valley, and I must say this was the most solemn meeting I ever attended and I want to say to those that gave me their hand, sorrowing in that we should see each other no more, live to do the will of God and the time will come when we all walk the golden land of Paradise, eat of the tree that bears twelve manners of fruit; drink of life's cool crystal fountain that flows hard by the throne of God, where no farewell tear is shed. On the whole, our visit was a pleasant one. We had a meeting in the Lamersville meeting house on the evening of the 14th. This was our last sermon in the State. I was standing on the ground I spent many hours in childhood with my schoolmates. Now the scene is reversed; we are all grown, and mingling in the busy hive of life. Let me say to all among whom I went preaching, pray for us, for when we would do good evil is present.

We left on the 17th of October for Missouri and reached home on the 19th. Thank the Lord for his kind care. Our health is not so very good having contracted deep seated colds. We landed here in the morning train, and in the evening at 4 o'clock there was a terrible accident took place with one of our members here. Bro. Abraham C. Miller was running a steam thrasher, and by some means it exploded, killing brother Miller and another boy, badly hurting his son and some others. The particulars we have not learned. Brother Miller leaves a wife and a large family of children to mourn his untimely fate. A large concourse of friends and neighbors assembled Sunday October 23rd, at the Walnut Grove cemetery, one and a half miles north of Plattsburg, where the funeral was conducted by the Brethren. It truly was a heart rending and sorrowful sight. All we could do was to lay his remains away in deep sadness, but not without hope. And now may the God of all peace be with us all.

DANIEL D. SELL.

Dear Pilgrim:—

As you have requested some one in each congregation to report to you, I will give a short report of our communion meeting, which was held the 21st of Oct. The weather was nice and warm.

We were visited by Elder Joseph Hutchison, and Bro. George Crouse of Fayette county, and Bro. W. H. Baily of Raleigh Co. We had preaching by brother Hutchison on Saturday evening. As the members are scattered over four counties, there were not more than half present, though the few which met, had a feast indeed, as everything seemed to smile on and around us. We were earnestly admonished on self examination by the brethren present and all seemed to perform and partake of the ordinances and emblems of our Lord and Savior, with such composure and solemnity, that it was amazing to the world, so much so that they looked with such surprise, that, with but few exceptions, there was the best of behavior, and apparently most of the spectators seemed to be interested in what was going on.

After the night services closed, the most of the congregation left the place of meeting for the night, but on Sunday morning there was a large congregation assembled, and was addressed by brother W. A. Baily. It was a funeral discourse and very interesting. After services the church assembled for business, which resulted the restoration of a brother to the ministry, and the election of Bro. J. C. Wright to the office of Deacon. In the evening brother Crouse preached at a school house one and a half mile from the place of first meeting which resulted in the receiving of one by baptism. On Monday at 10 o'clock we met for preaching again and was addressed by brother Hutchison who showed the reason why we practiced trine immersion, which he made so plain that many were almost ready to say, that they were satisfied that it was the right way to baptize. After preaching the people repaired to the stream to see the brother do what he had so earnestly contended to be right, after which the brethren took their leave of us.

W. P. GOOD.

#### EPISTOLARY.

To the brethren and my numerous friends in Ill., greeting:

I take this method of speaking to you all, and I hope it will be satisfactory.

I would have written sooner had a favorable opportunity presented itself, out having been from home about a month work had accumulated, and of course called for my first attention.

I left home the 10th of August, in company with Bro. Samuel Small, arrived at Huntington in the evening of the same day, where I spent a few hours with my brother J. M. Zuch, and Pilgrim family. And a pleasant, (and I hope profitable) waiting before

the Lord together, was quite glad to see them all, and enjoy their company, wish I could have staid longer, Examined their facilities for business, and think they are excellent, may God bless them in their noble work and reward them bountifully for their hospitalities.

Left on the next train for the west, I enjoyed much of the scenery along our route of travel, and much no doubt would have been interesting had it not been secluded by the darkness, as we traveled over a vast space of territory during the night.

We arrived safely at Mt. Morris, Ogle co., Ill. about 3 o'clock on Saturday afternoon, and was met by a number of brethren and friends awaiting our arrival, we were kindly received and taken care of by our brethren of the Silver Creek Congregation. Next day was taken to the West Branch congregation, where we had two very pleasant meetings. Think they have delightful country, and their hearts team with love.

Returned to Silver Creek Church and enjoyed five meetings, visiting through the day and preaching at night, meetings were held at Silver Creek church, and Salem, in the vicinity of Mt. Morris, during this time I renewed many former associations, and made many acquaintances, which I love to remember.

Next I was taken to Carroll Co., Ill. where most of my relatives reside. Had meetings at Cherry Grove with the dear brethren of the Cherry Grove congregation, a strong and active church is located here. Was taken care of by kind and loving hearts, and through their kindness, visited many a pleasant home, which I shall long remember, I did not succeed in seeing all, and accepting your numerous invitations, please excuse and pardon; my time was so short in which I had to make the trip. I also was taken to Shannonswhere I met dear brethren.

Visited Lanark and was well pleased with my reception by the "Brethren at Work." Here is where the new paper is being started, made the acquaintance the acquaintance of the brethren who are conducting the same, who are active and promise good things to the church and the Lord's cause in general. They are quite earnest in the missionary cause, may God bless their efforts to the saving of precious souls.

I next left Carroll co. in company with a dear brother for Iowa; passing through Whiteside county, Ill., and Clinton county, Iowa. We traveled by private conveyance, saw some beautiful country, and considerable that was otherwise—some that had a very proper name—"Barrens. Crossed the great lather of waters at Fulton, was landed safely by the steam ferry boat at Lyons, Iowa. We passed on hurriedly, night coming on, we put up in an Iowa barn,



passed a very unpleasant night, still it might have been worse, next day about noon reached our point of destination, which was in the vicinity of Clarence, Cedar Co, Iowa. This county particularly attracted my attention, and has been remarkably successful in holding it thus far, I would much desire to make that county my home. I now returned to Lanark by rail, passing through many villages and towns. As I had now reached my furthest point, and commenced retracing my steps, my pulse quickened, and I became more sensitive in regard to the dear ones at home. A day then, seemed almost as a week before. I remained but one night in Carroll Co., Was taken next day to Mt. Morris, Ogle Co, my first point as above stated. I there again had several meetings with the brethren. With tears I left them. Oh how hard it was to part with these we love so dearly! But we would not wish it otherwise, as this is one of the grand evidences, that we are born of God, when we love the brethren, for God is love. I arrived home on the 6th, of September, found all well, and glad to see me, for which I was thankful indeed. And now dear brethren and sisters and friends, pardon the absence of your names and your special acts of kindness, but rest assured they are all treasured up, not soon to be lost or forgotten. Remember me in your prayers.

May the grace of God, the fellowship of Jesus, and the communion of the Holy Spirit, be with you all. Amen.

JOHN ZUCK,

*Shady Grove, Pa.*

#### LAST CALL.

In response to a call made through the *Pilgrim* a few weeks ago, to the churches of the Middle District of Pa., the delegates of the following churches met at the Dry Valley meeting house, on the 30th of Oct., for the purpose named in the call referred to above. Yellow Creek, Clover Creek, James Creek, Aughwick, Spring Run, Dry Valley, Buffalo, Lower Cumberland and Marsh Creek. But as the notice was very short, it was thought by those present, not to be sufficient to give opportunity to all the churches to represent. The meeting therefore concluded not to close the business in hand, but decided to retain the nominated committee with the addition of one more name, which we will give in connection with the others below, and to call another meeting in the Dry Valley church, on the 21st of Nov., at which the nominated committee will be elected, confirmed, or changed, subject to the meeting of delegates, and letters present at that time. Those churches which are satisfied with the nominated committee, may vote by let-

ter, otherwise they should represent by person. It will be remembered that there is no time to be lost in this matter. The churches will therefore please act promptly. In the mean time they are all further solicited for proposals to take the Annual Meeting, so that the committee (whose duty mainly will be to locate the same) will be able to discharge their duty promptly and satisfactorily. All letters should be directed to the undersigned a few days previous to the time of the meeting. The following members of the committee named are especially invited to be present: Elder Moses Miller, George Brumbaugh, Solomon Seiber, Daniel Eckerman, William Howe, and Daniel Keller. Those coming should be at Lewistown by 10 o'clock, so as to meet connection with the L. & S. R. R. which will take them to the place of meeting, stopping off at Martland. Time of meeting, 1 o'clock of the above named day and date.

While it was decided almost unanimously at our late District Meeting of Middle Pa. to take the A. M. of 1877, and granted by the A. M. of 1876, it will therefore be the duty of the churches of this District to take some steps preparatory for that event at once, and all unite in the effort to procure a suitable place as well as the necessary means to carry out the work.

GEO. BRUMBAUGH, Sec.

*Grafton, Pa.*

PLYMOUTH, IND.

Dear Editors:

Our lovefeast is in the past, and we are glad that we have a favorable report to give. The meeting was as good as we ever had. We have had larger ones but not better. Our laboring brethren were Peter Wrightsman and Jesse Calvert. The last time I wrote I told the readers of the *Pilgrim* that we had received fifteen by baptism since last spring, and I am glad to say again that we have received twelve more; and among the twelve were eight Sabbath-school scholars. We had Sabbath-school all summer, and the Scriptures were taught. Those eight are under seventeen years old. So much for the Sabbath-school.

Dear brethren, let us teach our children the Scriptures that they may become wise unto salvation. I have lately heard that some said, that they would as soon have their children go fishing on the Sabbath day as to have them go to Sabbath school. I hate to hear such talk from any, for I think such persons do not read the Bible themselves, and would rather not have their children read it. I do think such would better send them to Sabbath-school where they will be taught the Scriptures. We have some who go to church that, I think, never read one chapter in the Testament until they come to our Sabbath school.

I do hope all our brethren and sisters will subscribe for the PRIMITIVE CHRISTIAN,

as we hope it will be a good paper. It always has been a good paper, but after the consolidation we will get more reading matter. The *Young Disciple* also is a very good paper, and does very well for our Sabbath-school scholars to read between times. Let us all do the best we can for one another as we all belong to one family.

JOHN KNISLEY.

CLARKSVILLE, IND., }  
October 30th, 1876. }

Brethren Editors:—

By request of elder John Cayler I will try to give a brief sketch of information concerning our communion meeting of the 27th inst, held in the Brethren's meeting-house known as the Stony Creek arm of the church. The meeting opened at 10 o'clock; introductory sermon by elder John Metzker of Clinton county, Ind. The ministry was well represented by young ministers from Wayne, Madison, and Montgomery counties. In the observance of the ordinances Eld J. Metzker officiated. The meeting was well attended by the brethren and sisters, except those prevented by sickness. God bless them in their affliction. The address on the scriptural authority for observing the ordinances was delivered by brother Martin McClure. The house was crowded with spectators. Preaching continued Saturday and Sunday. The ministers were respected with profound silence while admonishing us. The substance of their admonitions was "Live consistently with your profession; and do religion if you want to feel religion;" and I will add, do not encourage infidelity by not living consistently with your profession, of which many non-professors are capable of judging. On Sunday Eld. J. Metzker gave us a heart-felt sermon, which caused many tears to flow, after which he preached in the German language, of which I understood nothing, but I doubt not that it was of equal force and utility to those who understood that tongue. During preaching many souls were made to rejoice, and three precious souls were made willing to renounce the devil, in the presence of God and witnesses, and covenant to serve their Maker, and were received into the church through the ordinance of baptism, administered by Eld. J. Metzker. May they, together with myself and all of thy children, receive grace sufficient to withstand temptation and live acceptably in thy service; also, through the influence of thy word, O God, cause all sinners, in due time, to flee the wrath to come, and accept thy offered mercies.

JOHN S. SAUNDERS.

**Announcement.**

If the Lord will, there will be a communion meeting in the Brethren's new meeting-house at Beaver Run, Mineral county, W. Va., on the 25th and 26th of November, commencing on Saturday at ten o'clock.

DANIEL B. ARNOLD.

**OBITUARIES.**

At Buckley, Ill., August, 26th, 1876, sister MARY, wife of brother John H. Stager, aged 49 years 8 months and 26 days. Both joined the church of the Brethren at Coventry, Pa., in 1858 and moved to this place five years ago. The funeral services were held in the M. E. church in Buckley. The solemn occasion was improved to a large congregation by friend Brown, from Isaiah 55:1, "Set thy house in order: for thou shalt die and not live." The remains were temporarily interred in the Buckley cemetery with a view of being removed and buried beside her child ren in the East. The deceased was confined to her bed for almost a year—her physical suffering for a part of the time being extreme. Her affliction was ever marked by a patient submission to her heavenly Father's will. During intervals of pain she was cheerful and grateful in spirit, and through all her trials manifested an unwavering faith in the atoning merits of her Savior, and an assurance of divine acceptance and favor which made its impression upon the many sympathizing friends who called to see her in her illness. Her humility, obedience, loving trust, her parting smile as the spirit took its final flight, comfort the hearts of her mourning companion and loved ones that "she has washed her robes and made them white in the blood of the Lamb," and that if faithful they will one day meet her in that better land where parting is no more.

A. M. TITLOW.

Near Roanoke, Ind., on the 26th of August, 1876, HALLIE C., son of Kyle and Alice A. Gaskill, aged 10 months and 28 days. Funeral services on the 26th at 3 p. m., at the Beach Grove meeting-house, by the writer, from 1 Peter 1: 24, 25, to a large and intelligent congregation. Friend Gaskill and wife, I am informed, have never made any profession of Christianity. We trust this event, in the providence of God, may be instrumental in causing solemn reflections, and that the question may arise in their hearts, "Are we prepared to meet dear little Hallie on the other side of the cold grave, when Jesus comes to collect all the dear little children, with all those who have washed their robes in his blood?"

WM. M. HAMILTON.



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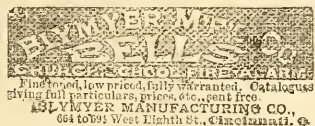
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ACCOM.	EXPS.	STATIONS.	EXPS.	ACCOM.
P. M.	A. M.		P. M.	A. M.
8 15	9 00	HUNTINGDON	7 25	12 15
8 30	9 05	Long Siding	7 30	10 13
8 30	9 15	McConals-town	7 10	12 00
8 38	9 20	Grafton	7 06	11 55
8 40	9 30	Marklesburg	6 55	11 45
9 00	9 40	Colfax Run	6 43	11 33
9 05	9 45	Rough & Ready	6 38	11 28
9 12	9 55	Cove	6 30	11 20
9 15	10 00	Fisher's Summit	6 25	11 15
arr 25	arr 10	Everett	Lo 15	11 05
10 30	10 15	Saxton	arr 10	11 00
9 45	10 30	Riddlesburg	6 55	10 45
9 50	10 35	Hopewell	6 50	10 40
10 03	10 45	Piper's Run	6 33	10 25
10 05	10 55	Brallier's Siding	6 30	10 20
10 15	11 00	Tatesville	6 25	10 15
10 20	11 05	B. Run Siding	6 20	10 10
10 27	11 10	Everett	6 13	10 03
1 30	11 15	Mt. Dallas	5 51	10 00
1 40	arr 45	Bedford	Lo 5	9 40

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P. M.	A. M.	P. M.	A. M.	
9 35	10 25	Saxton	5 30	10 00
9 40	10 30	Coalbmont	5 15	9 45
9 55	10 45	Crawford	6 10	9 40
10 05	10 55	Dauvey	6 00	9 30

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VOL. I.

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No. 46.

## The Peace of God.

*Philippians iv, 7.*

The peace of God!—Ah that my spirit  
craveth  
With an intense desire!  
'Tis like a stream in which the way-worn  
laveth,  
Whom desert heat doth tire.

I know 'tis that alone the soul which  
keepeth,  
And heart and mind at rest;  
More precious than the tears alone one  
weepeth  
Upon a loving breast.

The peace of God, like water pure up-  
welling,  
Pollution cannot stain,  
For love eternal is its source and dwell-  
ing,  
Healer of every pain.

I know that understanding it defieeth  
Its power to comprehend;  
An anchor sure, on which the soul relieth,  
Cast by the sinner's Friend.

The peace of God! Ah! that the soul  
upbreath,  
That groaneth 'neath its woe;  
It tells us, to the uttermost, One careth  
For all we undergo.

The peace of God! Dear Savior, this  
possessing,  
I know Thou'lt be my Guide;  
If rich in this, the Spirit's greatest bless-  
ing,  
I'm safe, what'er betide.

For the Primitive Christian.

## The Auditors of the Sermon on the Mount

BY JNO. CALVIN BRIGHT.

This subject seems to be unsettled in the minds of some and settled wrong in the minds of others, and though it is not a subject of very great moment, yet, nevertheless, we feel like touching it with the nib of our pen, and make some general remarks as a sort of a roundabout introduction to several articles we contemplate writing on the memorable Sermon.

The erroneous idea hinted at above, is that it was only spoken to his disciples—that they only had the privilege of hearing him. We hear this again and again from the pulpit. And artists transfer the same thought to canvas, as their engravings generally represent Christ speaking to a few hearers only, seated near him.

This remarkable Sermon is found in the fifth, sixth, and seventh chapters of St Matthew. All the words contained in these chapters were spoken by Jesus with the exception of the first two verses of the fifth chapter and the last two verses of the seventh chapter. The words in these verses are the language of St. Matthew himself.

As an introductory to the sermon St. Matthew says; "And seeing the multitudes, he went up into a mountain; and when he was set his disciples came unto him; And he opened his mouth and taught them, "Here the pretending grammarian will say, that the pronoun them refers to "disciples" as its antecedent, and consequently, they, only had the benefit of his heavenly discourse. This may be, and it may not be. The pronoun them may refer to "multitudes" as its antecedent. Instances might be adduced to show that pronouns do not invariably refer to the nearest noun, but may refer to one more remote. But we will not waste time here. Let us turn a leaf and look at the statement at the conclusion of the sermon. "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine; For he taught them as one having authority, and not as the scribes." Here we have the pronoun them again and there can be no parleying as to its antecedent. "The people were astonished at his doctrine; For he taught them." If the pronoun them in the first place refers to his disciples, it here refers to the people, and consequently He taught both classes—all that had ears to hear, heard him; all that had eyes to see, saw him; and all that had hearts to understand were benefited by his pure, holy, sublime, and heavenly doctrine.

It has been said that the expressions "Blessed are ye when men shall revile you and persecute," "Ye are the light of the world," "Ye are the salt of the earth," favor the idea that it was only spoken to his disciples. The following will illustrate this. A minister rises to read his text. A listless congregation generally, lends an attentive ear then. And too often this is the way they listen: If the text inculcates the duties of Christians to each other, to the world, and to their God, the unconverted will perhaps conclude that it does not concern them very much; Again if the text is read that contains a call to the unconverted to forsake the error of his way and fall in with the overtures of mercy, the other class peradventure (I

say it to their shame) are inattention (Can not the sinner be benefited while the man of God treats on the peaceful and holy traits that form a Christian character? Or should not the professor "take heed" while the faithful minister is laying down the terms of salvation as I see whether he has made the right steps in the renunciation of the fleshy kingdom and taking the oath of allegiance to the spiritual? Compare this with the idea in the beginning of this paragraph while I proceed to make a hurried review of the early part of Christ's public ministry.

I love to lose myself in thought and imagine myself walking up and down the pathways of the Holy land in company with Jesus in his incarnation. See Him come to the river Jordan to be baptized by John in the flowing stream. And when He comes back from the wilderness hear Him proclaim the glad tidings of salvation. Go along with Him and His disciples to Canan and hear the surprise and view the astonishment of that festive scene when the best wine was brought in "out of season." Accompany Him to Jerusalem at the time of the Feast of the Passover and see Him make a scourge of small cords and convert the house of merchandise back to a house of prayer for the time being. Then shortly after hear Him instruct, by night, a ruler of the Jews on the nature of the new birth. Run over to Accon to John and hear his remarkable testimony concerning Him. And when John is imprisoned accompany him and His disciples to the well of Samaria and hear Him converse with the Samaritan woman about the living water, and when His disciples arrive, of the living bread of heaven. Follow in their footsteps to Galilee and hear Him teach in the synagogues and preach the gospel of the kingdom and see Him cure all manner of disease and sickness among the people. And then lift up our eyes and see the multitudes swarming in from all parts of Galilee and from Decapolis and from Jerusalem, and from Judea, and from beyond Jordan. Jesus, new in the acme of His popularity, moves toward the mountain followed by the vast multitudes. When He arrives at the suitable place so that all could hear and see and be benefited by His teaching, He seats Himself and opens His mouth and "spake as never man spake." He commences with the very text that is the closest to all hearts—to the heart of the innocent babe and to the aged father tottering on the verge of the grave.

MORE ANON.



## Odds and Ends.

BY S. H. SPROGLE.

The rain drops are rattling against the window, the wind is whistling around the corner of the house and through the leafless tree-tops. All is dark and drear without. My mind reverts to my school-boy days. I have this evening been thinking of the students of the school in the town of Y. in the Fall of 18—. What were their fond anticipations and how far they realized what they then expected, who can tell? There were those who were preparing for the ministry, others for the professions of law and medicine, and still others for whatever station in life they might be called to fill. That Fall was one long to be remembered, as sickness and death visited many families, and day after day the slow and solemn tread of a funeral procession, passing through the streets to the "city of the dead" would bring to mind "Death's Gathering."

"I gather them in,  
Man and boy, rich and poor  
Great and small, all, all,  
I gather them in."

Well do I recollect a few years later an occasion on which were expressed the hopes and anticipations of a number, and still later when my time came to part with those with whom I had associated. Then was youth hopeful and many and large were the castles that were built in the imagination. True, many of that class, as far as I know, attained to what they had any right to expect. Some have graced the legislative halls, others have filled places of note and have been an honor to their profession. But where are they to-night? That is the question. Alas, alas, many of them have been gathered in by death; they have gone to reap the reward of their labor while here, be it good or evil. What trials, what vexations, what labor and grief, what hope, what joy and happiness have they experienced since those school-boy days. Those of us who still live might perhaps tell much of what we have passed through and how far or near we have come of discharging our duty to our God and fellow-men. Years have passed away and have we, in any way, been a benefit to our fellow beings? This is a question that interests every one; it is what each one of us should ask himself. What am I living for? God has created us for a purpose, and are we fulfilling that purpose? There is one thing that I regret more than all others, and that is I put off turning to God, and trying to live a christian life so long; but I thank God, I have been trying for the last few years to lead a life in accordance to the Master's word. And now my dear brethren and sisters, I ask an interest in your prayers that the few days that I may yet be spared may be devoted to faithfully discharging every duty that I may be called upon

to perform. We all have a work to do, and time is passing very rapidly, and soon we shall be called to try the realities of another world; then how sad it would be if we should not have that work done.

Thoughts and incidents crowd themselves upon my mind but I dare not occupy space that should be used by those better qualified.

Though a few months ago there were dark and heavy clouds banging over our little church at Shannon, thank God light is again shining on the horizon and we have the hope that all will move along and be well. In the last few weeks we have had the joy to receive a few young lambs into the fold, for which I feel to ask the prayers of the faithful that they may be protected by Him who is able to take care of the lambs, and let us all ever try to lend them a helping hand when we can.

Our love-feast is now past, was the first held in the Shannon meeting-house. The first day the weather was quite stormy with rain, yet there was a large congregation. The order was very good, and as some feared that we could not hold a lovefeast, we felt much pleased and think good has been done.

I clip a piece from an old paper that might not be amiss to give to your readers.

"Words should be seasoned. Some season with pepper, or vinegar, or wormwood. Paul says, 'Season with salt.' Salt cools passion, prevents severity, imparts sweetness and self-control. Words ferment like yeast, and explode like naphtha. Salt prevents this. Some ministers are badly seasoned. Their words are hasty, sometimes bitter, often foolish. Jesus spoke gracious words, so should His ministers. Jesus opened not his mouth when provoked, neither should his ministers. Jesus is an example for all His saints. When we speak as He spoke, and are silent as He was silent, we give evidence of grace and the seasoning of salt. The spirit of Christ will impart the blessings."

I wonder if many of us ever think of what it is to live a christian life. There is danger of overlooking small things and wanting to do some great or big sounding thing that we may place much stress upon, when perhaps we could do much more good by watching the little things, and profit by attending to them aright. In this place let us hear something about how small things may assist us in making up a holy life.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battle, nor one great heroic act, nor mighty martyrdom, make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek

mission of refreshment, not the waters of the river, great and many, rushing down in torrent noise and force, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions, little imprudences, little foibles, little indulgences of self and of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of life.

Perhaps it would not be out of place at this time, when Darwinism is being spread broadcast over the land to give to your readers part of a treatise published a few years ago, but as it contains much truth it will not lose anything by appearing again. I do not know who the author is. I take it from one of my old papers.

"Using the term knowable as synonymous with demonstrable, a very large department of human thought must be dissociated from it. Neither the affections, the judgments, the tastes, the beliefs, the ambitions nor the morals of men wait for the knowable. These include so much of the inspiration and energy of our daily life that, compared with the realm they cover, it is marvelous how seldom "the knowable" in any way touches or effects us. Science is as inadequate to trace a moral law, however crude, as it is to define why certain colors or tones harmonize and others do not. Science can only compare average facts, and from them deduce its law, that, as these things average so and so, therefore they ought to. If wars, slaveries, crimes and diseases decimate the race, science embodies them all in her law of man's development, side by side with peace, freedom, order and health, and avers that

"All partial ill is universal good;  
All discord, harmony not understood."

What are called the laws of science are only the classification of facts under their appropriate heads for convenient reference,—whether they fall under gravitation, cohesion, affinity, electricity, magnetism, or other head,—and the scientific demonstration that a thing ought to be is the fact that it has been. Obviously, therefore, science can furnish no theory of morals, of benevolence, or inspiration or beauty, or reform; for all these impel the inverse theory, that, though certain things have been and are, they ought not to be. When a man is poisoned science will demonstrate the effect of the poison upon the tissues, and point out the steps of organic change by which it produces death. This is within the domain of the knowable. But here it stops. With the morality of the act of poisoning it has nothing to do. The statistician will show that in a given population a pre-

ty certain average of poisoning cases appears every year, and will infer therefrom a law of social science, viz: that a given percentage of mankind shall die by poison. But this law of social science, if regarded as anything more than a classification of facts, becomes a law of universal necessity, or of God, and thus science ultimates in justifying murder by poisoning, and all evil.

Our theological teachers make as great a mistake when they deny that there is an inherent conflict between science and religion, as our scientific teachers make when they predict that all faiths which do not harmonize with science may disappear. It may well be doubted whether any strictly religious faith ever can or ought to harmonize with any strictly scientific deduction. For by religious faith should be meant a belief relative to those matters only which are not demonstrable by science,—i. e., by the classification of known facts; while, by scientific deduction, we must mean only those conclusions which are free from mystery. The mysterious can never harmonize with the evident. If it did, it would no longer be mysterious. Nor is it necessary that the facts of the universe should harmonize any more than its forces. Good and evil do not harmonize, but both are facts. Truth and error do not harmonize, but they exist. The truth of Divine sovereignty, and the other truth of conscious freedom of the will, do not harmonize, but the two facts are as indisputable as the centripetal and centrifugal forces. Heat and cold do not harmonize, but all actual temperature is a blending of the two opposites. So with religion and science, art and asceticism, economy and benevolence, government and freedom, and all the great conflicting opposites of truth, between whose extremes we daily steer. Each is a truth, but each antagonizes some opposing truth.

To the end of time, the source of life, the nature of death, the cause of thought, of affection, passion, hope, are all incomprehensible to science. There is, indeed, no science of the soul, any more than there is a prayer in mathematics. All the functions of the soul are too ethereal and mysterious to come within the analysis or comprehension of science, as all the facts of science are too materialistic and sensual to give birth to a religion. The mistake of both theologians and "scientists" is in the attempt of either to furnish a standard by which to judge of the other's conclusions. The test of the scientist is, "Does it confirm the facts?" if so, it is true to the scientific standard. The test of religion is, "Does it promote man's spiritual welfare and make men better?" if so, it is religiously sustained as true to the Divine standard. The two standards are as distinct as that of mathematics, viz.: "Can it be proved?"

is from that of art, viz.: "Does it please?" or, "Is it beautiful?"

Hope the consolidation of the *Primitive Christian* and *Pilgrim* will meet with much favor, as it is a good move, at least so thought by many. May the new paper do much good in its visits and build up the Master's cause wherever it goes.

### Christianity as it was.

BY M. HADY.

There was a time when Christian religion was not as popular as now, when christians had to endure some self-sacrifice. When our Lord began the preaching of his Father's will, opposition to the cause arose. Scribes and Pharisees with their blind adherent, did not appreciate the godly privilege to the extent they might have done. Jesus was persecuted and crucified; no doubt these blind zealots rejoice, when Christ was hanging on the cross. Now our views will not be opposed nor our peace disturbed. We have accomplished our object, we will have no trouble hereafter with this imposture. But hark, Christ has been dead fifty days; we imagined his cause swept from the land; what is this we hear? In place of the one we put to death, we now hear that twelve of his followers are standing in the temple teaching the people the doctrine of the Nazarine. Well we must keep them down, perhaps to-morrow, we will be able to accomplish our aim. But on the morrow, we have three thousand more. What a warning already. In a few days five thousand more, and the good work continued and has continued until this day. Men and women have been converted, the christian preacher honored, and the professor respected. Oh what a glorious state, every one a christian, every one serving God. We have many who profess this, but is it really so? Can we know that an object which glittereth is gold? Certainly we can. Let us examine. What is the best test? Let us have a good and true test of the matter, so we may not be mistaken. Christ shall be judge, the gospel is our detector, not only to learn to know ourselves, but all that pertains to the christian religion. We have in the early Christian Church, one Lord, one faith, one baptism. This could be claimed by them. Look for one instance at the first love'cast in that upper room in the city of Jerusalem. Do you suppose there was danger of formality there? If you think there was, read the conversation in which they were engaged. From that much quoted passage, "Greet ye one another with the holy kiss," I infer, that they must be holy men, otherwise it would have been an unholy kiss, and if they were holy men, do you think their conversation was unholy? Nay verily not. Again as christians they were to follow Christ their Master, and those who

were faithful to their calling, certainly would be obedient in all things. Think of the lives of the apostles and martyrs, and then come down to what Christianity now is, and what is it? Are the christians of the present age united as they were in those days? How many different creeds of faith are taught, how many different kinds of baptism performed, yet with all these opinions of ours, which shows we have not one Lord, but many, yet we lay claim to that holy name christian.

But does any one suppose that we, the Church, the Brethren, are pure, holy, and Christ-like? Does any one think that our title to the Church of God is clear? Oh I wish it could be the case. Is our conversation pure, holy, and virtuous! Oh brethren it is not so! Only a few days ago, I heard a brother engage in the ugliest kind of talk. We meet our brethren, we have that boldness to salute those who are good virtuous members, and then go from their presence, a few steps, and out of their hearing, to give vent to the vilest feelings of our heart, yet just because we conduct ourselves in the presence of those whom we fear, as christians should do, therefore we believe, nay, nay, we cannot believe this, but we lead others into the delusion that we are all right. Oh my God pity such poor christians! Then too, the love'cast comes; we attend; we are counted by the hundred around the tables in God's house, but will our counterfeit religion always pass? Should not the very thought make us tremble? It makes me fear the justice of God while I write; "How will God allow us to go on in our iniquities?" How long will he allow us to deceive man in such a simple way? He only in his goodness knows.

Every sermon we hear, we think, oh that does not concern me; others look at me as a christian, and if I only can keep myself in their estimation, as I am now, I am alright. Deluded beings we are, profess to believe in a God, who knoweth all things, yet we do not think, that he sees us. I feel like calling; this worse than infidelity. The Hypocrite is certain y worse than the Infidel. Men always show where their desires are. If our wishes and desires are for the welfare of the church of God, if we are truly converted men and women, we will not engage in unbecoming talk like the sinner, neither will we enjoy ourselves at other's expense. Our round coats, plain apparel, plain furniture in our houses, our long faces at meeting, smooth talk in the presence of the Bishop or preacher, will not make us christians. It will do to get along with while we are healthy, but death may come on too soon. The judgment may not be far off, Christ may make his appearance while our tongues are engaged in serving satan. Can we have the painted idea, that in this condition we can be admitted with Christ and his holy saints?



For the Primitive Christian.  
**Dark Questions.**

BY C. H. BALSBAUGH.

A young and influential saint in Ohio, writes to me for instruction on points which God has wrapped in mystery. The revelation of facts may be in a form that completely hides the signification of the facts. And even when the particulars are clearly unfolded, and the meaning specified, we are left utterly in the dark as to the philosophy of what is revealed. Salvation being of faith, and not a comprehension of the contents of faith, the Gospel must necessarily be in a form adapted to this end.

Here is our Beloved Sister's letter. "I am young in years, and young in the fold of Christ. My desire is to learn all I can and practice all I know. What will become of the wicked when the Millennium takes place? Will the righteous dead be resurrected, and will they be mortal beings, limited in their existence by the millennial term? Is the second death the death which the wicked will experience in the world of woe? Who is the Bride, the Lamb's wife?"

These are themes in the exposition of which we are not permitted to be oracular. In the simple knowledge of these truths, without attempting to unravel their profundities, we already know more than we will be likely to practice. What we anticipate a Millennium and a Resurrection, and that there is a Second Death, and that the Lamb has a Bride, wooed and won from among aliens and enemies,—however inscrutable these announcements may be, they lie at the foundation of all our hopes, stimulate all our energies, shape all our endeavors, and are as intensely practical as the petition, "Give us this day our daily bread."

So far, then, as this remarkable portion of Holy Scripture is concerned, it is easy "to learn all we can," but not easy "to practice all we know." If I were able to lift the curtain from all the queries propounded by our sister, and write fully the mind of God in relation to the millennial state of the wicked, the Second Death, and the Lamb's wife, it would perhaps have less power over the life than to leave the curtain down, and stand in filial faith before it, awed and molded by the unrevealable mysteries and majesties that lie beyond. Too much revelation would be a bane to holiness. Mystery in revelation is an absolute necessity to the authentication of Divinity. Without this, faith has no footing. The apoca-

lypse is brief and startling, but its evolution and realization stretch through the ages of Eternity. It is not a revelation respecting Himself, but of Himself. A part is past, and even history gives no such clear endorsement as we could desire. How much less can conjecture fill up the outline of that which is yet to be unrolled in the seven-sealed scroll. The Revelation needs another Revelation, and will in due time have it. The prefiguration on Patmos of the august advent of Jesus Christ, is but the announcement of the Apocalypse proper. "Behold, He cometh with clouds; and every eye shall see Him:" this is the revelation to which our faith looks, our love clings, and our energies bend. If to this sublime, fast-approaching consummation we can give our longing, cordial "Even so, Amen," all questions not having a personal termination on ourselves may well remain wrapped in the "badger's skin," till "the temple of the tabernacle of the testimony in Heaven is opened." Num. 4: 6. Rev. 15: 5. Let us, however, look through the rifts in the cloud and see the glory that is permitted us.

That the millennial period is not the *endless* represented by a *definite* term, as some maintain, is so self-evident as to require no argumentative support. Whether it will be a thousand literal years, or a thousand multiplied by the number of days in a year, it is still a distinct dispensation, to be followed by the permanent and eternal course of things. This fact alone demonstrates that the apocalyptic representation of the wicked in that period is not the final one: and not being final, our conception of the Divine Goodness warrants the inference that the emerald rainbow is not yet removed from the Great White Throne. Rev. 4: 3, and 20: 11. As long as that rainbow spans the Seat of Jehovah, the door of hope is not barred. That human generation will continue among those outside the circle of immortality is simply a matter of necessity, or else a fund of vitality and a physical organization communicated that will carry the "nations" through and beyond the millennial dispensation. If this alternative be rejected, the word "till" in Rev. 20: 3 is a sad impeachment of the grammar of God. Satanic deception is at an end "till the thousand years be fulfilled." The innate corruption of human nature will be left to work in its own bitterness without infernal instigations. After the "great chain" is "loosed a little season," Satan shall burst from "his prison, and shall go out to deceive the nations which are in the four quarters

of the earth, Gog and Magog, to gather them to battle." It is probable that the mental culture and calibre of the wicked attained in the thousand years in the absence of satanic agency, will render them only fitter instruments for the occupancy and purpose of the Red Dragon in his malignant advent. A continuance of the existing laws of propagation, would yield a large access to the church triumphant in the death of children. A *renovation* of our natural constitution, lifting it so far above "the law of sin and death" as to give it a lease out-reaching the millennial reign, would involve the principle of the resurrection, in thing nowhere intimated in relation to the wicked before the expiration of the thousand years. The wicked will remain the wicked, with such mitigations as the incarceration of the Dragon and the mundane supremacy of righteousness will confer. 2 Peter 3: 12. Whether conversion is possible may be a question; but as to admission into the commonwealth of Christ's personal administration the Scriptures afford no clue. This would require all the physical changes referred to by the Apostle in 1 Cor. 15: 51, and 1 Thess. 4: 17. That the "nations," distinct from the kingdom of righteousness, will still exist, and be the dupes and vassals of the Devil after his release, admits of no doubt. Of their privileges in relation to the benefits of the Cross, the Bible is silent. So let us also be.

The second question is so distinctly answered by inspiration that no more is necessary than reference to the testimony of the Holy Ghost. "THE REST OF THE DEAD *lived not again UNTIL.*" This language gets all its meaning from the fact that the other dead *did live.* "THIS IS THE FIRST RESURRECTION." Blessed and holy is he that hath part in it. "On such the second death hath no power." Mark: no power. This indicates the *finality* of their bliss. "They shall reign with Christ a thousand years—a triumphant prelude to the full, eternal, ever-brightening apocalypse of the Everlasting Dispensation. "Christ being raised from the dead dieth no more." Rom. 6: 9. "We know that WHEN HE SHALL APPEAR, we shall be LIKE HIM." 1 John 3: 2. "Our conversation is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be FASHIONED LIKE UNTO HIS GLORIOUS BODY." Phil. 3: 20, 21. "As touching the resurrection of the dead, have ye not read that which was spoken by God—God is not the God of the dead, but of the living." Matth. 22: 31, 32. "Neither can they die any more: for they are equal

unto the angels; and are the *children of God, BEING THE CHILDREN OF THE RESURRECTION.*" Luke 20: 36. Here is no room for doubt. The participants of millennial bliss are recovered from the domain of "the last enemy," and are immortal. "Blessed and holy are they." Will we be among that glorified, palm-bearing, jubilant multitude?

To the third question the answer of the holy oracles is equally explicit so far as it goes. When the "great White Throne" is revealed, minus its emerald arch, and the dead, small and great, stand before God, and the books are opened, and judgment rendered according to the works written therein, and the sea and death and hell deliver up their victims—*then* it is that "death and hell are cast into the lake of fire." THIS IS THE SECOND DEATH." What is more specifically indicated by the terms "death and hell," is set forth with startling distinctness in these words: "And whosoever was not found written in the Book of Life was cast into the LAKE OF FIRE," Rev. 20: 14, 15. This includes every soul that misses heaven. The "second death" is the consummation of the Divine sentence against sin in Eden. That sentence had in it all that belongs to sin, just as the promise of the serpent-Conqueror had in it all of salvation. Sin has eternal consequences, as the counterpart of its redemption has eternal beatitudes. If humanity is finite as to the *to be*, and sin necessarily runs to extinction of being, the "second death," as a direct judicial infliction, puts a large discount on the Divine honor. "In the day that thou eatest thereof thou shalt surely die." *In the day*, not "nine hundred and thirty years" hence. "The soul that sinneth, it shall die"—die as Adam died, on the day of transgression. "The wages of sin is death"—soul death immediate, body-death prospective, the "second death," as the aggregate of all that sin is and can develop, forever and ever. Every soul that sins, dies, is cut off so completely from the Fount of Life as to render eternal death absolute unless the Author of Life avert the dread catastrophe. "Whosoever is not found written in the Book of Life," will be found in the "lake of fire." "This is the second death," the "everlasting punishment of the wicked," "the worm that never dies," the "flame that is never extinguished."

Unconverted reader, would that I had power to peal this awful truth to your conscience with "the voice of seven thunders." O the wrath of the Lamb—the consummation of horror, the hell of hell. To-day secure the "great salvation," lest to-morrow be forever—an undone Eternity. Pro-

stration is the robber of God, and the abettor of the devil. It cheats the soul out of Heaven, and pays in the currency of "fire and brimstone," "wailing and gnashing of teeth." O the damnation of hell! Despair without hope, woe without limit, an ever-deepening agony, an ever-darkening abyss, an ever-intensifying flame, an ever-widening rupture with God and Heaven, and an ever-increasing assimilation to the devil and his angels. O "the wrath to come"—the wrath of God, ever present, ever to come, "the second death"—death without death—"the blackness of darkness forever." Is there a reader who can contemplate such a destiny without shuddering. If your name is not in the Book of Life, this fate is yours—"the lake of fire," the second death," the torment of damnation while the Throne of Eternal Righteousness endures. May the love of Jesus avert it. The least mitigation would be "a drop of water" on the tip of the finger of Mercy. It is "wrath to the uttermost"—"the fullness of God" "pours without mixture into the cup of His indignation," the "SECOND DEATH." O "flee from the wrath to come."

Who is the Lamb's Wife? God's ideals, and figures, and symbols, and institutions, admit of no improvement. Nothing can be more exclusive than a true marriage. God formed one woman and one man, and this is His own picture of the nuptials of His Son with "the elect lady," the Bride of Heaven, the "woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars." A Bride worthy of the Lamb, robbed out of His "ivory palaces," perfumed with His merits, beautified with His glory, and adorned with all the graces of the Holy Ghost. "Hail thou that art highly favored, blessed art thou among women." The "Beloved" has but one "Spouse." "My dove, my undefiled is but one." Sol Song 6: 9. The Eternal Lover has no concubines. He needs none. The Lamb has but one Bride, the purchase of His blood. The Lamb's wife engrosses His whole heart, as related to the issues of the Cross. No redeemed souls outside the Divine-human marriage relation. The Trinity of God, the duality of of man, the unity of God and man, forbid it. "There is One Body," and all the members in it. "One Spirit," and all life and grace and salvation in it. "One hope," "One Lord, One Faith, One Baptism, One God and Father," One Son, and One Bride for His eternal companionship. The 144,000 are no more the Bride than an arm or leg is the body. They are a part, but not the whole. In Eph. 5: 22—32 the

whole church is emphatically in a conjugal relation to Christ. In Rom. 7: 4, Paul leaves not the shadow of a hope of salvation outside the marriage contract with "Him who is raised from the dead." All that was taken out of the first Adam was moulded into Eve. All that derives their second life out of the Second Adam constitute His Bride. All that are born of God are born into the conjugal alliance. The rib contained no more than was needed to build a fellow nature. God wastes no life in drawing upon Himself for an Everlasting Bride for His only begotten Son. When the Undefiled One is ushered to the Marriage-supper, and pressed to the bosom of the "altogether lovely" with deific rapture, not a blood-washed soul will be left out. In Matth. 25th, the Bride, as such, does not enter the point of elucidation at all, but only helps to fill out the parable. The five wise virgins embrace the whole church; and the Bride, under another figure, does the same. We must all be "espoused to one Husband, and be presented as a chaste virgin to Christ." 2 Cor. 11: 2. The Bride alone enters through the doors of pearl into the marriage chamber of the Eternal Bridegroom.

Union Deposit, Pa.

For the PRIMITIVE CHRISTIAN.

### Profanity.

BY H. SMITH MYERS.

Whilst so much has been said and written upon the subject of Intemperance, by many eminent men and women, and a vast amount of time, labor and money expended for the organization and maintenance of Temperance Societies, and for the publication and distribution of tracts, papers and various other means for the suppression of this great evil, we scarcely ever see an article published, or hear a lecture given upon an evil which comes under our notice daily; a habit and practice of which, at least, one half of the young men of this present time are engaged in, and which really seems to be upon the increase. We allude to profanity. Upon this subject, we wish to pen a few thoughts. Although intemperance has been the cause of a great deal of trouble and misery, throughout the land, and brought sickness and sorrow, pain and suffering to the homes of thousands of families; disgraced and degraded some of the noblest of men, and consigned them to a drunkard's grave, and an everlasting punishment, yet we claim, to-day, that profanity is doing as much towards corrupting society, and sending men's souls to perdition as intemperance. Although the penalty for



indulging in the use of profane language is mild, under the existing laws of our government, compared with that of murder, theft, &c., nevertheless it is a violation of one of God's commands, for He says, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Ex. 20: 7. Indeed profanity seems to be a stepping sin, to those of a more horrible nature. A person who is profane shows, by his language, an open disregard for God's laws, and it is through this violation and regardlessness, that men are sent to regions of outer darkness. Trace the history of a great many of these poor wretches, who have paid the penalty of the law with their lives, and you will find that, first they began to swear, then to lie, next to steal, and from one sin to another, until there was no crime too horrible for them to commit. Oh, how sad it makes us feel to hear the lad who is scarcely out of his infancy, using the name of his Creator so carelessly; the old man, whose feet are tottering on the verge of the grave, calling upon the Almighty to damn him, if the narrative he was relating was not true. Sinner, did you ever think what your condition would be, should God take you at your word? Pause for a moment and consider. What a terrible doom awaits you, should the Lord strike you down. *Lost! Lost! Lost!* Sent to the regions of "eternal damnation" there to reap the rewards of a mispent life, and to dwell with Satan and his angels forever and ever. A terrible sentence of a just and an avenging God. Those who have the care and supervision of children entrusted to them, cannot be too careful as regards this evil, as such habits are generally acquired in youth; they should use every effort to impress upon their youthful minds the great sin they commit, and the terrible punishment that will follow, if they still adhere to this sinful practice. Children are great imitators in words and actions, and it should be the aim of every parent to fill the minds of his children with religious truths, showing them the necessity of living a Godly life, and the many blessings that are to be enjoyed, both in this world and the world to come, by those who follow the Lord's commands. Also to teach them the folly of engaging in those sinful practices, and the terrible ends which they lead to. Christians should use all the means in their power to eradicate this great sin which is so prevalent among the youth of our land. Convince them, that every oath they utter, is a direct violation of one of the Ten Commandments that was given to Moses amidst the thunderings and lightnings of Sinai. Let us all then,

work and pray for the downfall of this sin, and for the upbuilding and establishment of that "faith that was once delivered to the saints" that when we are called upon to give an account of our stewardship, the Lord shall say unto us, "Well done thou good and faithful servant, enter into the joys prepared for thee from the foundation of the world."

### The Ministration of Angels.

BY JOHN THOMAS.

That the Lord sends an angel to watch over his adopted children, seems to be the teaching of the Bible. The fact is thus stated by the Psalmist: "For he (the Lord) shall give his angels charge over thee, to keep thee in all thy ways." Psalm 91: 11. In all our conflicts with the power of darkness, we have the promise of a Savior, to be with us to the end. The saint has likewise the promise of a guardian angel, to guard him in dangers seen and unseen. Satan is well aware of this, and having this knowledge said to the Lord: "Doth Job fear God for naught? hast thou not made a hedge about him, and about his house, and all that he hath on every side?" Job 1: 9, 10. Let David tell us how it is that the Lord makes a hedge about his servants. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. God's angel constantly watched over Job, and all that he had, so that the devil could not touch him. What is true in Job's case is true of every child of God, yet we are often slow to think of the care God has for his children, and rely upon him. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matth. 18: 10. The phrase "their angels" shows that there are angels so closely connected with every servant of Christ that they are called their angels. Paul, in Hebrews 1: 14, says, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" From the above quotations, and many more that we might name, it seems that angels are much interested in our salvation, ministering to our wants in various ways.

When our Savior had the conflict in the wilderness with the adversary of souls, and overcame him, and had fasted forty days and nights, then angels ministered unto him. Thus we think when we are upon the line of duty that angels will minister to our wants. Jacob's case as recorded in Gen. 28: 10-22, is an illustration of this point. He fled from his brother Esau, and when he slept that night "he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending

and descending on it, and behold, the Lord stood above it, and he talked with Jacob. And Jacob awaked out of his sleep, and he said, surely the Lord is in this place; and I knew it not." The angels of God were all around him, and the eyes of the Lord were over him. Could we only always realize facts, we would often feel as Jacob did. What a comfort to the weary pilgrim to know that those heavenly messengers are hovering around him, and keeping up a communication from the lower world of sin and sorrow, and the Throne where God resides.

And while angels have been sent on many missions, they have at least one grand mission to fill yet, and that is to gather his elect from one end of heaven to the other. That is part of their mission. When Lazarus died he was carried by the angels into Abraham's bosom. What a contrast between him and the rich man! He also died and was buried, and in hell he lifted up his eyes! No angels to convey him to the bosom of father Abraham.

Oh! sinner will you accept salvation, that you may have the assistance of these heavenly messengers, who are so much interested in your behalf? Oh, what joy there is among the angels when one sinner turns to Jesus! Then, brethren, let us try to so live that we may ever have these heavenly messengers, though invisible, for our companions, and finally be gathered by them to meet around the Throne of God without the loss of one, is our prayer.

### NOBLY DARE, BRAVELY DO.

We are living at a time when great events make history rapidly, and only the very indifferent fail to see God in the movement of the troubled waters. The age is full of activity, and the Christian must be firm, and with faith in God, press on to victory. The world wants men who are earnestly devoted to the right, regardless of fear, of favor, or patronage of men; preachers who forget mere niceties in the pulpit, and pour out the soul in burning words to the people; men who outleap dry manuscripts and preach Christ until the people tremble, believe and are saved; men who are keenly alive to the fact that this world is only a "valley of death," and thousands, yea, hundreds of thousands are pleading for help and no help comes. The Valley of Death, as many of our readers may know, is a spot almost as terrible as the prophet's Valley of Dry Bones. This valley lies just north of the old Mormon road to California, a region thirty miles long by thirty broad, and surrounded, except at two points, by inaccessible mountains. It is totally devoid of water and vegetation, and the shadow of a bird or wild beast never darkens its white glaring sands. In 1850 an emigrant train, not knowing the existence of such a place,

descended into the valley, whose treacherous mirage promised water. They reached the center, but only the white sand bounded by scorching peaks, met their gaze. Around the valley they wandered, and one by one the men died, and the panting flocks stretched themselves in death under the hot sun. The children, crying for water, died at their mother's breasts, and with swollen tongues and turning vitals the helpless mothers followed. Wagon after wagon was abandoned, and strong men tottered and died. After a week's wandering, a dozen survivors found some water in the hollow of a rock in the mountain. It lasted but a short time when all died but two, who escaped out of the valley and followed the trail of their former companions. Eighty-seven families, with hundreds of animals, perished here. It must have been a heart-rending scene to hear those helpless people crying for water, and none to help. Behold the world is crying for the Bread of Life. Who will draw from the wells of salvation to supply the thirst of human souls? It is not a time to stop to debate about this expediency or that, but the voice of willing obedience, "Here am I, send me," should be heard on every band. It is true here and there is a man or a woman who is o' tiling beyond their strength, but where there is one there should be a thousand. We want men who count not their lives dear unto themselves, but who are willing to go from house to house, to visit the sick, to administer to the needy, to pour the oil of gladness into sin-sick souls; we want professors who are living epistles, read and known of all men; who walk together in all honesty and sincerity; who walk and speak for Jesus every day, and who are careful to maintain good works profitable to men; men to wrestle for great truth against armies of opposition; valiant for truth and justice, wrestling with an angel, or like Luther, with devils—men who will prevail in the end.

When Rev. Dr. Seudder, of Brooklyn, was returning from India, he saw, one evening, a dark, unlovely cloud blackening the western horizon and shadowing the sea. As he gazed upon it, the sun sank into the cloud. It at once softened, mellowed, and finally blazed with light. Pierced with ten thousand beams, it poured forth cata-bolts of liquid splendor that bathed the pavement of the great deep as with a flood of molten gold. That which before cast a sullen shadow, now hung in the heavens transfigured with celestial light. The change was wrought simply by the entrance of the sun. So of Christians it may be said, "Ye were sometimes darkness, but now are light in the Lord." The indwelling Christ changes that which is by nature dark and unlovely into a glory and a joy. Softened and mellowed by his presence,

we are changed from glory to glory till we are finally melted and merged into the brightness and bliss of the heavenly world. Men and women filled with heavenly illumination, with Holy Ghost power, will be as that cloud after the sun had catered it. This heavenly light cannot be put under a bushel—it must shine out. And as the sun shone through the cloud until it finally played with light, so will we if we let the Sun of Righteousness enter those hearts so long shut up. The world needs just such lives to convince them of the reality of Christianity. More good people in heart and life are wanted, rather than people whom the giddy call smart. The world wants hard, trusty, diligent workers, those who never falter, but hold out to the end; men who may die but cannot surrender. In a word, the world wants men and women of pure hearts, and lives who are ministering angels, under all circumstances, to mortals in want and misery—good exemplars, guide-boards, way-marks always pointing to heaven.—*Golden Censor.*

#### From First to Last.

There are unwritten histories, which, if related in all their minutia, would be more thrilling than a romance, and would teach lessons which, alas, too many are slow to learn.

To the young and inexperienced life is full of promise. The world opens wide the door of hope and enterprise; fame allures, gain beckons, pleasure charms, and the pent up energies of ardent youth long for wider spheres and greater opportunities for exercise and development.

Thus the young man, just entering upon active life, bids adieu to the scenes of home, and goes forth to battle with the world,—to test his powers in the struggle of life, and win if possible some prize in the race that opens before him. A mother's prayers have followed him from the cradle up; and now with a mother's blessing and her parting admonitions and instructions, he goes forth saying: "Good bye mother, don't worry about me, I can take care of myself; I shall come back in my carriage some day, and see you all again."

The scene changes; the city with its ten thousand sights and sounds has stirred his pulses and awakened his dormant energies; he has made new friends, very unlike the staid and tender mother whom he has left behind, or the honest rustics whom he knew before, and in the excitements and enjoyments of city life, he finds something quite different from the tedious humdrum of a country home. He stands within the gilded saloon; the obsequious bar tender extends the decanter, and his city friend overcomes his hesitation with: "Just one glass, you know; oh, don't be squeamish,—you can take care of yourself, and so can I."

"The first glass!" will the results of that glass ever be unfolded? What dire phantoms of darkness hover over that first cup,—what misery sleeps within its sparkling depths,—what ruin waits on those who look upon the wine when it is red!

We trace our young friend a little farther; he is fast learning the lessons of the city. The card table, the convivial bowl, the glittering decanter and the clinking glasses, cigars, scenes of mirth and jollity, wine and wassail, all tell of a "high old time." Home is forgotten; the quiet joys and pleasures of early life are stale; gay, godless companions lead in the road to death; the tempter's spell is about the lated youth. Some cannot be described and associates that may not be named consume his substance and waste his precious life; nati at last exhausted, disgusted, shattered, wrecked, he awakes as from a horrible nightmare, and finds himself holden in the deadly serpent's coil. The desperate mania of the op is upon him; familiar forms have turned to horrid shapes of evil. Saakes write and twist themselves about his studdering form; horror takes hold upon him; vile, foul, loathsome things haunt him; and wicred and horrible fancies harass and rack his mind.

The end is not far off, but who can write it? Diseased, debauched, his nerves unstrung, his constitution broken, his bones rotted, his eyes bleared, horror and darkness settling about him, he sinks in the dire struggle, and his sm goes down at noon! Straggers look coldly on him in the dying hour, and rude unfriendly heads convey him to the Potter's Field. Ah! how many such graves there are! and no man that lives dars go to the old home where childhood's sunny hours were spent, and tell the whole honest truth about what carried the wandering boy to his grave. No man dares to break that mother's heart with the terrible narration of the sin, and vice, and ruin which the destroyer has wrought. Let her remain in ignorance,—her ignorance is bliss.

But in after years she comes, a worn and wearied pilgrim, gray-haired, with furrows on her care worn face, and by that neglected grave, where thorns and briars twine and tangle themselves above the sleeping dust, that mother kneels and cries out in the language of Israel's king: "My son! my son! would God I had died for thee!"

Many a mother may read in this simple outline the story of her wandering child, and many a young man, snatching the ties that bound him to home, and break, ing away from the restraints that have held him; strong, self-confident and courageous, is swiftly going to his doom along the terrible path. The end is not far off, his steps are in the broad way, he looks upon "the wine when it is read," his feet take hold upon the paths that lead to ruin, and in a little while his gaiety shall turn to gloom, his luxury shall be exchanged for poverty, the scenes of riotous mirth shall end in sorrow and despair, and the dark shadows of death and judgment shall hang themselves over the lost soul! Let those who have entered upon this downward path take warning; let those who are yet safe give heed to wise counsels and godly admonitions.

And oh, ye mothers whose little ones are within your arms, and whose children are growing up around you, as you desire to see them blessed of God and a blessing to all mankind,—as you would not rear them up to walk the earth a bloting curse, and sink at last into a drunkard's grave,—as you would not bring forth children for perdition, nor nourish them



up to fight against the God that made them, I pray you, in every hour and at every opportunity, seek to train them early in the service of God, and warn them faithfully concerning the perils of a drunkard's path.

'On touch not the wine cup," though pleasures may swim

In the bubbles that float round its roseate brim;

For dark in the depths of the fountains below,  
Are the sycens that lurk in the vortex of woe.'

—The Common People.

For the PRIMITIVE CHRISTIAN.

### Your Religion.

BY W. EISENRISE.

What becomes of your Religion? Simply profess it, or do you possess it? Does it make you more amiable or are you just as harsh, petulant, and irritable as the unregenerated? Does it make you more kindly, forgiving and generous with a spirit that wishes well to all mankind, or are you selfish, narrow-minded, unforgiving? Does it resign you to the inevitable? Is it comfort in times of affliction, a support when you meet with losses, reverses and calamities? Can you contemplate death with composure and equanimity? Do you believe in the promise that all will be well with the good? Are you resigned? Can you truly say, "Thy will be done"?

If you are a Christian you will do as you would be done by; seek the good of others rather than personal gratification; will be just, hopeful, forgiving, cheerful, trustful and charitable. A Christian will carefully regulate his propensities, guard against a sordid love of money, vain pride, or egotism, an acrimonious temper, fault-finding, unjust suspicion, jealousy, deception, double-dealing, or doing everything which the great Teacher himself would not have approved.

A truly vital religion elevates and improves, spurious religion corrupts and leads downward. A true christian worships God in sincerity and in truth, and looks more to the adornment of his mind than of his body. A contemporary says, "I have seen a woman professing to love Christ more than the world clad in a silk dress costing \$75. Making up and trimming of some \$35 or \$40. Velvet mantle \$150. Diamond rug \$500. Watch chain, pin and other trappings \$300. Total \$1,100, all hung upon one frail mortal.

"I have seen her at a meeting in behalf of the homeless wanderers in New York City wipe her eyes on an embroidered handkerchief, costing \$10 at the story of their suffering. And when the contribution box came round take from a well filled wallet of costly workmanship, twenty-five

cents to aid the society formed to promote their welfare. Ah, thought I, dollars for ribbon and pennies for Christ's children. How is it with the men? What amount do they spend on their indulgence in costly dinners, wine, liquor, and tobacco, that should be used for good purposes? How much for mere pleasure excursions, visiting watering places, and in dissipation and flirtations? How much for fast horses, stylish equipages, and vain display? Are the clergymen themselves exempt from all these things? Are vestrymen deacons and other church officers all circumspect and consistent christians? Are all those who sing praise to him in sacred song actuated by an exalted christian spirit? Or are they ambitious for worldly honor, eager for wages or for praises of flattering tongues? How shocking to a devout mind is it to witness the utter want of reverence in a person approaching his Maker with a manner of independence as though he were an auctioneer about to harangue a body of tobacco buyers. Such scenes may be witnessed not a thousand miles from New York. True religion is not a cloak to cover up sin, though impostors so use it, nor is the means by which the purse-proud, the arrogant or haughty Pharisee, can secure happiness here or hereafter. True religion brings blessings to its possessor, let his worldly circumstances be what they may. Reader be not deceived. See to it that your religion is founded on the truth. With Christ for your guide, teacher, companion, you cannot remain in error nor go far wrong."

For the PRIMITIVE CHRISTIAN.

### Non-Conformity;—What is it?

BY H. R. KING.

Methinks I hear some young brother or sister ask the above question, and I will try and do what I can towards answering it.

In the first place, our Savior tells us that his disciples are not of the world, though they are in the world. We see all around us, the world engaging in horse-racing, gambling, dancing, drinking, carousing, having pic-nics, festivals, &c., and we see them decking themselves in gay clothing to satisfy the "lust of the eyes and the pride of life;" and more than that, we hear them taking the name of God in vain. Yes, and we see them heaping up treasures on earth, refusing to lend their poor neighbors a farming tool, or a horse, &c., saying by their actions, go get such things as I did. Now the Holy Scriptures condemn all such things. The apostle Paul in the 12th chapter of Romans tells us to "be not con-

formed to this world; but be ye transformed by the renewing of your mind." Yes the mind must be renewed. If our minds have become renewed, we will shew it by our daily walk. We will hate the things we once loved, and love the things we once hated. We once loved to partake of nearly all the evils of the world, and especially to wear fine clothes; but now we believe it is sinful to do so, and our belief is founded on a rock; yes, on the rock Christ Jesus.

I will try and give you a few passages of scripture, bearing on the subject. John 15: 19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 17: 14-16. We must so conduct our lives and so dress our bodies that we may be "known of all men." 2 Cor. 3: 2. Same letter, 6: 17. We are commanded to come out from among them and be separate. In Eph. 4: 17, not to walk in the vanity of our minds. Same chap. 22, 23, to put off the old man which is corrupt, and be renewed in the spirit of our minds. Col. 2: 8. We are cautioned to beware lest any man spoil us through philosophy and vaindeceit, after the traditions of men and not after Christ. 3rd chapter 2d verse, we are admonished to set our affections on things above and not on things on the earth. 1 Tim. 2: 9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold or pearls, or costly array. 1 Peter 1: 14, Not to fashion ourselves according to our former lusts in our ignorance, and in the same chapter, tells us plainly that our adorning should not be that of plaiting the hair or wearing of gold, or of putting on costly apparel. That disciple whom Jesus loved, tells us in his first epistle 2: 15, not to love the world, neither the things in the world, and James 13: 27, unfolds this matter to us in a nut shell, and says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world. There is more contained in this verse than I will be able to show forth in this short article but may refer to it hereafter. From the scripture given above, we may learn what the world is. Then I would say if we brethren, wear the coats, vest, neck-tie, &c., of the world, is it not a spot on us, because we are commanded to "hate even the garment spotted by the flesh.

Written through love for my brethren.

Lutsenville, Ill.

The Primitive Christian  
AND  
The Pilgrim.

HUNTINGDON, PA., NOV. 14, 1876.

SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controversial questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only an every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

THE INFLUENCE OF EXAMPLE.

Fenelon, Archbishop of Cambray is said to have been a very amiable and exemplary man, though he was a Roman Catholic. Lord Peterborough was not a religious man and having lodged with the Arch-bishop, he was so impressed with the amiability of his spirit and excellency of his character that he said to him when he took leave of him, "If I stay here any longer, I shall become a Christian in spite of myself."

J. A. James, the author of "The Earnest Christian," and several other works, in one of his lectures, says,

"If the present lecturer has a right to consider himself a real Christian, —if he has been of any service to his fellow-creatures, and has attained to any usefulness in the Church of Christ, he owes it, in the way of means and instrumentality, to the sight of a companion, who slept in the same room with him, bending his knees in prayer, on retiring to rest. That scene, so unostentatious, and yet so unconcealed, aroused my slumbering conscience, and sent an arrow to my heart; for, though I had been religiously educated, I had restrained prayer, and cast off the fear of God. My conversion to God followed, and soon afterwards my entrance upon college studies for the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven, and through the ages of eternity."

The foregoing testimonies to the influence of pious example are very conclusive. Example will more or less influence those who are brought in contact with it. If the example is of a holy character, its tendency will be to produce a holy character in those brought within its influence; if it is of an unholy character, its tendency will be to produce the same in others as far as they are likely to be controlled by it. Society is governed by such laws, and the different parts of it so related to each other, that there is no human being that does not exert some influence upon his companions or those with whom he associates. Whatever the apostle designed to convey by the following language, the idea of reciprocal influence seems to be taught: "For none of us liveth to himself, and no man dieth to himself," Rom. 14: 7. The conduct of A. may induce B. to do the same thing, and B. in turn may influence C., and in this way we may have a series of actions following each other, and related to each other as cause and effect. If it is true, as philosophy teaches, that not a particle of matter is ever destroyed, is it not equally true that not a single moral action will ever be entirely annihilated in its conse-

quences, but continue to exist in some form and in some degree in its successors? And if this is the case, what a fearful degree of responsibility rests upon every moral being!

When our Lord said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matth. 5: 16, his admonition or commandment was in meaning the same as if he had said, Let your example be such that others may admire the moral beauty of your Christian lives and be induced to imitate them, and in doing so they shall glorify God while they save themselves. Similar in meaning to the foregoing admonition of our Lord, is that of the apostle Peter contained in the following words: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear," 1 Peter 3: 1, 2.

In the English version of the New Testament as corrected by the American Bible Union, we have *deportment* instead of conversation. And in Macknight on the Epistles, we have *behavior* instead of conversation. Dr. Macknight's explanatory note on the apostle's language, *they also may without the word, &c.*, is in such harmony with the character of our article, and so very appropriate that we shall give it. It is this: "Here Peter wisely intimated to the women, that the silent but powerful persuasion of a becoming behavior, would be more effectual in winning their unbelieving husbands to embrace the gospel, than many arguments, proposed perhaps with heat, for the purpose of convincing them. For when the husbands found what a happy influence the gospel had in making their wives sweet-tempered, and dutiful in every respect, they could not but entertain a good opinion of a religion which produced such excellent effects."

There is much truth in the following remarks upon example as an education: "What are the great educators of the world—those who insensibly mould us, or to which we resort for influence upon our



own or others' lives? Are they moral maxims, wise sayings, proverbs, and saws? Is it not rather example? These axioms and maxims, proverbs and precepts, are but the instruments by which we clinch the truths example has driven into the mind. They are the labels which we affix to the illustrated lessons—the pictures and the models. At all events, we, none of us, begin to live by principles. These may come afterwards to be our sufficient instructors, but I must doubt whether one in a hundred men has adopted a *principle* of life, until some signal *example* of it has convinced him of its worth."

It is no doubt true that a good example is more effectual in imparting instruction than simply good precepts; since good example does not only express the same elements of Christian character that a good precept does, but it expresses it in a manner that is more likely to make it impressive and cause it to be remembered. Christian precepts are word pictures of Christianity; while Christian example is Christianity itself, in a living form and in action, displaying all its charms and graces in their real character, giving it a life-like form, which brings it into contact with our senses, thus enabling us to form a proper idea of it. And as we know a person better when we see him than when we read a description of him, or than when we even see his picture, so we can form a more correct idea of Christianity when we see it exemplified in the lives of its adherents than when we see it simply described in words, or when we study it in its precepts and principles. It is for these reasons probably that the sacred writers use the figure of personification so much, a figure which consists in ascribing life and action to inanimate objects and even to abstract ideas.

A mother relates the following occurrence which forcibly illustrates the influence of parental example, and shows the importance of watchfulness on the part of parents that their example may be such that it can be imitated with safety on the part of their children:

"As I was about to enter my nur-

sery, to look after my little ones, I observed the youngest, a boy of three years of age, looking over a book, which he had taken from a shelf, resembling a family Bible used before morning and evening prayer.

"Struck with the unusual solemnity of his manner, I watched his movements. With great precision, and apparent devotion, he went through the exercises of reading and singing, and kneeling for prayer, in imitation of his father's daily example. And never was manner, voice, or gesture, more properly copied. Trifling as was this circumstance, so deep and solemn was the impression made upon my mind, that to this time I feel myself mentally exclaiming, 'What manner of persons ought we to be, in all holy conversation and holiness!'

"Never till that moment had my mind dwelt upon the momentous fact, though so oft repeated, that the future characters and eternal destinies of children are usually, at a very early period, stamped by parental example; and I now felt what an amazing influence must be exerted upon young children by the manner in which their parents conduct family prayer."

As example has the influence that it has, all Christians should appreciate their position, and the influence of their example, and let their example be such as will exemplify and recommend Christianity to all those with whom they associate in life. And while every Christian should use his utmost endeavors to set a good example, and to let the beauty and influence of his Christianity be seen and felt, such especially should ministers of the gospel do. They are admonished by the apostle Peter to be "examples to the flock," 1 Peter 5: 3. And the life and example of the minister will exert a great influence in moulding the Christian character of the people to whom he ministers and among whom he dwells. "And there shall be, like people, like priest," Hosea 4: 9. This principle is as applicable to the church now, as it was to the Jews in the time of Hosea.

Christian reader, let us remember the language of Lord Peter-

borough in regard to Fenelon's pious example: "If I stay here any longer, I shall become a Christian in spite of myself." And also the case of the praying youth in his chamber, which made such an impression upon the mind and life of J. A. James, the well known minister of Birmingham, England, and may our example be blessed by the Lord to the spiritual good of others

#### BORN OF THE SPIRIT.

Christ, when teaching Nicodemus the necessity of regeneration, demonstrated the spiritual birth by referring to the natural birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Just previous to this expression, Nicodemus had inquired how it was possible for a man to be born again when he is old; and in allusion to this question he desires to teach him, that if it were even possible for such a thing to occur, it would be of no real benefit, as he would still have the same evil propensities and passions. Another change is therefore necessary. He must be born of the Spirit. And as children partake of the nature of their parents, so they that are born of the Spirit of God, or by the agency of the Holy Ghost, will be like him, holy and pure.

One point in this subject we wish to notice, and that is the effects of this birth. If we are born of the Spirit the effects will be such as can be seen and felt, not only by ourselves, but by those about us. Christ taught Nicodemus this truth by the following very apt and appropriate simile: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." We cannot see the wind, but we feel it and see its effects on surrounding objects. So it is with the Spirit; it is an unseen power, yet where it exists it can be felt and realized. When men and women are born of the Spirit it will manifest itself. Those by whom they are surrounded will see and feel it. If we have been sinners, we will become holy; if we have been hearts and thoughtless, we will become more serious and sober; if we have

been wicked, we will become religious; if we have been prayerless, we will become prayerful; if we have been rebellious and obstinate, we will become meek, mild and gentle. These are the effects of the Spirit, and if we are truly born of the Spirit, these traits of character *must* and *will* be plainly manifest.

Christian reader, have we these evidences of conversion? Are you sober, pious, prayerful, meek, mild and gentle? It is certainly important that we consider this matter. Sometimes we fear the works of the flesh are too plainly manifest in those who claim to have undergone this birth. How fickle and thoughtless we sometimes are, and how angry we become amidst the most trifling annoyances! The apostle, in writing to the Ephesian brethren classes foolish talking and jesting among the unclean things, such as covetousness, fornication, and uncleanness, they are therefore the works of the flesh, and if we are truly born of the Spirit, that which belongs to the flesh will be subdued. This thoughtless and fickle talking and jesting which so many professors are so prone to engage in, is not in harmony with the spirit of Christianity, and is an evidence that our birth is not as complete as it should be.

Then again, we are so likely to become angry, and this the apostle in his letter to the Galatian brethren, in summing up the works of the flesh classes with idolatry, witchcraft, hatred, and a long catalogue of other heinous sins. It is true, as long as we are in the flesh we have the passions to combat, but if we are born of the Spirit we will try and can keep them within the proper bounds. "That which is born of the flesh is flesh," and it is certainly evident that when we give vent to our angry passions we are cantering to the flesh. Let us, Christian friends, endeavor to examine ourselves, and by comparing ourselves with the truly regenerated, many of us will, no doubt, feel that we have much room for improvement. We direct attention to the habit of idle talking and jesting, and that of becoming angry at everything that crosses our natures, because they are so prevalent amongst us as Christians, and it is certainly not a result of the spiritual birth. It is the result of the flesh, and Paul to the Galatians says, "And they that are Christ's have cruci-

fied the flesh with the affections and lusts. If we are born of the Spirit, we will crucify all the evils of our natures, and endeavor to become more and more conformed to the principles of Christianity. Levery and anger are antagonistic to it and it is certainly time that we as a Christian people exhibit to the world more sobriety, steadfastness and devotedness to our blessed Master. Paul in his letter to Titus gives us some directions that we invite the reader to read and meditate upon. It exhibits what should be the true character of those who are born of the spirit.

J. B. B.

#### PLEASE NOTICE.

On account of entering into a partnership business it is especially desirable that all old accounts on both papers be settled as soon as it can be done. The amounts due each office must be kept separate and sent to the respective firms as before.

All dues to the PILGRIM office address to H. B. Brumbaugh & Bro., Box 50, Huntingdon, Pa.

All dues to the PRIMITIVE CHRISTIAN office, address James Quinter Box 50, Huntingdon, Pa.

All business to be hereafter transacted, in connection with the consolidated paper, address to Quinter & Brumbaugh Bros. Box 50, Huntingdon, Pa. tf.

The following marriage notice was sent us by our esteemed brother and contributor, Cyrus Wallick, of Breedsville, Michigan. We are glad to know that the friends of the parties are pleased with the union, and hope that their most sanguine expectations may be realized. We made considerable sacrifice to have the union consummated, and therefore the kind words and good wishes of our friends have a very consoling effect:

October 31, 1876, at Huntingdon, Pa., by Quinter and Brumbaugh Brothers, the PRIMITIVE CHRISTIAN, of Meyersdale, Pa., and THE PILGRIM, of Huntingdon, Pa. This union had long been hoped for by many friends of both parties, and it is hoped that peace, prosperity and long life may attend it.

Some of our agents are reporting very favorably for the consolidated paper, by way of sending in largely increased lists of names. We hope all will do this and thus show that they are favorable to a larger and better paper than has been published heretofore by the church. This

was the leading object we had in view in uniting our offices and as it was we will expect the aid and encouragement of all. Let us have it by subscribing yourself and inducing as many of your neighbors to subscribe as possible.

Our location and mail facilities are such as really and practically obliterate distance, so far as the publication of a weekly paper is concerned, and therefore we know no east, west, north or south but desire the united aid and encouragement of the whole church, and as we know that all good and earnest workers in the church are laboring for a greater unanimity of sentiment we feel assured that we shall have it, as the concentrating of our publications greatly tends in that direction.

Any of our readers in want of a light steam power can be accommodated by applying to us. We have a two and a half horse power, Baxter Engine, which we will sell at a bargain. The engine is as good as new, only run about nine months, and cost \$400, and will sell it for \$225. Reason for selling: Replaced it by one of greater power. The Baxter is acknowledged to be among the best engines made, and if any of our readers are in want of a power of this kind, they will find in this offer a good bargain.

On account of adjusting our presses and engines our press room got so cold that our ink would not work and as a result, we are doing some bad printing. In a short time we hope to have things in proper shape, when our readers can expect better work as well as a better paper. We have not the time to devote to the general make-up of our paper that is desirable, but a little time and patience will put all things in shape.

From the Shade Creek church, Pa. we have the following:

"Brother S. M. Bashor was with us from the 28th of October to 2nd inst. Thirty-two were baptized and many others almost ready."

Brother S. M. Bashor's address, until further notice, will be New Enterprise, Bedford county, Pa., in care of Elder Leonard Fury.



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

CLIFTON MILLS, }  
PRESTON CO., WEST VA. }

Dear Primitive Christian:—

For the satisfaction of the brethren, I will write a short article concerning my trip to Pa. I left home on the 29th of September, went to the George's Creek congregation, arrived at brother J. Mosier's late in the evening. Next day went to the Grove meeting house accompanied by brother J. A. Ridenour, where we met many of the brethren and sisters. Preaching at ten o'clock, also at the same place in the evening. Had a very good love-feast. Preaching next day at ten o'clock. I then returned to brother Mosier's, where I left my horse. Went to brother Johnson's in the evening, preached in a school house near brother Johnson's. Next morning went to Uniontown in company with brother Summy, the elder in the Jacob's Creek congregation. Took the cars in the morning, went to Oakdale station, where I met brother J. Galeton, who took me to his house, where I was treated with brotherly kindness. Went to the Brethren's church in the evening where I tried to preach to a small but very attentive congregation. Went home with old brother Galeton, where I was kindly treated. Meeting at the same place next evening. Went home with brother Strickler and wife. Next morning brother Strickler took me to Scottsdale station on the South Western R. R. Took the cars for Greensburg, and from there went to Mineral Point, Cambria Co., Pa., where I met brother Berkeley who lives at that place. He took me to his house where we met sister Berkeley and family who received me kindly. In the afternoon went to brother Stephen Hildebrand's, where I met brother D. Hildebrand for the first time, and found him to be a brother indeed. Meeting in the evening in the Brethren's meeting house. Met brother Snyder from the West, who was on a visit, and had been preaching several days. Next day met at the same place. Had preaching, and in the evening held a lovefeast. Many of the brethren and sisters communed here. I met many of the dear brethren and sisters whom I never met before. They came from all parts of the earth. I had to think of the great Supper of the Lord in the evening of this world when they will come from the four quarters of the earth. This was in the

Conemaugh congregation. In the evening just before the feast there was one soul more added by baptism. Preaching next day at ten o'clock. Took dinner at the church, then went with brother Stutzman and wife and some other brethren to Johnstown, took the train and in the evening came to New Florence. Here we met brother S. L. Decker, who took us to a school house three miles distant. Here we met a large congregation of people. After meeting went to brother Decker's. Some of the brethren came there to talk on things pertaining to eternal life, among whom was a United Brother. After some considerable talk, he concluded that if it could be attended to he would be baptized. So we counseled the brethren and baptized him a little after twelve o'clock at night. This reminded me of the jailer and his house. They were baptized the same hour of the night. This was in Westmorland Co., Pa. Next day preparations were made for a feast, and in the evening the lovefeast was held in friend Decker's barn. Had a very good meeting. Preaching next day at the same place. In the evening there were two more precious souls led down into the flowing stream and were baptized. Three more were to be baptized the next morning, but as my time was up and as I had to start for home, I left brother Hanawalt to attend to it, which I hope he did. On Monday morning the 9th of October, I took the cars at New Florence and arrived at brother Johnson's at half past one o'clock, where I left my horse. In the afternoon I started for home, arrived home at twelve o'clock the same night and found all well. May the good Lord bless the weak efforts your unworthy brother has been putting forth for the advancement of the Redeemer's kingdom.

SOLOMON BUCKLEW.

CORDELIA, CAL.

Dear Brethren:

I know that you solicit church news from every part of the brotherhood, therefore I will give you a brief report of our communion meeting which was held on the San Joaquin River. Our meeting commenced on Friday the 22nd of September, and ended October 2nd. It was held in a beautiful grove which Nature had arranged so nicely. It was but little trouble to put up the tents and make the necessary preparations for such an occasion. There was quite a number encamped during the meeting: not only the brethren and sisters, but a goodly number of strangers.

Our meetings were well conducted; and we had the very best order

and attention. It was remarked by different ones that they never saw such good order as there was at these meetings. We had four ministering brethren: Elders George Wolf, Jonathan Myers, Stephen Broadhurst, of California, and brother Leedy, of Oregon. They labored faithfully and successfully. They worked hard but I think they were richly paid. The Lord blessed their labors by the conversion of six precious souls, and I think there were several more who were almost persuaded to do as the six did, come out and be baptized. There was quite an old lady who told me that she had been baptized forty years ago, by single immersion, but she came very near going forward at this meeting to be baptized again, but could not fully make up her mind to do so. I think she will soon be one of our number. She acknowledged that she never saw the commandments followed out so closely, and everything done so in accordance with the Bible, as at this meeting; she could not help enjoying the meeting, as it was carried on so quietly and so nicely, and with such good feeling towards one another.

How nice it is to see brethren and sisters thus dwell together in love! It is much better than always to be finding fault, and striving and contending about things that do not amount to anything in the end. I tell you, dear brethren and sisters, if we would all sweep before our own doors, or, in other words, watch, and keep our tongues and tempers under control, and keep our hearts right, and ourselves unspotted from the world, we would have enough to do. Indeed, I find it is more than I can do to watch and keep myself in the right way.

Our communion was on Saturday night. Before closing, and on Sunday night, there was a large crowd present. I believe there were upward of fifty communed, which I think is pretty good for our little California church. The church is in a thriving condition and we are gaining members rapidly. I believe there have been upward of forty additions in the last two years. We need more ministers. There is a wide field open here; but we feel encouraged. Brethren John Wolf and Walter Myers received their charge at this meeting to go forth and preach the gospel, and we hope soon to hear of their doing a good work. They are worthy members and zealous in the cause. May they always continue faithful and not faint by the way, for they will necessarily have many trials to endure.

My heart goes out in sympathy towards brother Hope in Denmark

He surely has many severe trials; and we ought to help and encourage him all we can. I think his cause a noble one; and he is trying to fulfil that glorious command given by Christ himself: "Go ye into all the world and preach the gospel to every creature." I think we are too indifferent in heeding this great command. I was fortunate enough at the meeting, by adding our own little mites, to raise \$12.75 for brother Hope, and after returning home my little girl added twenty-five cents more, which make \$13.00. I exchange it for gold and it will still make a little more.

Now, brethren and sisters, let us all see what we can do. It only requires a little effort on our part. I raised the above amount in one afternoon only, and intended making another effort, but was sick and did not. Some who were not able felt willing, feeling it to be a glorious cause. May others follow their good example.

K. GAMBLE.

### The Jewish Passover.

Dear Editor:

Will you please permit me to speak a few words through the PRIMITIVE CHRISTIAN to our dear brother P. H. Beaver of Buffalo Valley, not that I would like to get into a controversy with him, but being personally acquainted with him, I do the more cheerfully write, yet at the same time I know that we who believe otherwise than he does, are not responsible for his belief. But I merely want to ask him a few questions concerning an article written by him in the *Primitive*, No 42, page 669. Was it the Jewish Passover the Savior sent the disciples to make ready to eat? or was it a passover for the Savior's use in finishing the plan of salvation? You as much as say that it was the Jewish Passover that he sent them to prepare; and that the disciples did truly go and prepare in that large upper room for him and his disciples to eat the passover. And when the hour was come he sat down with the twelve, but not to that passover the disciples had prepared, but to a supper.

And further on you say, that when the Savior ate the last supper with his disciples, it does not appear that they occupied the large upper room or guest chamber, where the disciples had prepared the passover to eat it on the following night. This is something strange to me, that Jesus should send the disciples to prepare the Jewish Passover nearly a whole day and part of a night, before it was lawful for them to kill it. Passing strange, indeed! How could they prepare it before it was killed? This is beyond my comprehension. You know that the word "passover" means a lamb or a kid. The word passover, never was applied to an ox, nor to anything else that belonged to the passover, not even the unleavened bread. Jesus told the disciples that they should say to the good man of the house, "The Master saith unto thee, where is the guest chamber where I shall eat the Passover with my disciples, and he shall show you a large upper room furnished and prepared; there make ready for us

to eat. And the disciples went and found it even as he had said, and they made ready the Passover."

The lamb was there among the things furnished, no matter who killed it, but most likely the good man of the house; at any rate it was there or they could not have made it ready for them to eat. Remember Jesus told them to ask the good man of the house where the guest chamber was, where I shall eat the Passover with my disciples. Now Jesus never said he would do a thing that he did not do.

Thus it is evident that he did eat a passover with his disciples in that large upper room where the disciples had made it ready, but not the Jewish Passover, for that was not killed until in the evening of the next day. It was a passover, or supper, for his own use in finishing the plan of salvation.

Now I don't believe they prepared it like Jews prepared their passover. The disciples prepared it as a common supper, or passover, from the law to the gospel, for the Savior's use in finishing the plan of salvation. It is remarkably strange that Jesus should send the disciples to prepare for the Jewish Passover in that upper room where there was not anything for them to prepare! The room was already furnished and prepared. There was nothing for them to do when they got there, but to make the lamb or passover ready for them to eat, which they did; but for them to make the Jewish Passover or lamb ready for them to eat, and then let it lie there until the next night before eating it, is too shallow for me to believe.

But now let us hear what Jesus said after he had set down to the table with the twelve disciples, and I think that you will see that he proves it himself, that he did sit down to that passover the disciples had made ready in that upper room, and that he also ate it. "And Jesus said unto them, With desire I have desired to eat this Passover with you before I suffer, for I say unto you that I will not any more eat thereof until it is fulfilled in the kingdom of God." Remember what he said, that the passover which he desires to eat with them will only reach its fulfilment in the kingdom of God.

Now if you can prove that the Jewish Passover did not reach its fulfilment when Christ died on the cross, and that it is yet to be observed, then you will have some ground to stand upon. But if you can not prove that, then it sweeps away every inch of ground from under your feet.

Now, brother Peter, I have written this article, and I hope that you will read it with the same kind feelings in which it is written. You know that I always did love and respect you and your family ever since I became acquainted with you. I have no doubt but that you are honest and sincere in what you have written, but that don't prove it to be gospel facts. I will now close with brotherly love to you and family.

MARGARET DEARDORFF.

### Our Communion Meeting.

Our communion meeting is in the past. On the 27th day of Oct., early in the morning, we could see the people flocking together, and by 10 o'clock the house was about full.

The laboring brethren present, were John W. Metzgar, jr., of the Wild Cat District, and Daniel Bock of the Howard District, Howard Co, Ind., and M. J. McClure, and others of the Lower Fall Creek District, and some from the Raceoon and Nettle Creek Districts. Bro. J. W. Metzgar took the lead, selecting for his subject the latter part of the 30th verse of the 16th chapter of Acts. "Sirs what must I do to be saved?" The subject was well handled. He was followed by D. Bock. Then prayer, after which the meeting was dismissed for dinner. After dinner we reassembled for preaching, and two young brethren, from the Nettle Creek District, namely: Lewis Teeter and Benjamin Whisler, occupying the time very profitably for one hour. Then we had one half hour recess, when we assembled again for evening services, and by the time it was dark the house was full. We had a joyous time together in the celebration of the death and suffering of our Lord and Savior Jesus Christ. We were disturbed some by rowdies, however the meeting was a profitable one. The saints were led and sinners called. There were three buried in the liquid grave and rose, we trust to newness of life. There were more that felt the need of a Savior, and we hope that they will make up their minds and go with us. This church, (Stony Creek District) is steadily increasing. This makes seven received this Summer.

The ministerial force is tolerably strong in the church, so far as numbers is concerned. There are six ministers, two elders, and four in the second degree, and six deacons. The church is in love and union as far as known, especially among the officers, and we hope to remain so, for there is where all our big troubles come from. If brethren would try and study their places, and not all try to be the highest, there would not be so much trouble in the church as there is. May the Lord help his children to live in peace, while here on earth. If Christians cannot agree below, what will they do above?

JOHN H. CAYLOR.

MISSISSINAWA CHURCH,  
DELAWARE CO., IND.,  
Oct., 30th, 1876.)

Dear Primitive Christian:—Our lovefeast is now among the things of the past, and we are glad to be able to say, it was a season of refreshing to our Father's children in this part of his vineyard.

Brethren David Bowman of Nettle Creek, and Hiram Branson of Killbrick churches, were with us. There were three additions by baptism; making eighteen since our last report or thirty in all by baptism, and five



reclaimed, making a total since last Spring of thirty-five.

Others are counting the cost and are almost persuaded to be Christians. We have made no extra efforts to get up a revival; that is, we have held no series of meetings, but the members, all, the laity as well as the ministry, have been working for the Lord, by inviting their friends and neighbors, to come to the Lord. This is as it should be. "Let him that heareth say come." There has been much sickness here this fall, but the health is improving.

Fraternallly,

W. R. DEETER.

OSBORN, Mo }  
October, 28th, 1876. }

Brother Quarter:

As you solicit church news, I thought it might be interesting to some of the brethren to hear from the Osborn church. After the announcement of our love-feast we changed the place of holding it, from brother John Oaks' to the house of the writer. The meeting was held the 7th and 8th of October. Brother S. C. Stump, of Nebraska, was with us and gave us four sermons. The best of all was, two came with their minds made up to join with us in the service of the Lord. We organized here last February with ten members. We have a large field to labor in, and heavy opposition by those who refuse to obey all the commandments.

I would say to the brethren, if there are any who desire to come west, we would be glad to have you come here. We have a good country here. Land is cheap yet, but is getting higher in price. I have been here now two years and have not yet regretted that I came here. If any of the ministering brethren are travelling over the Hannibal and St. Joseph Railroad, we would like very much if they would stop with us. We live in Osborn, a station on the above road, 28 miles east of St. Joseph. Brethren give us a call. We will use you the best we can, and give you plenty of preaching to do. All inquiries freely answered.

P. R. OAKS.

Bro. Brumbaugh:—

Inasmuch as church news is desired from all parts of the brotherhood, I thought a few lines from Nebraska might be of interest to the many readers of the *Pilgrim*. Brother John Holsinger lately from Luray, Ind., and the writer went on a mission of love to York Co., Neb. Found all well, preached Saturday evening to a good congregation, also Sunday at 11 o'clock a. m. The house

was crowded and when we arrived, the windows on the north side of the school-house was let down and teams drove along side of the building, and the people sit on their wagons, and listened to the word preached. While all around the door was eager listeners. We were only sorry we could not preach the word with more power, but we pray God to add his blessing. Sunday evening had preaching at brother Funk's house. Here again the house was crowded, in fact a few too many for good order, but we have no reason to complain as I saw nothing out of the way. As there were two rooms in the house and we had our stand near the door, we only speak of what we heard.

Monday morning we bid these brethren and kind friends farewell, and started home. Stopped at the house of Albert Funk's, son of brother Funk's, who kindly showed us where brother Jacob Moore lived. Found brother Moore in a helpless condition. The Brethren in York county need some one to preach the word for them badly. Any one wishing to know more can write to brother Samuel Kingery, York Center, York Co., Neb. Will some one heed their cry or must they be left alone to live or die, and see their children grow up without having aright to the tree of Life? Dear brethren think of these things carefully and prayerfully and see if you are free from the blood of this people, if they die in their sins. May God help us to do right.

THOMAS D. VAN BUREN.

Carlton, Neb.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

BAKER.—Near Waynesboro, Franklin Co., Pa., June 8th, 1876, Goldie Ada Baker, infant daughter of brother Daniel M. and sister Catharine P. Baker. Funeral services in the Antietam meeting house, improved by elder Jacob Price. Text, "Suffer little children to come unto me." Though so young—6 weeks—Goldie has gone to join the angel band in glory. Rejoice ye that mourn.

D. B. M.

WAGONER.—Anna Elizabeth Wagoner, daughter of brother John and Susannah Wagoner, and grand-daughter of the writer, died September 3rd, 1876 aged 2 years, 8 months and 16 days. Funeral occasion improved by brother Menno Stauffer and others to a large and attentive audience. To the grief stricken parents we would say, weep not as those who have no hope. Little Anna has only gone before and perhaps is much better off than if she had been spared to battle with the sins of this unfriendly world. Be faithful and soon the Lord will pass you safely over the shores of everlasting deliverance, where you can again meet the objects of your love to part no more.

E. HENRICKS.

GALL.—March 20, 1876, in the Jonathan's Creek branch, Perry Co., Ohio, Mary Edith, daughter of friend Wm. and Rachel Gall, aged 15 years, 3 months and 3 days. She leaves an aged grandmother, a kind father and mother, one brother and one little sister to mourn their loss. She was a good girl and well respected by all who knew her. Many tears were shed over her by the young people who knew her. Funeral services by the writer.

SHRIEDER.—Also in the same place, Sept. 20th, 1876, Nora, third daughter of brother Adam and sister Lydia Shrieder, aged 1 year, 10 months and 2 days. She leaves a father, mother, two sisters and many friends to mourn her untimely death, which was caused by being scolded by pulling a coffee pot of hot coffee on her. Funeral services by the writer.

ROBERTS.—Also in the same place, the 9th day of Oct. 1876, from the effects of poison, our old sister Catharine Roberts, widow of our old esteemed brother John Roberts, who died in 1876, aged 70 years, 4 months and 2 days. She was out west, and while there a man told her she had the dropsy, and she should get a pint of whiskey and put as much Nitre (saltpetre) as would dissolve in the liquor, and take a teaspoonful at a time, and take it three times a day. She accordingly did so, but finally did not measure it, but would drink it out of the bottle and thus got too much, and it is believed that it caused her death. She leaves 10 children, a number of grandchildren, some great-grandchildren, and many friends to mourn their loss, but we believe their loss is her gain. Funeral services by the writer.

BINTZ.—Also in the same place, Sept. 14th, 1876, our much esteemed Mary Ann Bintz, aged 63 years, 10 months and 6 days, of dropsy of the heart.

She was the mother of twelve children, of which three preceded her in death. Nine are living of which only three are in the church. Just before she died she called her children to her bedside, and talked to them and requested them to join the church, and prepare for death. She selected a hymn and text to be used at her funeral. The 43rd hymn and the 6th verse of 55th Psalm, which we used as best we could. It was her request that I should preach her funeral sermon, but I could not at the time she was buried in consequence of an engagement to go to Belmont Co., to attend some appointments there.

She leaves a kind and sorrowful husband, a brother, and many friends besides her children to mourn their loss, but we have reason to believe their loss is her great gain.

HUFFERT.—Also in the Bush Creek branch of the church, Fairfield county, Ohio, Aug. 4th '76, our old and well known brother Solomon Huffert, Sr. of old age; aged 90 years, 1 month and 28 days.

He emigrated with his father Casper Huffert when he was about 15 years old, from Fairfield, Ohio, and remained there until his death. He leaves behind him nine children living. One preceded him in death; had 73 grandchildren, of which 15 are dead, 73 great-grandchildren, of which eight are dead, and many friends to mourn their loss, but we believe their loss is his gain. For some years before he died he was somewhat childish. Funeral services by the writer.

W. ARNOLD.

**CRUPE.**—In the St. Joseph Church, St. Joseph county, Ind., Sept., 5th, '76, Lilly May, only child of brother B. F., and Elizabeth Crupe, aged 2 years, 10 months and 14 days. Funeral on the 7th, by Thurston Miller, from the words, "She is not dead but sleeping," to a small but appreciative audience.

**BATLIFF.**—In the Prairie Creek church, Blackfoot Co., Ind., of brain fever, Oct. 30th, brother Alfred Batliff, aged 56 years, 6 months and 13 days.

Funeral by the writer, from 1 Cor. 15 : 57, to a large audience of sympathizing friends and neighbors. Bro. Batliff was much respected by his neighbors, and his loss will be felt, especially in the church where he resided. His desire was only to know his duty and do it.

W. R. DEETER.

**SENSABAUGH.**—In the Cedar Grove Church, Hawkins county, Tenn., Oct., 13th, '76; our much esteemed old sister Nancy Sensabaugh, of old age. She was 90 years and 8 months old.

She was a faithful member of the church for many years; lived so that when nearing the grave she often exclaimed that she had a home in glory, and often wished to be there. She was guided by the gospel and directed by the Spirit. Although she was confined to the house for several years, she would always send her love to the church through the visiting brethren. By her own request the writer preached the funeral sermon. Text, 1st Cor. 15 : 55.

**MOLSBEER.**—In the Cedar Grove church, Hawkins Co., Tenn., Oct. 15th, '76; of typhoid fever; Ida Tennessee, daughter of brother Samuel and Sarah Molsbee, aged 7 years and 4 months less one day.

The funeral sermon was preached by brother David Derricke, and Simon Isenberg, on the 16th, to a very large and sympathizing congregation, and then her body was conveyed to the Brethren's grave-yard to sleep beside her little brothers, until the morning of the blessed resurrection. Dear brother and sister, as you have so many ties in heaven to bind you there, and less on earth to keep you here, be faithful a few more days and you will meet them all again. And brothers and sisters, give your hearts to Jesus and your hands to the church, and live for God and soon you will all unite with loved ones in heaven.

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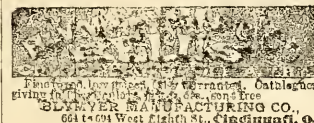
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8 20	9 05	7 20	10 10
8 30	9 15	7 10	12 00
8 35	9 20	7 05	11 55
8 40	9 25	6 55	11 45
9 00	9 40	6 45	11 35
05	9 45	6 38	11 28
9 05	9 50	6 35	11 25
9 10	10 00	6 25	11 15
9 25	10 10	6 15	11 05
9 30	10 20	6 10	11 00
9 45	10 30	6 00	10 45
10 08	10 45	5 58	10 25
10 08	10 55	5 50	10 20
10 15	11 00	5 45	10 15
10 20	11 05	5 40	10 10
10 27	11 10	5 38	10 08
1 30	11 15	5 1	13 00
40	11 45	10 45	9 40

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P. M.	A. M.	P. M.	A. M.
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9 50	10 40	6 15	9 45
9 55	10 45	6 10	9 40
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VOL. I.

HUNTINGDON, PA., TUESDAY NOVEMBER 21, 1876.

No. 47.

## WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe—  
'Tis the law of our being—we reap what we sow—

We may try to avail them—may do what we will—  
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist to be sure,  
And detects in a moment the base or the pure,  
We may boast of our claim to genius or birth,  
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,  
And then, when we fall, the world bears the blame;  
But nine times in ten, it is plain to be seen,  
There's a 'screw somewhere loose' in the human machine.

Are you wearied and worn in this hard earthly strife?  
Do you yearn for affection to sweeten your life?  
Remember, this great truth has often been proved;  
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,  
Yet the bread that two cast on the waters comes back.  
This law was enacted by nature above;  
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,  
Till health becomes broken and youth becomes old;  
Ah! did we the same for a beautiful love  
Our lives might be music for angels above.

We reap what we sow. Oh! wonderful truth!  
A truth hard to learn in the days of our youth.  
But it shines out at last, "as the hand on the wall,"  
For the world has its "debt" and its "credit" for all.

For the PRIMITIVE CHRISTIAN.

Sketches from the Frontier.—No. 3.—  
The Shepherd and his Wife.

BY J. S. FLODY.

The following sketch of pastoral life on the wide and extended plains of Colorado, is not an imaginary one, but true life. Before we introduce our readers to the home of our hero and his wife, we will ask indulgence, while we go back to their

former homes in the east. James W., was an honest youth, son of a farmer of moderate means who lived in the State of Ohio. He took a delight in attending to his father's stock, especially the sheep. When he became his own man, he became ambitious to venture out into new fields and make a start in life for himself. Being apt in learning, he had no little stock of knowledge of the world and its resources. He had learned of the advantages of stock raising upon the fertile plains of the west, where the tidal wave of emigration was flowing. He resolved to leave the home of his childhood with all its endearing ties, and seek an earthly inheritance he hardly knew where. There was one object of all others he knew not how to break away from, and that was the idol of his youthful affections, one he most dearly loved. Mary C., the daughter of a neighboring farmer, was that one, and she in return loved James W. To hurriedly pass over the conflict that for sometime was going on in the heart of James, we will say he finally told Mary his resolves; it was a severe struggle to her, to thus give him up, but faithful promises and buoyant hopes sealed their vows, and he went to look out and prepare a home where they might live in peace and happiness. After visiting different sections of the "far west" he finally chose to locate in a wild and uninhabited section of country on the Bijon, twenty miles from the city of Denver. Sheep raising was his preference, hence he chose a claim adapted to natural grass of sufficient growth to make abundant hay, and a range suitable for his flock. His first step was to secure the services of a hired hand, get a yoke of cattle, a wagon and a plow, with a few other necessities, and thus out fitted, he set out for the spot where he had stuck his stake. Having camped on the banks of the little sluggish stream, near the cluster of scrubby cotton-woods, it was not long until he was at work, turning over the rough sod and cutting the long strips into lengths of about two feet, hauling them to the spot selected for his corral. Day by day they worked until at length, strong and substantial walls, almost equal to brick, were reared about five feet high, and proof against wolves and bleak winds. Cotton wood posts,

poles and brush, over which hay was thrown in due time, made a sheep corral far superior to one made of lumber. Having the corral in condition suitable for a safe fold, the next step was the sheep. With the few hundred dollars he had carefully husbanded, James W., purchased a flock of Mexican ewes, drove them to his "ranch" and became a shepherd and owner of "flocks." Though isolated from the busy hum of society, he felt as independent and free, as the many antelope that roamed around, looking on seemingly with astonishment, at this late invasion into their midst and trespass upon their rights. The next improvement was a neat sod house with board roof and floor, and by and by James W. and his hired man became "bachelor ranchmen, keeping their own house. Hunting, attending his flock of sheep, making improvements, putting up hay, and an occasional drive or ride to the city, made up the business of the long months that continued to roll away never more to return. As the time rolled on James's flock increased and from the sale of wool he was enabled to purchase the best improved breed of sheep, so that the quality of his sheep was also improving. About two years after the time mentioned in the opening of this narrative, James W. might have been seen in waiting at the Depot at Denver for the train from the east. Doubtless the whistle of the approaching train sent a thrill of joy through his soul; at all events, a few moments after, there was a happy meeting of friends, yea more than friends—and in less than two hours from the arrival of that train, James W. led Mary C. to the marriage altar in one of the churches in Denver and the two were made "one."

After a lapse of a few days the now no longer bachelor James, took to his home his wife. A neat additional room had been built to the former ranch. His wife made things look quite different to what they had ever looked before in that home far out on the plains. Mary had a passion for painting and with her other accomplishments, this had not been neglected. Painting of scenes in her early life, hung upon the neatly plastered walls, and by the art of her busy fingers and taste of putting things in order, her home looked cheerful and pleasant. Thus taken



from the busy haunts of society and friends to an isolated home, where boundless space seemed to reign supreme, the query might arise in the minds of the readers, and doubtless does, can she enjoy such a life? We will let her answer that question herself. But recently while on a visit to Denver, our informant, asked her if she did not often feel lonely and sad. Oh no, said she, with my husband's love, my household affairs, books and papers, I enjoy life as much as I think it possible in this world. I have beautiful flowers and vines trained in bowers by my own hands. I often ride out over the plains with my husband, and enjoy the bracing air and wild scenery, and come back feeling a thousand times more happy than returning from those vain tiresome parties, so prevalent in the city. And in my times of painting, I have the most glorious field spread out before me, that poets ever dreamed of. Looking towards the mountains, Pike's peak looms up just to my left, James' and Long's peak to my right, and back of all the towering peaks of the snowy range, look grand with their white crusts; in front is the long line of the blue foot hills, and between me and them, the beautiful plains stretch out making a landscape beautiful indeed. I have, "continued she," painted the scene of our "ranch," showing our home and the sheep grazing. Another showing the flock coming to the fold, the lambs frisking in play, the shepherd and his dogs in the rear. I don't find time to be lonely with all those surroundings, and though it is eight miles to our nearest neighbor, we want none nearer, for you know the fewer our neighbors the better for our flocks and the less danger of quarreling!

Thus we see the shepherd and his wife seem to live happy and contented. With the few hundred dollars his wife brought with her, he has added more to his flock, and also has some milk cows and other cattle. His flock of sheep now number up in the thousands and all things seem to prosper with them.

The hired man helps to do much about the house and milk the cows, from which the purest and best butter is made.

From this sketch we may learn that true contentment does not come from mingling with a busy society or worshipping at the shrine of wealth, fashion and folly. But can oftener be found in the homes of the poor, or where the influences of society seldom reach. A heart true to the instincts of reciprocal affection and full of love to God, and willing to be governed by the dictates of what is right, can seldom fail to be happy and contented, let

their dwelling place be where it may.

It is more laudible to cultivate a spirit of contentment in the lonely paths of life, than a spirit of pride, envy and dissatisfaction in the halls of the rich and noble. It is hard—very hard to keep unspotted from the world, mingling with the crowd that continues to kick up the mud and mire of a corrupt generation. It is natural for us while traveling along a dusty highway, to either keep far ahead or far behind the crowd to avoid the dust; just so we should avoid the dust of corrupt society by keeping aloof as far as possible. But if we are traveling in green pastures, Christ as our shepherd, we should keep close together—the closer the better. An undivided flock is beautiful to look upon, a flock in fragments shows discord or divided minds. In all our wanderings, dear readers, let us keep in the narrow way that at last we may rest in peace in heavenly mansions above.

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**FOR THE PRIMITIVE CHRISTIAN.  
 Propheying by Females.**

BY NOAH LONGENECKER.

The question has been asked, "does the gospel admit of female preaching?" I am of the belief it does, and as the Bible informs me to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you," and as a few desire me to give my reason in the PRIMITIVE CHRISTIAN, I will do so if the editors deem it prudent.

A prophet is "one who announces or pours forth the declaration of God;" or "one who speaks for another; especially one who speaks for a god, and interprets his will to man." And while the term *prophecy* means "to make declaration of events to come," it also means "to instruct in religious doctrines; to interpret or explain Scripture or religious subjects; to preach, to exhort." Many do not properly recognize the distinction between the terms *prophecy, ministry and teaching*, in Rom. 12: 6, 7. Teaching here means to instruct, to impart a knowledge of; and not preaching. Those who know what the office of a deacon was, know what ministry means. Prophecy means here the gift of expounding, or preaching the Scriptures. It is manifest that Paul gives instructions in 1 Cor. 11, how we are to conduct ourselves in the house of God; and he there instructs the females to cover their heads when they *pray or prophesy*. The connection in which this stands makes it plain that praying and prophesying have the same meaning when applied to females as when applied to males. Before Christ ascended to his Father he said to his disciples, "Tarry ye in the city of Je-

rusalem until ye be endued with power from on high;" and of the one hundred and twenty that tarried, there were the *women* and Mary, the mother of Jesus. Luke informs us that "when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." Remember that they were *all* with one accord in one place, that they were *all* filled with the Holy Ghost and began to speak with other tongues. The multitude said, "We do hear them speak in our tongues the wonderful works of God." Well might the multitude ask, "what meaneth this?" Peter answered them, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants, and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy." This is now being fulfilled by the *servants* and *hand-maidens* of the Lord speaking in those different tongues the wonderful works of God, and that in the *public assembly* of the Lord. As these servants and hand-maidens had before *all* continued with one accord in prayer and supplication, so they are *now all* filled with the Holy Ghost and speak with other tongues the wonderful works of God; and this they did where "devout men, out of every nation under heaven" could hear them. This agrees with the instructions given by Paul in 1 Cor. 11: 4, 6, and the remarks that we have made on these passages.

Having given the authority for woman preaching, we will yet note a few of the ensamples on record. The first sermon that ever was preached on the resurrection of Christ was preached by females, and that at the command of the Lord himself. Apollos was an eloquent man and mighty in the Scriptures, having been instructed in the way of the Lord; and although he was fervent in the spirit and spake and taught diligently the things of the Lord, yet he was ignorant of some things, and it was proper—and may we not say necessary—for Priscilla to aid her husband in expounding the way of God more perfectly. No wonder that Paul calls Aquilla and Priscilla his helpers in Christ Jesus; for Paul himself was a minister of the gospel. In writing to the Philippian Paul says, "Help those women which labored with me in the gospel." I know that it is said that "in the primitive age of the church they had females to labor among the females, as the females, especially among the Gen-

files, were much secluded from the ordinary intercourse with the male sex." Admitting this to be true, it nevertheless does not follow that the prophecy of Joel was not fulfilled on the day of Pentecost, when the sons and daughters of God prophesied or spoke the wonderful works of the Lord in the public assembly of the Lord. The case of Priscilla and of these women who labored with Paul in the gospel,—without saying more of the Pentecostian women, does not permit us to confine the labor of females to females alone. Whether the four daughters of Philip the evangelist, which prophesied, did so in the public assembly of the Lord, I know not, but if they did they obeyed the prophecy of Joel by following the example of the Pentecostians only so they had their heads covered according to 1 Cor. 11.

But says one, does not your teaching conflict with Paul's when he says, "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. But I suffer not the woman to teach, nor to usurp authority over the man, but to be in silence?" I answer, No. All this is perfectly consistent with what we have said above, if properly understood. It is plain from the context of these passages that Paul does not forbid females to preach. It was permitted unto any *man* to ask questions, to dispute, to object or refute in the public assemblies, but not so unto the *woman*. So Paul teaches that it is a shame for a woman to be contending or disputing with a man in the public assembly on points of doctrine, matters of conscience, or things wherein reason should be consulted. If Paul had reference to preaching there would be no good sense in him saying, "if they will learn anything let them ask their husbands at home," for no one can preach that which he or she, as the case may be, does not know beforehand. Apply these passages to preaching and the female dare not go to the house of God to be taught, but must ask their husbands at home if they would learn anything. But it is contrary to all that is found in the Bible for a woman to set up her judgment against the man's, especially in matters of doctrine, conscience or reason.

How would it look for our sisters to help to dispose of matters that are brought to our District Meetings, not to mention those of A. M.? To such Paul would say, "I suffer not a woman to teach, nor to usurp authority over the man." Let a woman help to pass restrictions, or to frame decisions, and she is usurping authority over the man and this is wrong, from the fact that "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the trans-

gression." It has been the decree of God ever since the transgression in Eden, that the man should rule over the woman, (Gen. 3: 16.) but the gospel requires that this be done in love, even as Christ loved the Church and gave himself for it. Read the beautiful lesson in Eph. 5: 22-33. I submit this to the readers of the PRIMITIVE CHRISTIAN with the firm belief that the truth will never lose anything through an honest investigation.

### "She Hath Done What She Could."

SELECTED BY W. A. CLARKE.

The occasion which called forth this remark of our blessed Lord is an interesting one. The scene occurred just two days before the apprehension and death of Christ, in Bethany, in the house of Simon the leper. "As Jesus sat at meat in Simon's house, there came a woman having an alabaster box of precious ointment, and she brake the box and poured it on his head." It was she of whom Jesus had said, "she hath chosen that good part which shall not be taken away from her." Lazarus and Martha, too, were there, with many others, but Mary saw and heard nothing but her divine Lord. Not content with this expression of love and gratitude, she knelt down and anointed his feet, and wiped them with the hairs of her head, and the house was filled with the odor of this precious ointment.

There were some there which had indignation within themselves and said, "Why was this waste of ointment made?" pretending it might have been better applied by giving it to the poor, and murmured against Mary. But Jesus said, "Let her alone, why trouble ye her? she hath wrought a good work on me," looking with approbation upon an act which the Pharisees affected to despise and condemn.

True love counts nothing too dear or valuable to sacrifice for its object. Selfishness may demure, make calculations, count cost, look at expenses; but generous love scorns the very thought. She hath done what she could." Highest eulogy ever passed upon any human act, and this by the guileless lips of the Son of God himself. No doubt Mary felt grateful to her Savior, in that he had forgiven her sins, instructed her in the way of holiness, and had she not often sat at his feet and listened to his sweet and heavenly teachings, and had he not restored her dead brother to life and done many acts of kindness to call forth her gratitude and devotion? Mary wasted not her ointment; for her name endureth forever. Christ himself has said, "Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her."

There is no earthly honor to be compared to that of Mary of Bethany. Kings and princes raise their own mausoleums, and how soon they are in ruins and crumble to ashes. Grand and magnificent monuments are raised to mark the resting place of patriot and hero, but alas they endure but for a season. The philosopher and poet endeavor to spread their fame by writing books and poems, but these, too, are read and appreciated by a few only; but the memorial of this simple act of Christian gratitude is to endure forever. It is recorded in the Book of books, it is engraven in the heart of that history which is the hope and joy of the world. Christ will be glorified in his saints, and admired in all them who are truly his.

Brother, sister, have we not all, each one of us, just as much reason for gratitude and devotion as Mary of Bethany had? Christ shed his precious blood to redeem us from the curse of a broken law, imparts his spirit to instruct and lead us, has cleansed some of our friends from the leprosy of sin, restored a brother or a sister, father or mother, yea, perhaps, all from the death of sin to life everlasting and should not this make our hearts rejoice, and make us grateful indeed, and inspire us with greater zeal and earnestness in our devotions to the Savior? How many of us are doing all we can for Jesus? Mary of Bethany we met for Jesus? Mary of Bethany was not commended for being idle! but because she did what she could for the Savior.

There is work for every one of us to do for Jesus, none are exempt; if we cannot do much, we can do little—"the chores for Jesus." It is evident from the words of commendation which Christ bestowed upon Mary that he did not overlook the least act we do for him. Who cannot do as much as Mary did? Life is short and fleeting, let us do what we can for Jesus while time and opportunity is afforded us, let us not wait for the work to be brought to us, but let us look around us and see what we can do for our blessed Master, and as we see the great and varied work around us, let each one exclaim with sincere earnestness of soul, "Lord, what wilt thou have me to do;" and when our work is assigned us by him let us do it heartily, cheerfully, as unto the Lord, not that our names may be lauded on earth, but rather that they may be inscribed in the Lamb's Book of Life, and that God may be glorified in and through us, and we thus fulfill the design of our creation, and finally hear the welcome applaud, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Well done thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."



For the Primitive Christian.  
Behind the Vail.

BY C. H. BALSBAUGH.

To Samuel, my dear Brother in the flesh, and in the faith.

The full privileges of faith are seldom realized in this life. Christ has His all-power, and He believes in all he is capable of doing. In this lies the power of Divine sonship. John 1: 12. It is affirmed by some, even in the public ministry, that faith and hope are two candles that will be extinguished at the grave's mouth, and love alone stretches across the gulf of death. I prefer the doctrine of Paul: he says, "and now abideth faith, hope, love, these three." Faith is as necessary in heaven as on earth. "We must believe that God is," irrespective of locality or time. Heb. 11: 6. Without this there is no Heaven. And so long as there is a future, there is hope, and that is forever. In hell there can be no hope, because there is no faith in the possibility of attainable good. Where one is the other must be. Love overtops both, for without this chief grace the others cannot exist. Faith, apart from character, is the essence of mind. God is the Omnipotent, all-embracing faith. "The devils believe, and tremble." Whether holy or unholy, there cannot be mind without faith. From the High Throne of the Universe down to the deepest dungeon of perdition, life is the exercise of faith in relation to righteousness: on the one side it is fealty and Heaven, and on the other secession and hell. The Christian's faith and the devil's faith refer to the same object, but are not in the same character. Faith in the Gospel sense can belong only to God and those begotten of Him.

On a certain occasion, when Christ revealed the very thoughts of his disciples, they were so surprised and satisfied that they exclaimed, "now we are sure that thou knowest all things; by this we believe that thou comest forth from God." "Jesus answered them," doubtless with a sorrowful countenance and plaintive tone, "do ye now believe?" John 16: 30, 31. He knew very well that they were deceiving themselves. He knew that they would all forsake Him when He most needed their presence and sympathy. Although they confidently, "now we are sure," "by this we believe," He had afterwards to rebuke them with the cutting words, "O fools, and slow of heart to believe." Luke 24: 25. We are no better than they. Would to God we were half as good. When God takes our Joseph's, and Simeon's, and Benjamin's, instead of saying,

"not as I will, but as thou wilt," we utter the plaint of the bereaved Patriarch, "all these things are against me." When the Righteous Judge plucks off our olive branches, and converts our dwelling into a charnel-house, we remonstrate, "that be far from thee to do after this manner." Gen. 18: 25. Nothing is more alien to faith than dictation. A perfect faith has no more sense of will or constraint than the clay in the hands of the potter; and yet in no state of the soul has the will more energy and liberty than in faith. A will in all the exercise of its power, is a will without constraint, so wholly swayed by the indwelling Golbead that we are no more conscious of willing than of the beating of our hearts. When "perfect love casteth out fear," faith staggers not at seeming impossibilities, and the will has all the compass and momentum of our immortality.

Christ has been a frequent visitor at your house. He does not always come to sit at our tables and eat bread. He comes also to train us for something higher and more ethereal than the joys of sense. So long as He came to Bethany to spend the nights in heaven-revealing instructions, Martha and Mary were in raptures. But when He came to break the prop of their house, they also broke. Then their sky was mantled in darkness, and "neither sun nor stars in many days appeared, and no small tempest lay on them." Acts 27: 20. When He reappeared, both the sisters greeted Him with a sorrowful, despairing "if," "if." John 11: 21, 32. This was unbelief. Faith has no "if"; although we may have little else. He no sooner intimated His purpose to repair their loss, than unbelief interposed with, "by this time he sinketh." But here is the sovereign balm for all woes: "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God." Faith has eyes to see what none but God can see. To it the vail is rent, and the Holy of holies uncovered. Abraham believed God, and in that faith his whole future, and that of his seed, was wrapped up. He looked down the vista of two millenniums and saw the day of Christ, and was glad. John 8: 56. Faith offers up Isaac, and sees him spring up out of the ashes. Heb. 11: 19. It "confers not with flesh and blood," but goes without gainsaying into "the street which is called Straight," and waits further disclosures. It has the why and wherefore in itself without any interrogation. "It is the substance," already possessed, "of things hoped for."

"What I do thou knowest not now; but thou shalt know here-

after." Here is a Divine guarantee. Faith responds, "as Thou wilt." In the confidence of this "hereafter" we already enjoy it. Had Abraham not belied his name, he would not have denied his wife. Had he believed, he would not have been afraid that Abimelech would steal his Sarah. Had Jacob trusted in the promise, and stretched his faith beyond the four hundred and thirty years of grinding discipline, he would have eaten the corn of Egypt before there was a famine. Could he have rent the vail of providence when the blood-dripping, many-colored coat of Joseph was banded him, faith would have discerned the royal robe of the future king. "God's way is perfect," and will advance Joseph to the throne, even if he must first cast him into a pit, then sell him into slavery, and finally incarcerate him two years in a dungeon. A rigorous college-course for the young hebrew, but it is necessary for his future position and mission. ALL THAT GOD ASKS OF US IS TO DO RIGHT AND TRUST. He will manage the rest. Much of our sorrow and perplexity worketh death because there is no faith in it, and "whatsoever is not of faith is sin." We see no open door into a brighter future, and we "hang our harp on the willows." The psalms of David are exchanged for the lamentations of Jeremiah. Faith says, "though He slay me, yet will I trust in Him." Job 13: 15. The Emir of Uz could not understand what it meant that the sheep and camels and asses, and sons and daughters must be swept away with sword and fire and whirlwind; but faith enabled him to say, "the Lord gave, the Lord hath taken away: blessed be the name of the Lord." No human mind can calculate the value to the church of Job's boils and potsherd. Job 2: 7, 8. Better scrape oneself than rasp the dispensation of unerring wisdom and goodness.

When Naomi returned desolate and childless from the land of Moab, she said, "call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." Ruth 1: 20, 21. She did not know that the Lord had sent her to Moab to fetch David's Great-grandmother! Matth. 1: 5, 6. She did not imagine that she must suffer all this soul-harrowing desolation in order to bring to Bethlehem the "elect lady" through whom the Son of God and Savior of the world was to be born! She must be stripped to clothe the world. She said, "I went out full, and the Lord hath brought me back empty;" but it was the reverse; the Lord called her home fuller than when she

went out. Behind the veil he all God's purposes, and faith rests in them, and keeps step with God in the unfolding of His gracious intentions.

Be of good cheer, beloved Brother, the God of Abraham, Jacob, Job, Naomi, and David, weaves the woof and web of your life, directs and moulds events for your good and His glory. He brings corn out of Egypt and salvation out of Moab in ways that may cut our marrow and crush our hearts. "Let the Lord do that which is good in his sight." 1 Chron. 19: 13. Under every shadow that falls on your home, lies a heavenful of light; and at the bottom of the cup of gall, is a fountain of eternal joy. Your sighs go into God's ear, your tears into his bottle, your sorrows into his heart, and your life of trial and bereavement into his eternal glory. God's school is perfect, his lessons wise and loving, and his rod is broken from the Tree of Life. Blessed are they who learn the Alpha and the Omega. "Now we see through a glass darkly." "THOU SHALT KNOW HEREAFTER." "They that wait upon the Lord, SHALL"—DO WONDERS. Is. 40: 31.

*Union Deposit, Pa.*

### Patience.

BY C. D. SWEITZER.

Paul in closing his first epistle to the Thessalonians, says: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." There is probably no man living that does not, some way or other, in a greater or less degree, try the patience of those who have any kind of intimate relation with him. You yourself, dear reader, though you may never have thought of it, are a constant trial of the patience of those that are about you. You are a good man; we even suppose that you have taken Christ for your pattern, and are sincerely endeavoring to walk in his footsteps. But you are not perfect. There are points in your character that are not entirely agreeable to those that know you best and have most to do with you; and in ways that you do not think of, you try their patience and have need of their forbearance. And as for your patience, who is there among all those whom you most esteem and love, that does not try it? Even your wife, you think she is the best woman you ever knew, and have often boasted of her, but after all she is only human, and if she could but rid herself of two or three of her little peculiarities you know it would be a blessed thing, both for you and herself. To say that the children do not need to have patience exercised towards them, would be sheer nonsense.

But what shall we say of the weak who cannot take care of themselves, and have to be carried in the arms of the people; whose own inevitable burdens are quite enough for them? And what shall we say of the feeble-minded who are all the time fainting under the trials of life, and will not be content unless their sorrows are shared by all their neighbors? And what shall we say of all of the unruly? What shall we say of those who walk disorderly—the despisers of right; who those who injure us, and are injurious to society? What shall we say of those who seek unholy gain, that lie in wait to rob the poor, and to oppress the afflicted, who devour widow's houses, and if they could, would eat up God's people as they eat bread? What shall we say of those that vex our souls, as the soul of Lot was vexed with the filthy conversation of the Sodomites? But it is of no use to swell the catalogue. There is no end of disagreeable adjectiveness like mean, frivolous, foolish, narrow-mindedness, jealousies, highmindedness, which are so frequently used.

Every one of these is a trial of patience. Occasions often arise when it seems as if patience had ceased to be a virtue, and nothing less than an outbreaking fire of rage will answer in any degree the demands of a good conscience, even before God. And yet, there stands the commandment of the Lord by the mouth of his holy apostle "Be patient toward all men" And what is more; our Lord himself, whose patience was tried ten thousand times more than ours can be, has left us an example, that we should follow in his steps. Oh, the patience of Christ! He did indeed sometimes utter terrible words against transgressors, but when was there ever even a suffering of his patience under the personal trials that came upon him.

Certainly, christian, you are to warn the unruly. Christ did that; You must not forget, however, that Christ was patient. The charity of the Gospel is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth, beareth all things, endureth all things, and never faileth. Even if it is provoked, when it is provoked, when it feels the sharpest touch of trial, it does not fail. Its exasperations are merciful, and its rebuke and warnings, like those of Christ, are full of tenderness and compassion. It can put on severity but it is always the severity of love.

What is patience? It is a calm and merciful self-restraint under the provocations of displeasure and wrath. It is not weakness; it is strength. Solomon said, He that is slow to anger, is better than the mighty: and he that ruleth his spirit than he that taketh a city."

Are we then never to be angry? Is patience never to find a limit? Just as often, dear friends, as you are sure you can be angry and sin not, you may be

angry, and just as often as you are sure you can better accomplish any good purpose by letting go your patience, than by holding on to it, you may let go. Of course there are evil doers everywhere that are not to be borne with. It is not safe to leave them at large, and if you are pestered with any of these, we advise you still to have the spirit of patience, remembering that God has said "Vengeance is mine, I will repay it. I therefore exhort you never to be angry or to lose your patience. You know that any attempt to correct other people's faults in a spirit of impatience is far more likely to do harm than good. Even with your own ministers, your brother in the church, your wife, your children, your next door neighbor, you can accomplish nothing by impatience.

A Gentle rebuke is always mighty, but fretful and angry fault-finding, is sure to defeat its end. Even your wife hardens towards you when you passionately upbraid her; and bitter reviling breaks down every natural sentiment of affection and respect in the hearts of your children. The simple truth is, that when you are out of patience, you are out of reason and all your power is gone. If you would be strong, you must be calm. If you would have influence over others, you must have command over yourself. Of all the wonderful works of God, patience has always seemed to us most wonderful.

*Salisbury, Pa.*

FOR THE PRIMITIVE CHRISTIAN.

### Remarks on Romans 8: 38, 39.

BY HENRY GARBER.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In these two verses seems to be set forth the strength, the power, the faith, the patience, and the great love with which every true believer should be armed. Paul says angels shall not separate us from the love of God; nor shall any other creature be able to do so.

It is very true, Paul in many ways was tried, but all the whippings, imprisonments, threatenings and shipwrecks did not shatter the foundation, on which he was founded and grounded. In all that befell that true soldier of the cross, we do not hear that he ever murmured or complained against all the judgments brought upon him. Nay, he rather considered them as dung, so that he might gain that crown which, in the close of his warfare, he said was laid up for him, and not for him



only, but for all valiant soldiers after him. The apostle seems to set forth the idea, that where that true love of God has got full possession of the heart of true believers, there is nothing will move them to forsake or deny their Christian principles which are founded upon Christ Jesus. Principalities shall not be able to do it; powers shall not be able to separate us from that love; and an angel even should not be able to persuade us from the love of God, which is in Christ Jesus our Lord.

Dear brethren, how is our soundness to be compared with that of the apostle? We in the nineteenth century, have been blest with liberty, no persecutions to be compared with those of the early Christian era. The early Christians suffered death in many ways. Some were stoned to death, others sawed in two, others burned at the stake, some tore to pieces, and every kind of abuse was heaped upon those who had that true love of God. But nothing was able to separate them from that love.

The extreme wet weather, which threatened the destruction of our crops this season caused me to reflect upon the great wickedness of our world. It seemed as if heaven was displeased with us for some cause or other, and it may be for the want of that true love of which the apostle speaks. Some will tell us there are more Christians in the world now than centuries ago. We admit there are more professors, but there are perhaps less who are true possessors. Find me a professor who will lay down his life for his brethren, or one who will not be persuaded by an angel, or powers, or principalities, to serve almost any profession now made. We believe by the authority of holy Writ, that there are but few who would stand by fire that the holy apostle did. But dear brethren, none of these things should discourage us. Why in a land of liberty, where there is none to hinder or to make afraid, should we not be Christians, even such as were in the apostle's day, established in the truth, for we believe we have the same truth they had, and the same God to-day yesterday and forever. Then let us receive the judgments of God as they come without murmuring or complaining. We should be ready to say with Job of old, "The Lord has given and the Lord taketh away, and blessed be the name of the Lord." God made this world, and at some day will destroy it again. But such as the apostle Paul will suffer no loss; they will receive reward upon reward. "Eye hath not seen, ear hath not heard, tongue

hath not expressed the joys that God hath prepared for those that love him." Let us pray the good Lord for more of that true love, so that we may be able to bear up under all circumstances.

*New Lebanon, Ohio.*

"Sirs, What Must I Do To Be Saved?"  
ACTS 16: 30.

BY A BELIEVER.

I believe the above text to be one of the most important ones within the lids of the New Testament, and also one of the most simple and easy to be understood. My reason for saying so is this: If we know what to do to be saved, and do it with a sincere and honest heart, then will our eternal salvation be accomplished and we will have a clear title to that house that is not made with hands, eternal in the heavens. And one of my reasons for saying it is the most simple is because Holy Writ teaches me so. It declares the way to be so plain that the wayfaring man, though a fool, shall not err therein.—Isaiah 35: 8. I said one of my reasons, for there can be many given. Who will dare to say that God is inconsistent? Then I ask would it not be inconsistent for God to send his only begotten Son into the world to save mortal man, and make the plan of salvation so mysterious that we would not know what to do to be saved? Now then, I ask those who contend that the plan of salvation is hard to be understood, if they are not, in an indirect way, accusing God with inconsistency? Oh let us be more careful and ever remember that he came into this world, not as darkness, but as a light which lighteth every man that cometh into the world.—John, 1: 9 This brings to my mind another important text.

But before I give it I must here remark, I sometimes hear our ministers accused of not sticking close enough to their text. True, sometimes they may not, yet I have often said the Scripture might be compared to a chain. You cannot handle one link of a chain much without moving some of the rest.

Now the text. The Savior declares "I am the way, the truth and the life, and no man cometh unto the Father but by me."—John 14: 6. This text is a full answer to the question at the head of these lines, and harmonizes beautifully with the answer given by the apostle Paul and Silas, when asked, "What must I do to be saved?" Their answer was, believe on the Lord Jesus Christ and thou shalt be saved and thy house."—Acts 16: 31. Here some halt, contending that all we have to do is to believe, and we shall be saved. But

mark what follows this answer; "And they spake unto him the word of the Lord and to all that were in his house."—Acts 16: 32. Now comes the occurrence, showing very plainly what the word of the Lord was. "And he took them the same hour of the night and washed their stripes and was baptized he and all his, straightway."—Acts 16: 33. I once heard a minister of the gospel, after he had gone through with his written sermon, make the following remarks: If the sinner was to ask me what to do to be saved, I would just point him to the life of Christ. Take it and hold it up before you for a pattern, asking yourself the following questions: If Christ did so, I must do so. If Christ did not do so I must not do so, and many other appeals to the sinner to walk as Christ walked. Then I ask, did he not walk down into the rolling stream and there was baptized by his forerunner John, leaving us an example that we should follow his steps? 1 Peter, 2: 21.

Now in conclusion I am going to ask a question, and it is this: Suppose a man honestly repents and asks pardon for his past offenses, and resolves with a sincere heart to live a new life, and with this determined resolve he follows his Savior down into the water and there is baptized in the name of the Father, and of the Son, and of the Holy Ghost; after this he attends to all the ordinances, feet-washing, the Lord's Supper, the Communion, &c., and instead of being conformed to the world, he is transformed by having his mind renewed, living an honest life, doing to his fellow man as he wished to be done by, and after having lived this kind of a life he died, what will condemn him at the judgment bar of the great I Am? What answer others may give I know not, but my own answer is, nothing. But on the other hand suppose we willfully set aside any of his commands and say that this one or that one is not essential to salvation, may he not say I gave you commands and an example how to do them, and you did not comply with them, depart from me, I know you not? Now these lines have been penned by one who is yet outside the ark of safety, but not without hope that before long he may be within the ark, for it is written, "A bruised reed shall he not break, and the smoking flax shall he not quench."—Isaiah 42: 3, and Matt. 12: 20.

I will close with a sincere hope that the Church may ever keep within the faith which was once delivered to the saints, and not be led away from the same by a sinful and a fashionable world; and may it be my heavenly Father's will that before I am called to leave this unfriendly world I may be one of your number and

when called to die may be able to say with the poet:

"Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast I lean my head  
And breathe my life out sweetly there."

Welch Run, Pa.

Every true hero grows by patience  
People who have always been prosperous  
are seldom the most worthy,  
and never in moral excellence the  
most strong. He who has not been  
compelled to suffer, has probably not  
begun to learn how to be magnanimous;  
as it is only by patience and  
fortitude that we can know what it  
is to overcome evils, or feel the  
pleasure of forgiving them.

## Educational Department.

EDITED BY J. M. ZUCK.

—A brother in Iowa says: "I have just finished reading your article in the P. C. as a report of your work in the Normal. I was very much pleased with it. I think education to be the one thing sadly neglected among our people. If we only had a school of this character in each of the States, where we could have the youth educated under that influence which alone belongs to the Christian, and have them made thorough and efficient teachers, we would then see harvest where all is now bare. The teacher has more opportunities of instilling truth than any other person of whom I now think."

Thank you, brother, but don't you think that the brethren should manifest their willingness to support one school before we begin to talk about a school in each of the States—especially if that one be favorably located and surrounded by the right kind of influences? It might be more agreeable to the Iowa brethren to keep their children near home, but then what is distance in these days of steam and fast lines? In one sense, civilization annihilates space. Iowa is hardly as far from Pennsylvania now as Baltimore was from Pittsburg half a century ago. The letter dated Cedar Rapids, Nov. 14th, and which perhaps did not start on its eastward flight until the 15th, was in my hands by noon on the 17th. The same mail brought a message from Colorado dated the 13th. It isn't long from Monday until Friday but that is all that separates Greely, Colorado from Huntingdon, Pa., according to the modern way of calculating. The message alluded to above was from brother J. S. Flory who will pardon the quoting of a few lines; "We are," says Bro. F., "indeed glad that we sent our son to your school and feel grateful to you for the interest you take in the

welfare of your scholars. We shall do what we can to help on the undertaking in which you are engaged, believing it worthy of support and encouragement from the Brotherhood." Would that we could get more of our brethren to feel and believe as Bro. F. does and also to show their faith by their works as he is doing.

—A sister writes from Ohio that she is very much interested in the "Educational Department" of the P. C. and hopes it will be kept full every week. She also wants to hear frequent reports from the literary society. It is always gratifying to us to learn that our efforts are appreciated. The educational department is, however, not likely to appear every week. My business is teaching, not writing for the PRIMITIVE CHRISTIAN. Again, while some (and we believe there are many) are interested and edified by articles of this kind, we will not shut our eyes to the fact that others of the readers of the PRIMITIVE CHRISTIAN would be just as well (and perhaps better) satisfied with the paper if it contained no educational department, nor anything on the subject of education. Here then we have two extremes; one, so to speak, interested in nothing so much as in education; the other interested in nothing so little as in education. It should be our desire to respect the feelings and preferences of both classes so far as it may be done without violence to our sense of right and duty. "Charity," says Paul, "never faileth," and this, it is hoped will bridge over the gulf and enable the white-winged messenger of peace to pass to and fro with none to molest nor make afraid.

—As to the literary society, let me suggest to the Ohio sister and all whom it may concern, that it would hardly be profitable or proper to make a report every week, but enough will be given from time to time, to suggest the nature and extent of our work in that direction. At the last meeting, Dr. Brumbaugh lectured on the subject of *Food*. Howard Flory gave a recitation on the map of South America, the maping having been drawn by him on the black-board previous to the meeting. Brother Howard had no practice in map-drawing of any consequence before he came here, and any one who knows what a good map is, would say that he has made rapid progress during the ten weeks that he has been with us. A. D. Beachy, of Somerset county, gave a declamation on "Knowledge," after which Mollie E. Kophart, of Blair county, read an essay on the subject, "Literary Work." As the Dr.'s lecture had occupied nearly an hour, it was thought prudent to dispense with part of the exercises. The sentiment roll was then called.

By the "sentiment roll" is meant a list of the members of the society and others who attend regularly and who signify their willingness to serve in this capacity—to arise when their names are called and read or repeat some short extract, original or selected, prose or poetry, scriptural or otherwise. This exercise strengthens the timid, gives some practice in memorizing, and helps to make us familiar with some of the best thoughts of the best writers, expressed in the best style and language.

—Things have now been worked up to about that point which enables me to promise the readers of the educational department an occasional essay, written by students of the school or by members of the Bible class. At the last meeting of the Bible class, sister Phebe Norris read a short essay on "Charity, the Chief of the Christian Graces," and brother Emerson Swane one in answer to the question, "Why is Charity greater than Faith or Hope?" The lesson was on the latter part of the chapter which ends thus: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." 1 Cor. 13. Out of this chapter we made two interesting, and, we trust, profitable lessons, and now recommend it to all as well worthy of being studied, committed to memory, and treasured up as a part of that knowledge which is calculated to make us wise unto salvation.

—Our winter term begins November 21st. A few more students can be accommodated and now is the time they should enter. Among the studies are arithmetic, algebra, geometry, grammar, geography (Political and Physical), natural philosophy, orthography, elocution, rhetoric, debating, essay-writing, penmanship, drawing, etc. There will also be occasional lectures on topics connected with Physiology and the Laws of Health, Physics, Metaphysics, and kindred subjects. The study of the Bible and Bible literature receives our almost undivided attention on the Sabbath and is not wholly neglected during the week. Our Bible class is attended by brethren Quinter, Brumbaugh, Beer and others who are always willing to give us the benefit of their knowledge and experience in regard to the many interesting, instructive and sometimes difficult questions that come up before the class from Sabbath to Sabbath. We regard these brethren as a great help to us and trust they will ever be "ready to communicate," as the apostle recommends.



For the PRIMITIVE CHRISTIAN.  
Our Influence.

BY JANE BROWN.

What is our influence? Where is it, and when shall it cease? In the first place, our influence is greater than we think. We are as monuments set here upon this earth to show that there is life and death on the earth. And as we are set here as a mark to show that there is life, may God grant that we may be so filled with the Holy Ghost, which God has promised to all those that repent, believe, and are baptized in the name of the Father, and of the Son, and of the Holy Ghost; that we may show forth to the world that we are the monuments of life; and not show forth the resting-place of the dead, or a dead spirit within.

When this is accomplished, if we have the true spirit dwelling within, where is our influence then? On the Lord's side you will readily say. Then if on his side, and influenced by him, will we not work for him like good soldiers of Jesus Christ? Some say, how shall I know if I am influenced by him that I may lead others right? He has left us his influence so plainly in his will, the New Testament, that if we will read it, taking every word as it means, and believe that every word means what it expresses, we shall never be at a loss to know how to follow in the right direction. It ever brings to my mind forcibly a comparison that once came under my own observation. I wanted to go to a small town, a number of miles from my place, and I had never travelled the road, so I went to a neighbor that I knew was well acquainted with the road. I asked him if he could tell me the direct road to the town, that I might have no trouble in reaching it with safety? He replied that there was a straight line that would lead me there without a doubt, and when that led me straight forward I was to follow, and when that turned I must turn, or I should miss the town. That line was the telegraph wire, and as I rode along, following this line, I thought, blessed be the name of Jesus. He has left a straight line from earth to heaven for us to follow. May God help all his believing children to note the course of that line more minutely than I did the telegraph wire, lest we do not reach the city for which we started. And should we through the neglect of watchfulness stray off on the wrong,—and I may say the most frequented,—road, and fail to enter the city, there would be no turning back then to be placed on the right road. Our destiny would then be sealed through our own neglect.

Oh! dear brethren and sisters, now as we have this road so plainly pointed out to us by His ministering servants,

through his all-sufficient wisdom and goodness, let us ever be watchful and prayerful, lest we imagine that there is something in that straight and narrow path that has brought us to a halt, and there is no way to go on. If you feel thus, only stop for one moment and think of the yawning gulf that is ready to swallow you up in despair and utter ruin, if you stand still or go back. Then after a moment's reflection look forward with an eye single to the glory of God, and you will plainly see that it is only Jesus in your path beckoning you on, ready to lead you, ever promising to be with you if you will only trust him; and can we not trust him when he has ever proved himself so true? Let us press forward, as he has promised us the crown only at the end of the race. That is good enough. If we cannot obtain a crown that has many stars, let us strive to gain one that is bright enough, that we may have an entrance to our Lord and Master.

I will again come back to my subject. Where shall our influence be known? Every where. First, in our own homes. There let it begin. God has given us our homes and children to educate, and bring up under a godly influence. Here is a great work to be done. All for God? No; for our own soul's sake and our children's, that we may all be his children, and brethren and sisters to our elder brother Jesus. What a great work to be done! Are we able for the task? Not in our own strength, but through the grace of God. Then let us go to work with that zeal that we do to maintain their bodies. I trust none of our brethren deck their children in the fashions of the day. If we would have our children meek, humble and lovely like Jesus, we must set before them the example like Jesus has before us. He exhibited love, goodness, long-suffering, patience and forbearance. Can we bear with our children through all the ups and downs of life with that same gentle and quiet spirit which he has so long borne with us in our waywardness? Oh, may God help us to ever bear in mind how willing he is to forgive us, and show mercy toward us when we violate his law. Then let us show the same willingness to forgive our children their faults. "Yes, but," says one, "it is written, 'Spare the rod and spoil the child.'" This is true, but do we not many times use the rod of correction when the rod of love would soothe instead of irritate? When the flame is at its height shall we add fuel, or will we use the best means to extinguish it? Kind words and gentle means I have never known to fail in bringing up my

family, or in the school-room. When I had very unruly pupils I found that kind words could never die; the gentle spirit would tame the fiercest ones.

Dear brethren and sisters, or any one that may read this, will we not strive to have such influence before our families that they will wish to obey us through love as we do our Father in heaven, and not through fear? That is iksome which is not done in a pleasant spirit, and with a willing heart. Then if this is our influence in the family, how soon will the children catch that loving spirit and show that love one for another, dwelling together in peace and harmony, fit emblems for eternity. Then are we fitted for our post at home? If so, then when we sail out in the world under the banner of King Immanuel, we will have influence that will be to the honor and glory of God? And as we are sociable beings we must influence one another for good or evil whilst here on earth, and when done with time and timely things, and are laid in our graves, then will our influence cease? No; it must go on and on, from our children to their families, from our friends and neighbors that we have influenced to their associates, and so it will go on, and perhaps never cease altogether until time shall end.

Let us consider whether we shall ever be the means of causing any one, when they lie down to die, to have to say, as I have heard it said, "Oh! if my parents had not set such an ungodly example before me, I should have been different. I should have been prepared to meet my God in the resurrection. They professed to be his followers, but if their influence was that of a Christian I would have had no need to do better than I was doing, for I thought I was better than they were. Now it is too late. I have lived without Christ, and now I must die without him, be robed in a Christless robe, layed in a Christless coffin, buried in a Christless grave, and, at the final summing up of all things, raised in a Christless resurrection."

Let our influence be such, dear readers, as will help all who know us to be prepared to sleep in "Jesus, blessed sleep." Then will our lives, which we have spent here on earth, not be in vain; and our death will be our gain. Let us beautify our homes with the glowing spirit of Jesus, so that our children may look at their home as a home indeed and not as a mere place to stay.

DISTRUST is the death of the soul, belief is its life. The just shall live by faith. Infidelity is the abandonment of life; suicide of the spirit.

The Primitive Christian  
AND  
The Pilgrim.

HUNTINGDON, PA., NOV. 21, 1876.

SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with reference to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

THE DIFFERENCE BETWEEN  
THE SINS OF THE CHRISTIAN  
AND THOSE OF THE WICKED.

Some unconverted persons excuse themselves for not giving themselves to Christ and becoming Christians by persuading themselves that they are as good as Christians. In their intercourse with Christians, and in noticing their conduct, they discover defects in their character; and they think that such Christians are no better than themselves. In this they may be greatly mistaken. It is to be regretted that the lives of Christians are not more free from evil, and that they too often become stumbling blocks to the unconverted. And we must admit, though it is with sorrow we do it, that there are professing Christians, and not a

few, that are none the better of their Christian profession, and no better than their unconverted neighbors. But still, the unconverted may often do great injustice both to their Christian neighbors and to themselves by comparing their own characters with that of such neighbors, when upon such a comparison they conclude they are as good as their Christian neighbors.

Christians may, under circumstances of temptation, do wrong, but being done under the impulse of an unguarded feeling, and not deliberately, it does not destroy their general Christian character, though it may be a blot upon it, and consequently it does not destroy their general peace of mind, or sever their union with Christ. As between nations and their sovereigns there may be peace, though some of the subjects of the one may not treat with the respect they should those of the other; so between the Lord and some Christians, there is no rupture of the general union existing between them, though some of the thoughts of such Christians, and even some of their actions, are not as respectful and reverential towards divine things as they should be, but it is not done intentionally, or with the consent of the will, and hence God is not strict to mark it and resent it at once. But as in case of nations referred to in our illustration, if the sovereigns wink at the injustice of the subjects of the one nation practiced upon those of the other, the peace between them will eventually be broken, and war will follow; so if the Christian does not condemn every unholly thought and action, and does not strive to yield all his "members servants to righteousness, unto holiness," peace with God cannot be maintained.

And herein is the difference between the sins of the Christian and those of the wicked. Those of the former are not done deliberately or with approval, and when they are done they are looked upon with disgust, pain, and remorse, and are repented of; whereas the wicked are represented as regarding evil as "sweet in their mouth," and as "hiding it under their tongue," and as "having pleasure in unrighteousness." We thus perceive that though the Christian may occasionally do something that is wrong, nevertheless, there is a great difference between him and the unconverted person in regard to their feelings following the doing of evil. Peter denied his Lord with an oath. This surely was a great sin. But did he feel indifferent to it, or repeat it? No; he did not. After he committed the act, and recovered himself, and saw what he had done, he abhorred it, and "went out and wept bitterly." David, also, in an unguarded moment was overcome by temptation, and

committed a great wrong. But the remorse and penitency that that wrong was followed by, we learn from his expressions in the Psalms, especially in the fifty first Psalm. He says, "I acknowledge my transgressions, and my sin is ever before me." He does not deny, excuse, or palliate his sin, but confesses it openly and honestly, with all its aggravations, and was so deeply impressed with its heinousness, that he declares was ever before him. And how earnestly and how appropriately does he pray for pardon: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." But such feelings of remorse for, and such abhorrence to sin, the wicked do not feel. They do not weep bitterly as did Peter, or pray for pardon as did David. If the unconverted who sometimes are so ready to censure severely the professing Christian for his inconsistencies and improprieties, could follow the Christian that he has so severely censured, into retirement, and there behold him bemoaning his sins, and agonizing in deep contrition of soul before God for pardon, and hear his promises to do better in the future, his censures would be softened, and his judgment modified.

There is quite a difference between treating sins as thieves and robbers, and as guests and companions; the wicked treat sin as a guest or friend, but Christians treat it as an enemy; the former invite and welcome it as an old acquaintance, while the latter fear it as a traitor and robber. It is not so much a single evil act that makes a sinner, as it is the general feeling of a sinner towards sin—his attachment to it, and his refusing to abandon it. Neither is it a single good act that makes a Christian, but his love to that which is pure and good and holy. "Abhor that which is evil; cleave to that which is good," is a divine precept, and a proper observance of this precept, affords very good proof of a Christian character.

"This is the hidden life I prize—  
A life of pure and filial love,  
When most my follies I despise,  
And raise the highest thoughts above.  
Thus would I live, till nature fail,  
And all my former sins forsake;  
Thou rise to God within the veil,  
And of eternal joys partake."

J. Q.

OUR NEW HOME AND REMOVAL  
FROM THE OLD.

After a good deal of hard and unpleasant work consequent upon our removal, we find ourselves again pretty well settled in our new home, and in our study at our editorial labors. Feeling much interest in our editorial work, not only because duty requires us to labor in this field, having assumed the duties connected with the position, but because it affords us pleasure to labor in a calling which af-



fords us such opportunities for doing good, we became anxious to resume our editorial chair and communicate with our many thousand readers. But work has so accumulated upon our hands in the time that has intervened since we commenced to prepare for moving, that we find a good deal to do. This is not only the case with ourselves, but also with our fellow laborers in the work in which we are engaged.

All the office fixtures with the household goods of our two families made considerable work to handle as much as it was necessary to do. But our families with our goods all arrived in safety. Upon our arrival, we were met by our friends who rendered us their assistance, which was much needed under the circumstances under which we were placed. We have obtained comfortable houses for our families convenient to our office, and we hope we shall feel ourselves at home among those whom our lots, for the present, are cast. Trusting it has been the providence of God that has so directed events as to bring us here, we shall try to adapt ourselves to our new position and new associations, and hope in the promises of God wherein he has said: "I am with thee in all places whither thou goest"; "as thy days, so shall thy strength be"; "and whatsoever he doeth shall prosper."

We find a little company of brethren and sisters here, who are not only endeavoring to be faithful, but who seem to be laboring to grow in grace and in the knowledge of the truth. We trust this little church, the members of which frequently come together in a room in our office prepared for the purpose, to do as the faithful of old did—to speak "often one to another," about the Lord and the "things which concern salvation," will form a nucleus around which many will be drawn, and from the body thus formed a Christian influence go out that may be widely felt.

But while our thoughts are much engrossed with our pressing and numerous duties, and with our new surroundings and associations, we find our mind frequently reverting to the dear friends from whom we lately separated with much sorrow. It has been our lot to live in different localities, and in all these to form pleasant acquaintances and to add to our list of friends. And whenever circumstances called for a separation from those friends, the separation has been painful to our feelings. But never did we feel more sorrow at any such separation than when we left the friends of Meyersdale. When the time came for leaving them we felt much worse than we had anticipated. While our connection with the large congregation of the Elk Lick brethren was marked apparently by a reciprocal feeling of kindness between

them and ourselves, there was a number of the members of the congregation that lived in and about the town, with whom we often met at our Sunday night meetings, and in the Bible class, and in the Sabbath-school, and on other occasions, between whom and ourselves a very tender and warm feeling of brotherly love existed. These dear friends were much grieved and were very reluctant to see us go when the time for leaving came. And their sorrow increased ours, and we confess our separation was to us a cause of much tender grief. The little social gathering in brother Beachly's parlor the night before we left, and the gathering at the depot of many Christian friends to show their Christian love and to bid us the affectionate farewell, are scenes so fresh in our memory that a reference to them starts the tears from the tender feelings that come over us when we think of those occasions characterized by so much love and tenderness. But such tears are not altogether tears of sorrow. There is joy mixed with them. They show the presence of love and union. Oh, we do not know how much we love one another until by death or removal we are called upon to separate!

"Hail, sweetest, dearest tie, that binds  
Our glowing hearts in one;  
Hail, sacred hope, that tunes our minds  
To harmony divine."

We cherish a kind regard for the brethren and sisters and friends of Meyersdale, and must now regret in being separated from them, that our sojourn among them was not more to their profit, and that we did not labor more diligently and faithfully to do them good. And though circumstances seem to require us to leave them, we hope the Lord will be with them, and richly supply the ministering brethren with the gifts of the Holy Ghost, that they may feed the flock, and nurse the lambs, and so preach and labor that they may both save themselves and them that hear them. Oh! let us all so live, that we may enjoy the sweet hope of a blessed reunion of all we have loved in Christ, and worshiped with on earth.

#### TO OUR SUBSCRIBERS.

As the time for renewing the subscriptions to the PRIMITIVE CHRISTIAN is near at hand, we hope that all our present subscribers will renew their subscriptions without fail. And as THE PRIMITIVE CHRISTIAN and *The Pilgrim* are now consolidated, we hope the present subscribers to *The Pilgrim* will also renew their subscriptions. We are making our arrangements to give them an enlarged and improved paper, and in doing this we shall be at additional expense, though we do not design to increase the price of our paper, hoping that our friends will appreciate our work, and give us a patronage which will justify us in publishing a

larger paper at the present price. While we ask each subscriber to our two paper to renew his subscription to THE PRIMITIVE CHRISTIAN which will take the place of both, we also ask him to use his endeavors to get others to subscribe.

#### TO OUR AGENTS.

We hope you are actively engaged, brethren and friends, in canvassing for subscribers to THE PRIMITIVE CHRISTIAN. We hope you will make an early, vigorous, and successful canvass. We desire to increase the subscription list of our paper, and we know much depends upon your efforts in doing this. And we hope you appreciate the importance of your judicious labors, and will not withhold them, as you want to see our enterprise a success. Endeavor to obtain the renewal of all old subscriptions, and obtain as many new ones as possible. Do not suffer any subscribers to be lost for want of exertion on your part. You know the character of our paper, and we think you can safely recommend it as a Christian journal.

#### A REQUEST.

Where there is a community in which there are some brethren living, or others, who might probably be obtained as subscribers, and no agent in such a community, will not some brother or friend volunteer to act as agent for us, and inform us of his willingness to do so, and we will forward him a prospectus, and be thankful to him for his services. Or, if any of our present agents or friends know of any such localities, will they name some person that would be likely to act as agent?

#### THE PRIMITIVE CHRISTIAN AND THE POOR.

There is a class of members in the church that would like to read THE PRIMITIVE CHRISTIAN, but they are not able to pay for it. Heretofore this class has been remembered, and some funds have been sent us to pay for papers sent to the poor. We hope that many who are able to do so, will be moved to help supply the poor with our paper. We shall be thankful for contributions to such fund, and those who receive the paper will be thankful.

#### THE PRIMITIVE CHRISTIAN AND THE FORNEY FUND.

We will still supply some persons with our paper out of the Forney fund. We shall therefore be pleased to receive the names of some persons who will be likely to read with profit THE PRIMITIVE CHRISTIAN, who are not members of church of the Brethren. As we are limited in the number we supply in this way, we think it best for one agent or friend not to send

many names, in order that some in different parts of the brotherhood, or in different communities, may be supplied.

#### PLEASE NOTICE.

On account of entering into a partnership business it is especially desirable that all old accounts on both papers be settled as soon as it can be done. The amounts due each office must be kept separate and be sent to the respective firms as before.

All dues to the PILGRIM office address to H. B. Brumbaugh & Bro., Box 50, Huntingdon, Pa.

All dues to the PRIMITIVE CHRISTIAN office, address James Quinter Box 50, Huntingdon, Pa.

All business to be hereafter transacted, in connection with the consolidated paper, address to Quinter & Brumbaugh Bros. Box 50, Huntingdon, Pa. tf.

#### TO OUR SUBSCRIBERS IN ARREARS WITH US.

We are constrained from a want of funds to meet our expenses and obligations, to say to those who are owing us for papers and books, that we shall be much obliged to them if they remit without delay the amount due us. We have been at considerable expense in moving to this place, and in preparing for business here, and are in need of funds. And as we have a considerable amount standing out, we hope our friends that are owing us, will appreciate our situation, and use their utmost endeavors to comply with our request.

#### OUR MAIL.

Our correspondents will please remember our removal from *Meyersdale*, and hereafter address all mail matter designed for us to *Box 50, Huntingdon, Huntingdon Co., Pa.* Also please mark all letters designed for any individual member of the firm, and not being of a business character, as *private*.

#### EDITORIAL NOTES.

Brother George Barnhart has changed his address from Centropolis, Kansas, to Newtonia, Newton county, Missouri. As the information was received too late to make the change in the Almanac for 1877, his correspondents will make a note of this.

The general conference of the Mennonite church met this year in Ekhardt county, Ind., on the 12th of October. Among the subjects before the conference were secret societies and voting. An earnest protest was entered against the former, and a decision made prohibiting the members of the church from taking part with

them. It appears that it is contrary to the order of the Mennonites in the west to go to the elections, and it was decided at their late conference, that those who had gone to the election contrary to the counsel of the church should be admonished not to go again, and it was made the duty of every minister to present the subject to his church, and to labor to have the members to walk in accordance with the general order of the body in regard to voting.

—A minister of the Presbyterian church, and of the Lackawanna Presbytery, by the name of J. H. Clark, immersed one of his converts, and the Presbytery censured him for doing so. He appealed to the Synod of Philadelphia, and this body by a majority of only one vote sustained the Presbytery of Lackawanna. As may be inferred from the small majority given in favor of the decision of the Synod, a difference of opinion prevailed in the Synod. One of the speakers, Dr. Robert Adair is reported to have said, "The point was not as to the validity of immersion, but simply whether they were to countenance ministers going into the river to immerse members. The result will be to bring a discordant element into the church. If immersion is approved in one case, it will be in all." From what we have seen of the speeches made in the Synod, it appears the validity of immersion was not denied, and this being the case, the position the synod placed itself in seems to have been somewhat peculiar. It could not with propriety deny the validity of immersion, and yet censure Mr. Clark for doing it.

The *New York Independent* does not sustain the Synod in its action. It says: "We believe that the wisdom was with the minority. It is always safe to widen as far as possible the doors to church membership within the limits of Christian character. Even on strict constitutional grounds we see no reason in this rebuke. The Shorter and Longer Catechism do not think it important to specify by what mode baptism should be administered, except as a 'washing with water'; and the Confession of Faith merely says that 'dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person.' Surely, if dipping is to be reprobated, the Westminster divines might have said something more than that it is not necessary." The *Christian Standard* says, in referring to the foregoing case, "It seems to us that Presbyterians are getting into deep water lately." This is true in more than one sense. While Mr. Clark immersed his convert in deep water, the Synod found itself also in deep water in disposing of the subject.

#### Cleanings and Settings.

Brother C. M. Garner, of Norris-town, November 2nd, says:

"We held our lovefeast on last Saturday, October 28th. We had a very pleasant meeting and very good preaching which, I think, had a tendency of stirring us up in the good cause. Some brethren from a distance spoke for us, which greatly assisted our Elder Henry Cassel. Prayed for us that we may continue to serve the Lord and that His work may be revived amongst us, and that sinners may be brought to the Lord and saved."

—Bro. John Zuck says: "I desire to sell my home in Shady Grove, Franklin Co. Pa., and go west. It is a desirable home, well equipped with buildings, and abundance of fruit and situated in a pleasant village—would suit those who wish to retire from farming, aged persons, or a school teacher."

If Bro. Zuck can be spared in the east he may do good service in the western field and we hope some one will buy his property and thus give him an opportunity of laboring in a larger field.

Brother J. B. Lair, of Antioch, Ind. October 1st, 1876, says:

At our church meeting yesterday one brother was disowned for improper conduct, and for not hearing the church. The weather is cool now, but there has been no killing frosts yet at this date.—Much sickness prevailing—nearly every female has some complaint,—in some families nearly all are sick. Ague and bilious fever are the prevailing diseases; but few cases have proved fatal as yet.—Wheat looks very nice. Corn will soon do to crib—Ere this reaches the many readers of the PILGRIM our lovefeast will be over, and then you will hear from us again.

Sister Beckie Stull, of Waynesboro, Pa., sends in a list of seventeen subscribers and says:

"On last Saturday evening I received a paper wishing me to be agent. I went to see how many I could get. I think I did pretty well for two days. The names are all from Waynesboro. I want to get three more in town and then I will go to the country and do the very best I can."

Elder John Wise, of Armstrong county, Pa., says:

"Our communion meeting is now past. We had a very pleasant meeting. As usual, we were again disappointed in the expected ministerial aid, but the good Lord blessed us. The brethren from abroad were brethren J. I. Cover and P. C. Johnson, of George's Creek, and Adam Wise, of Ryerson's Station congregation. They labored faithfully to teach the people the way to God. We had the pleasure of seeing three added to the church. All young men. May the good Lord help them to be faithful."



## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

### Church News.

*Brethren Editors:—*

We are requested to send you the following in relation to the death and funeral of some of our deceased friends. While at harvest, July 1st, we received the call to attend to the funeral of Ellen Murphy, of Adams Co., Ohio, who had died of Palsy Nov. 18th, 1875, aged nearly 73 years. She and her husband, Jesse Murphy, had united with the Baptist church near fifty years ago, and it was their desire that the Baptist minister should visit the family during the sickness of the mother, and officiate at the funeral whenever it should come. This being prevented, we were called in, and in conversing with this aged mother upon the subject of death, learned that her only hope was fixed in the Savior of the race. Several of her children having united with our brethren, it was their desire that we should attend the funeral and thus the request came to us as above stated. In the time gone by, since the death of the mother, Jane Pertee, daughter of these aged people, and wife of William Pertee, had died of Consumption, (May 7th, 1876,) and the arrangements were made to have both funerals at the same place and on the same day. . . . We now give a few facts relative to the family, as they were told us by the father and sons. The father was born Feb. 22nd, 1792, and the mother Feb. 17th, 1803. They were married at Locust Grove, Adams Co., Ohio, by Curtius Cannon, Justice of the Peace, on the 20th day of April, 1820. They lived in one house over forty-two years, which they had built, and in it had reared to manhood and womanhood twelve children, (two others having died in infancy). And what may seem most strange, is the fact that this house and home was without windows or other places to admit light from without, save at the doors. This may be doubted, but most of the above facts were obtained within its walls. From the great respect shown to their aged parents, we conclude that a happy family was reared under this friendly roof, and that many of the influences for good, which were started there, will live when these parents and their home are no more.

The time set for the funerals of this mother and daughter was Sunday July the 30th, at Smalley's school house, Adams Co., Ohio. The

heavy rain on the day before, and the distance many of the relations were obliged to come, delayed the morning services some more than an hour. But in this time seats were arranged in a grove beside the graveyard where the bodies of both mother and daughter were laid, and there a large and attentive audience assembled. The subject presented to this very quiet people was selected by the aged father from Rev. 14: 13, "Blessed are the dead" &c., and we think no better one could have been chosen. A "Basket Dinner" had been provided for all in order to save time for the services, and to give to the friends a longer time to remain together. We think the little time thus given, was duly relished by all, and especially by the more aged relatives and friends, who were thus permitted again to meet together.

The services were again resumed at 2 P. M., when the funeral address of the daughter, Jane Pertee, who was a member of the Christian church, was delivered by Wm. Tole a minister of that denomination, from Rev. 1: 18. The exercises were however interrupted by a heavy rain, and from which the congregation had to seek shelter as best they could. But it detained not long, and we were permitted to arrive safely home after a drive of twelve miles.

LONDON WEST.

NEW GENEVA, PENNA. }  
OCTOBER 20th, 1876. }

*Readers of the Primitive Christian:—*

October 3rd was a day set apart by the Brethren of Glade Run, Armstrong Co., Pa., for a lovefeast and several meetings. It was my lot to labor among them. The Lord seemed to overrule our health and travel to meet with them and to enjoy their feast and the order of it. The weather was somewhat unfavorable, but notwithstanding this, the Lord did seem to give his spiritual help, for many expressed themselves as being happy during the meetings. The lovefeast, like most of these meetings, was well attended and attention good. Brethren Kimmel of Plum Creek, Wampler, Wells and Wilt of Cowanshannoc, and Peter Beer of Montgomery Branch were the principle speakers from adjoining churches.

The next evening, the 4th, a joint company of the Glade Run congregation took us to the house of brother and sister Abraham Swigart, he being very ill with a painful emaciation of the chest. He desired to commune once more with the church and in this way only could his wants be gratified. So cheerfully did he endeavor to yield a feeble

body to serve the Lord that to us it was a school of sympathy and tender love in a cause so noble. We hope his family will not fail to improve by the occasion. May the Lord sanctify the affliction for good. The meetings were conducted morning and evening until Saturday morning. Four souls were then instructed in the order and doctrine of the church, and by consent of all present were immersed in the name of the Lord, after which all left for home. Since then I am informed that one more soul was added by baptism. Since then, we in company with brother Jos. Wampler and Isaac Wilt went to the upper end of the District to the John's meeting house. Here a full house waited for the "preachers," as they called us as we entered the house late. During all the meetings the order and attention was commendable. The house being new, the meeting very naturally called out many to see and be seen. The house was so crowded that the brethren had but little room to perform the evening services. We could only pray God that all might be qualified to sit at the Lord's table and enjoy the feast with us. Here four were immersed and one reclaimed. "The Lord knoweth them that are his." What a seal! Who can break it? The "lion of the tribe of Juda"—the "Alpha and the Omega." Now dear brethren you have an imperfect statement of the doings of the Brethren in Western Pennsylvania. May the Lord of Mount Zion direct his watchman to pray for the peace and the glory of God, and fail not to exhort and teach with meekness of mind and long-suffering. Thanks to all with whom we were made an object of hospitality. With love and good will, I am truly yours.

JOS. I. COVER.

### An Appeal.

Having involved myself in debt, more than, I fear, I shall ever be able to pay, and fearing that I might lose all, and thinking that there are plenty of brethren that have the money and perhaps would like to buy my farm, and help me out, and also do a good thing for themselves, I appeal to some one to come and buy my farm. My farm consists of 120 acres of land, about 95 acres under cultivation, in a beautiful and healthy country, with good roads, good markets, a good society, and a number one farm. I would rather live here than any place I have ever been, but the debt is pressing me so, that I have concluded, on account of it, and other difficulties, which I do not wish here to mention, to stay at home and stop preaching until I can see my way clear. If I could sell, I

think I could shape matters so as to attend my ministerial calling, or if some one would loan me the money until I could sell, or raise it on the farm, it would help me through. For further information, inquire of

M. T. BAER.

*Flowerfield, St. Co., Mich.*

N. B. I would sell at such figures, and such time as to make it an object for any one to buy, wishing a good farm.

EAST RIVER, W. VA. }  
October 22nd, 1876. }

*Dear Pilgrim :*

I was delighted sometime last month in returning to my home and there meeting with the PILGRIM again. Its pages were eagerly perused until the contents were read. I here return my thanks to the kind sister for the PILGRIM.

The communion season is now past, and as no one has given you a report I will try to do so. Our lovefeast on East River was the 26th of August. The brethren, sisters and friends met at 11 o'clock. Brother James Hutchison, of Monroe county, preached as a short, but good, sermon. After taking some refreshments we met again at 5 o'clock, and our much esteemed brother E. P. Fleshman, of Monroe, addressed us on the important subject of examination, after which we performed the ordinances of the Lord's house as we believe the Savior did on the night he was betrayed. All things were done decently and in order, and I believe some good and lasting impressions were made upon some of the many spectators that looked on while the brethren and sisters humbly attended to the ordinances as exemplified by a once crucified, but now risen, Savior.

Meeting next day at 11 o'clock. Brother E. P. Fleshman, of Monroe, preached a very feeling discourse which brought many tears, not only from the members, but from many warm friends of the cause of Christ.

Our hearts were then made sad, for we had to part again with dear ones that had met with us from other arms of the church. But these partings occur while we are here on earth, but if we are faithful we can look forward to the time when we will meet to part no more.

I moved to this place five years ago, and there were only three members here. Now we number fourteen, and others are almost persuaded to be Christians. I was at a lovefeast in Monroe county, W. Va., September 30th. I met with our beloved brother Peter Crumpacker and his son Samuel, from Montgomery, Va. Preaching on Saturday by brother Samuel Crumpacker. On Saturday night we had a table fifty feet long, and it was crowded on both sides. Met next morning at

nine o'clock to appoint an elder, a speaker and two deacons. The choice for elder was brother A. L. Fleshman, and brother George Hutchison for speaker. The two deacons were Samuel Fleshman and Thomas Thiers. We then repaired to the church where they were duly installed before quite a crowd of spectators. It was a very solemn time. Many tears were shed even by the spectators. Preaching at eleven o'clock by the writer. Brethren I desire your prayers.

R. HARRY.

MENGENS MILLS, YORK CO., PA. }  
October 29th, 1876. }

We the brethren of the Upper Codoras church have just finished a new meeting-house at Black Rock station on the line of the Baughman Valley railroad. It is nicely located and very conveniently built. All seem to be very well pleased with the house except a few, but I suppose when the building is all paid, then all objections will disappear. To me it appears astonishing how our pocket books will sometimes try to take the wrong course. For instance we are called upon to give money for building meeting-houses or to give aid to the Danish Fund or to the poor fund, then perhaps our pocket books will say don't do it, but on the other hand the spirit of God will say yes do it, give willingly brethren, let us follow the spirit of God and not our pocket books. Our lovefeast was on the 26th and 27th inst. Ministers present from other congregations were brethren, Adam Brown, William Hertzler, J. Shambarger, J. Lerew, D. Longenecker, John Newcower, and others. The word was faithfully preached. At the close of the afternoon meeting on the first day one young man came forward and made application to be received into the church. On the whole our meeting was a pleasant one. Brother Aaron Baugher was forwarded to the second degree in the ministry. S. M. MUMBERT.

"Death of Mrs. S. T. Everett."

"A very large circle of relations and friends will be deeply pained to learn of the death of Mrs. Mary M., wife of Sylvester T. Everett, which occurred early Tuesday morning at the residence of the family, No. 333, Prospect street, Cleveland, Ohio. Her illness, which during a great portion of the time was exceedingly severe, was of seven weeks duration. For several days she had been almost wholly unconscious, except at brief intervals. And her death, though none the less a shock to her friends, was not altogether unexpected. Mrs. Everett was born September 14th 1840, and had just passed her thirty-

sixth year. She was the daughter of the late Charles Everett of Phila., Pa., in which city she lived until her marriage, January 13th 1859. She was widely known in this city and was held in high esteem for her many private virtues and her social attractions. As wife, mother, daughter and sister her affections were absorbing, and none but the sorrowing family can fully appreciate the loss they have sustained. As a neighbor and friend she was universally beloved, and the shadow of bereavement will fall upon many hearts without the desolate home circle. She was exceptional in her charities, no applicant for aid being turned away empty-handed. Mrs. Everett leaves three daughters, the youngest eight years of age.

The funeral will take place at half past two o'clock on Tuesday afternoon, from 333 Prospect street. The interment will be at Lake View Cemetery."

The above has been copied from the *Cleveland Herald* of October 3d relative to the death and sterling worth of our deceased sister in Christ. All who knew her will bear testimony to the truth of the statements of the editor. Surrounded with all that affluence could bestow, she was amidst it all still unpretending, and when the Master called she willingly answered the summons. God grant that the sorrowing husband and daughters may be ready to meet her in the better land.

J. P. HETRICK.

*Philadelphia, Pa.*

Epistolary.

TO SISTER K. L.

*Dear Sister :*

To me it is but a pleasant duty to write you a short epistle. I have often thought of you all and often wished we could enjoy each others' company as we were oft wont to do in by gone years, but as we are deprived of this now, what a great blessing it is that we can write to each other. In this world we have many perplexities and trials, but if we bear them it is all for our good, though it may seem grievous. With all the trials we are subjected to, how many blessings do we enjoy. But these are often overlooked. We rarely ever appreciate blessings as much as we lament misfortunes. This shows how ungrateful man is to the giver of all good. Ingratitude I think is a great sin. It is even so if we are ungrateful to man for kind acts bestowed, and much more so to God.

Dear sister, you have had your trials, crosses, and temptations, and perhaps, you think without number. Some of your friends have been called away, some loved ones have moved to distant States, besides this you have suffered many other things grievous to nature. Seasons have come and gone, have been swallowed up in years, and as years have multiplied those crosses



have also increased, but then how good the great shepherd has been. He has also given you additional strength to bear up under them and like gold you have been purified making you "more fit for the master's use," bringing you nearer the great white throne, nearer the crystal sea, I know you have with all your trials also had your seasons of joy. These were like so many oases in a desert land. You met others who shared similar joys and sorrows with you, with tenderness you could greet each other as members of one faith, making you stronger in your pilgrimage to another and better world.

Dear sister I too have drunk out of the bitter cup of affliction since last we met. Near and dear relatives have been taken away, besides having endured many trials and troubles incident to christian life. But shall I murmur Nay, only for things wherein I have neglected my duty. In this I can see many mistakes which only can be improved by being more diligent in the future. May I have the grace to be so.

I will close. Please reply, and if we no more meet on earth may it be our happy lot to meet on the bright morn of the first resurrection, and if we have proven faithful, the promise is to us that we shall receive the crown of life, held in reserve for all the people of God. Your sister, LAMA C. F.

#### Important Announcement.

Owing to the fact that the incomplete condition of the endowment fund of the Plumcreek Normal school renders the professorship I hold unremunerative, I have resigned my position in the institution.

Three years professional and social intercourse with the friends and managers of the school, enables me to speak in terms of unqualified praise concerning all connected with the school, and especially so respecting the qualities of Prof. Lewis Kimmel as a scholar and Christian gentleman.

My retirement leaves me free to engage in any new locality in teaching a school of a Normal, High School or Academic character. Should any reader or community know of any location where such a school would be advantageous and successful, please confer at once with the undersigned, that prompt measures may be taken for an opening early next spring.

HOWARD MILLER.

Elderton, Pa.

Brother Quinter:—

The resignation of Prof. Howard Miller of Plum Creek Normal School, in this week's issue

of the PRIMITIVE CHRISTIAN, will no doubt cause some inquiries. His abilities as a teacher of all the English branches taught in this grade of school is not questioned by any one acquainted with Mr. Miller. In *Latin, the Sciences*, and as a *Naturalist* he is well up the ladder himself, and can communicate his knowledge with a happy facility. There are places where persons desire a school who might do well to confer early with Prof. Miller, as his manner of business is to lay hold on what is tangible. I ought in justice to say to you, that this parting is amicable on all hands; there is nothing save a regret for the necessity at this time. But "All is well where God leads." Yours fraternally,  
LEWIS KIMMEL.

#### Errata.

Brother Brumbaugh:—

Please correct some errors in *Pilgrim* Vol. 7, No 43, page 686. Instead of George D. Dosey Hodgden, you say a choice was held in the Antioch congregation, but nothing about the communion meeting held in the Eight Mile District in Wells Co., Ind., on the 13th of October, where a choice was held for two ministers and two deacons. The lot fell on brethren Geo. Holler and George Watson for ministers, and Anthony Chrismore and Samuel Cline for visiting brethren. We had a very good meeting at this place.

#### CHANGE OF ADDRESS.

After the first of January next my address will be Burnetts Creek, White Co., Ind.

SAMUEL MURRAY.

In my short article in the last No. of the *Pilgrim* read "special" for "social," "from" for "for," "anecdote" for "an anecdote," "numbers" for "members," "cold" for "could." There are also several other errors.

EMMA A. MILLER.

#### PILGRIM MONEY LIST.

M Workman 1 00; Henry Hershberger 1 00; Jacob Shaneour 1 00; Jno S Burger 6 60; Reason Maugens 1 60; S J Garber 6 86; J Messimore 4 80; Jno Bashor 3 20; A Brumbaugh 4 35; H M Harsberger 2 75; I Price 50; J Y Heckler 50; J Lesh 75; Sister L Harley 50; D Hick; 2 05; S Billman 1 85; D Brumbaugh 25; H Sprankle 1 85; J Brumbaugh 25; Jno Knisely 25; Hannah Replege 2 00; N Blough 1 00; Susie E Reese 80; J P Helter 25; A Knepper 25; Louisa Davidson 25; A Garber 25; J Raudabash 50; A D Sutzman 1 50; J B Kindig 75; S S Crisswell 5 75; H Hershberger 1 10; K Leonard 20; J S Baker 1 00; M B Robertson 25; F W Kohler 70; T F Imjer 8 00; A

E Rupert 50; J B Harlacher 50; J Holstopp 2 75; J C Cassel 25; J E Shleman 11 65; Emmar Slierf 40; J E Ellenberger 3 20; S N Wine 8 92; A Workman 2 00 Nancy Crouse 1 00; D H Bonebrake 1 60; A Appelman 17 15; Julia Seerist 25; H Shidler 2 20; D Bright 4 00; H Clapp 75; E G Zag 2 50; C Schafer 25; P A Early 25; E J Worst 10 00; Sarah Anderson 75; D Miller 7 85; G W Shoek 9 75; J J Price 1 00; C W Castle 75; I M Mummert 2 50; I Miller 2 00; L Furry 1 40; J Y Heckler 1 50; A B Snyder 3 00; S Plough 50; J Hertzler 2 25; A K Leedy 2 00; Elizabeth Markey 3 00; M Forney 1 50; D Ettee 2 00.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

BROWN.—Matilda Brown, daughter of brother George in the flesh and sister Nancy Brown by adoption in the Spirit died October 28th, aged 7 years 7 mos., and 3 days.

Funeral occasion by J. B. Wampler to a large and much affected congregation. P. B.

BRUMBAUGH.—In the Union City church, August 10th, 1876, Samuel Brumbaugh, son of Jesse and Charlotte Brumbaugh, aged 1 year, 8 mo., and 17 days.

FLORY.—Also in the same church, Aug. 26th, 1876, sister Barbara Flory, aged 12 years 7 months and 15 days.

BROSIER.—Also in the same church, October 16th, 1876, grand-father Henry Brosier aged 86 years, 5 months and 10 days.

PETRY.—Also in the same church, Oct. 20th, 1876, brother George Petry a fellow laborer in the ministry, in the Union City church, aged 60 years, 9 months and 20 days. Funeral services by the brethren and the writer.

THOMAS B. WENRICK.

SNYDER.—On the 23d day of September, 1876, in Coshocton county, Ohio, — Snyder, aged about 2 years and 6 months. Funeral discourse by the writer.

WILLIAM JOHNSON

REIBER.—In the Upper Still Water church, Dark county, Ohio, brother Jacob Reiber aged 87 years, 10 months and 5 days.

He was born Nov., 5th 1788 in York county Pa., and emigrated to Perry Co., Pa., in 1835 For the last nine years he has had his home with me in Dark Co., Ohio. He was sick four weeks. Soon after he took sick, he seemed to think his days were nearly numbered, and he called for the elders of the church, and was anointed as the apostle James directs, and then his desire was to depart. He served as a visiting brother for some years. Funeral services by the brethren from the words, "I am now ready to be offered, and the time of my departure is at hand." JOHN MOHLER.

WHITE.—Near Loudonville Ohio, Oct. 7t h, 1876, Mrs. Margaret White wife of Jackson White, aged 29 years, 7 months and 27 days. She was the mother of four children,

wo of which are dead and two are living who with their father mourn the loss of a very kind mother. She was a member of the Lutheran church.

**WHITE.**—Also their son Newton W. White, Oct. 12th 1876, aged 8 years, 5 months and 11 days. Funeral services by M. Workman and W. P. Workman. W. P. WORKMAN.

**NICKUM.**—In the Somerset congregation, Oct., 6th, of our friend Joseph Nickum, deceased, after being confined to her bed nearly all the time for eight months. Aged 23 years 9 months 6 days. Funeral services by Dr. Fowler, of Wabash, Ind., from Rev. 6:8.

**BASH.**—Also in the same congregation, Oct., 9th the wife of our friend Phillip S. Bash, deceased, having been confined to her bed about five weeks. About one year ago, she was prostrated about three months by rheumatism. But now she has gone to the grave to be awakened when Gabriel sounds the last trumpet "to meet the Lord in the air." She leaves a husband and five small children to mourn her loss. To my knowledge she belonged to no christian denomination. Age about 35 years. Funeral services by the brethren, at the Mt. Vernon meeting house, from 1 Peter 1:24. H. R. WINNICK.

**EBERLY.**—In the Swan Creek church Fulton county Ohio, on the 16th of Sept. Our much esteemed sister Susan Eberly, deceased, aged 77 years lacking a few days.

This old mother in Israel lived in widowhood eight years and lately with her children, where all her necessities were attended to in order to make her comfortable. She was meek and indulgent and submissive in her sickness, called for the elders to comply with the anointing with oil in the name of the Lord. Being in a state of suffering, she called once more for a season of singing and prayer which was complied with. She said the pains had left. She fell asleep in Jesus' "blessed sleep." This ends the pilgrimage of our dear old sister whose maiden name was Deardorff, lived a consistent member for 40 years, was the mother of 10 children, 46 grand-children and 16 great-grand children. Funeral discourse by the writer from Rev. 14:12; 13.

AARON J. BERKEYBLE.

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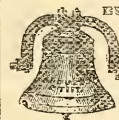
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P. M.	A. M.		P. M.	A. M.
8 15	9 00	HUNTINGDON	7 25	12 15
8 20	9 05	Long Siding	7 30	10 10
8 30	9 15	McConeheltown	7 40	12 00
8 35	9 20	Grafton	7 05	11 55
8 40	9 30	Markiesburg	6 55	11 45
9 00	9 40	Coffee Run	6 45	11 25
05	9 45	Rough & Ready	6 38	11 28
9 12	9 58	Cove	6 30	11 20
9 15	10 00	Fisher's Summit	6 25	11 15
arr 25	arr 10		6 20	11 05
Le 30	Le 10	Saxton	arr 10	11 00
9 45	10 30	Riddlesburg	5 55	10 45
9 50	10 35	Hopewell	5 50	10 40
10 03	10 45	Piper's Run	6 38	10 28
10 08	10 55	Brallier's Siding	5 30	10 20
10 15	11 00	Tatesville	5 25	10 13
10 20	11 05	L. Run Siding	5 20	10 10
10 27	11 10	Everett	5 15	10 03
1 30	11 15	Mt. Dallas	5 1	14 00
8 00	arr 15	Bedford	Le 4 5	9 40

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9 50	10 40	Coalmont	5 15	9 45
9 55	10 45	Crawford	6 10	9 40
10 00	10 55	Drubay	6 00	9 30

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VOL. I.

HUNTINGDON, PA., TUESDAY NOVEMBER 28, 1876.

No. 48.

## THE POOR IN SPIRIT.

BY CAROLINE MAY.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matth. 5:3.

How happy are the poor in spirit,  
How cheerfully they dwell,  
As if the kingdom they inherit,  
Were heaven and earth as well!

If wealth is theirs, they are not troubled  
To save it or enlarge;  
But others' wants, with gifts redoubled,  
They make their willing charge.

If low their lot, their heart is holy,  
Fearing no hurtful fall;  
Their highest aim is to be lowly,  
And find in God their all.

His will they daily meet with gladness,  
As guide to their own will;  
Whether it bring them joy or sadness,  
Good things or seeming ill.

If good, they sing aloud of mercies  
To which they have no claim;  
If ill, they reckon griefs no curses,  
If free from sin and shame.

The poor in spirit do not stumble  
When dangers round them close;  
For brave and true, as well as humble,  
They soon disarm their foes.

They bring no Pharisaic merit  
To plead before God's eyes,  
A contrite heart and broken spirit  
Is their one sacrifice.

They were the first the Savior singled  
From out the waiting throng,  
Upon the lofty mountain mingled,  
To hear of right and wrong.

They, in that sermon of the Savior,  
The world still ponders o'er,  
Were first assured of heavenly power,—  
E'en life for ever more.

Humility, self-agnation,  
Is Christ's most precious gem;  
He gives it foremost exaltation  
In His own diadem.

And they who have that, well-hidden,  
Treasured with constant care,  
Though poor on earth, shall soon be hidden  
A heavenly throne to share.

Who would not wrestle with affliction,  
And conquer every sin,  
To gain the crown of benediction  
The "poor in spirit" win?

—N. Y. Observer.

## For the PRIMITIVE CHRISTIAN, Why Will we Doubt?

BY CHARLOTTE T. BOND.

Why is it when God tells us his word is truth, that we are sometimes filled with perplexities and fears? Is it the temptations of Satan, or because we fail in our duty? When we are filled with these doubts, we are certainly violating one of God's

laws. We are commanded to trust him, and this feeling shows a lack of confidence in his promises; for he says, he will provide for us both temporally and spiritually, if we trust him. We have only to do our duty, and God is our friend, and if we fail through weakness, Christ is our propitiation with the Father. He is there ever interceding for us, and his love is such that he never forgets us, and though our hearts may become weak, and tremble with fear, there is a protecting providence that will safely take us through every trial. If we can just turn our thoughts heavenward, and put our trust entirely there, these doubts will all vanish. If we would look less at earthly things, and trust less in our own strength, and the deceptive things of this world, and by an eye of faith view God as he is, and feel that he knows us better than we can possibly know ourselves, then would our sorrow be turned to joy, our fears turned to confidence. Tough our burdens may seem so heavy, sometimes, that we are ready to despair, yet Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." How we should treasure those words! "I will give you rest." Can we doubt his ability to do so? We cannot suppose they are words without meaning, or that they were lightly spoken. There is enough in these few words to inspire an exalted hope and confidence.

Let us consider by whom they were spoken. The one to whom all power on earth was given, one that cannot lie, and I verily believe that that rest is to be given both here and in eternity. If we have faith in his promises we rest from the harassing anxieties of this life, and when we are through with our work here, we pass into that eternal rest with the saints of God. If we would please our Maker, we have but to accept his mercies with grateful and loving hearts, and have full faith that all is intended for our good. When afflictions come, for they do come to all, we should see the hand of God in them, and we will not afflict more than we are able to bear, and these light afflictions which are but for a moment, are sent in mercy to try our faith, and the more patiently we endure them, the greater the reward. These

should never bring doubts and fears as it is only a proof of God's love to us, for "whom he loveth he chasteneth." Great and good promise, in every case. We have but to rely on his promises and our souls will be lifted far above this lowly vale to that bright realm where we shall soon join in singing the song of Moses and the Lamb, where the golden gates will be thrown open to receive us as soon as the spirit leaves this tenement of clay.

In contemplating the blessed promises given us, we can but see how pre-eminent is the life of heaven above that of earth. We can see how the apostle glorified in his infirmities; how calmly and resignedly he could say he was ready to be offered. He had fought the good fight, he had baffled with all worldly doubts and fears, evils and temptations; he had conquered them all, and was ready to go. And why not we put away all doubts and fears, running with patience the race set before us. By innocence and purity, and a never-failing faith in God, we can acquire a complete deliverance over the world and the lusts of the flesh, its pains, its sorrows and pangs, which cannot affect us. There is a calm resignation to the varying changes of life. When we receive mercies at his hand they will be gratefully accepted, and when misfortunes come, they will be received with confiding faith that will be right.

Our Savior spoke of some of the simplest things of nature to prove to us that we were the objects of God's constant care, and that he was ever ready to give us what we needed. He introduces the sparrow that by God's bountiful hand was fed; the lilies of the field that Solomon in all his glory could not equal. And again he says, "If your earthly parents know how to give good gifts, how much more your Father in heaven will give good gifts to them that ask him." Should not these promises lift us above all doubts? Can we not confide in our best friend? He even promises to feed the ravens when they cry. It may take a mighty effort, and firm decision, to rise above all these doubts and fears, but God has promised to help us in this too, and if we will keep the world and its passions beneath us, and never permit them to overrule us, we are safe.



If we will set our affections on things above, and soar higher and higher in the attainments of a pure and blameless life, Satan may follow us with temptations in vain. God will be with us, and in every case make a way of escape. He has promised both to guide and protect all of his children. God would have us rise above every sect and creed, all opinions of men, and be guided by his word and the spirit of truth.

It is this listening to the opinions of men, and neglecting to search the Scriptures, that is leading so many poor souls astray, and we very much fear will drag many, *very* many, down to perdition. Oh! when will we seek the true and living God in the right way. We do not wonder that those who are seeking salvation through man's theories have perplexities, doubts and fears. They have great reason to fear. It is preached that God means in his word, that they can serve God and Mammon; that they can join the church, serve God and at the same time dress extravagantly and fashionably, go to races, fairs, theatres, and all such wicked and degrading places without getting the least contaminated, or a wicked thought entering their minds. We might just as well expect to roll in a hog wallow and get up neat and clean as to make a practice of going to such places and keep our hearts pure and ourselves unspotted from the world.

This plan of serving God and following the world may ease the conscience of some, but I would warn you by the fate of <sup>as are</sup> ~~remans~~ and Sapphira. They <sup>coated</sup> ~~to~~ give God a part and keep a <sup>perfectly</sup> ~~was~~ obliged to practice deceptible <sup>carry</sup> ~~out~~ their ends. Those of <sup>see red</sup> ~~the~~ managing thus with God's gifts, <sup>to</sup> ~~meet~~ with their doom as soon <sup>1:17-</sup> ~~as~~ those desire for this world's <sup>R.</sup> ~~to~~ overcome both honesty and <sup>R.</sup> ~~But~~ death is coming on them, <sup>F</sup> ~~we~~ very much fear is only the being of the dreadful punishment <sup>it</sup> ~~will~~ be meted out to them. May <sup>search</sup> ~~the~~ Scriptures and learn our <sup>duty</sup> ~~and~~ after learning, may God send us his Holy Spirit to aid in doing our duty.

*Great Crossing, Ken.*

FOR THE PRIMITIVE CHRISTIAN.

### Meditation and Prayer.

BY J. W. SMOUSE.

Meditation and prayer are the daily exercises and delight of a devout and pious soul. In meditation we converse with ourselves; in prayer we converse with God. Meditation is thought engaged and thought enflamed. We must set ourselves to meditate on that which is more proper for the confirming of our faith, and the kindling of pious and devout affections in us. Good thoughts should be oft in our minds and our souls should often

breathe towards God in pious ejaculations. To meditate is not only to think seriously of divine things, but to think of them with concern and suitable affections. While we are thus musing the fire must burn. Psalm 39: 3. When the heart meditates terror. Isaiah 39: 18. The design of a solemn meditation is to improve our knowledge and affect ourselves with those things with which we have acquainted ourselves and that by beholding the glory of the Lord we may be changed into the same image. Then let us think of the sinfulness and misery of man's fallen state, that we may see the glorious value of our recovery and restoration by the grace of our Lord and Savior Jesus Christ, and let us take a correct view of our ruin by the sin of Adam. Let us see what desolation it hath made upon the earth and how it hath turned the world into a wilderness. "How is the gold become dim, and the most fine gold changed. What wretched work did sin make? Let us see how the nature of man is corrupted and degenerated from its primitive purity and rectitude; God's true image defaced and Satan's image stamped instead of it. The understanding became blind to the rays of divine light. The will became stubborn and would not comply with the dictates of divine law; our nature was by creation a little lower than that of angels, but become by sin much baser than that of brutes. It was like the Nazarites purer than snow, whiter than milk, more ruddy than rubies, and its polishing was of sapphire, but now its visage is blacker than a coal. Lam. 4: 7, 8. Never was beauty so deformed, never strength so weakened, never was a healthy constitution so spoiled, never was honor so laid in the dust. How is the faithful city become an harlot. Man's nature was planted a choice vine, a good seed, but alas, it is become the degenerated plant of a strange vine. Jer. 2: 21. By sad experience I find it in myself I am naturally prone to that which is evil and very slow to perform that which is good. Foolishness is daily in my heart, for these things I tremble and am afraid; for these things I weep, mine eye runs down with tears, Lam. 1: 16. Look then at the miserable state of fallen man; see him expelled from the garden of the Lord. See how odious he has become to God's holiness and obnoxious to his justice, and by nature a child of wrath. See him sentenced for sin, to utter darkness, to the devouring flames, to the everlasting burning and torment. What a deplorable condition! By nature we are of this guilty exposed condemned race, undone forever, as miserable as the curse of heaven and the flames of hell can make us.

Will not these thoughts then beget

within us a hatred of sin? Will we not flee to Christ in whom alone help and salvation is to be had. Let us see in ourselves this sinfulness, and let us get out of this Sodom and escape for our lives and let us not look behind us, but escape to the mountain of holiness, lest we be consumed. Let us think of the glory of the divine attribute shining forth in the work of our redemption and salvation. Herein is love. Though God was happy from eternity before man had a being, and would have been happy through eternity, if man never had been; though by man's sinfulness and disobedience, he had forfeited the kindness of a friend, yet God in tender mercy and long forbearance, moved for our relief. Here is the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world for glory, Cor. 2: 7. Think of the measures God hath taken, the means He hath devised that the banished might not be expelled from him, 2 Sam. 14: 14.

Let us think of God as the former of everything that was made, and without whom was not anything made that was made. "Thrones or dominions, or principalities or powers, all things were created by him, and for him, and he is before all things and by him all things consist." Col. 1: 16, 17. Think of him as the Emmanuel, the word incarnate, God manifested in the flesh. Let us see him as John did in his vision, Rev. 1: 13-16. Let us think of him and admire him as one that in all things hath the pre-eminence, none like him or any to be compared with him.

Let us meditate on the honors and comforts of a state of grace. Are we the children of God by the Spirit of regeneration and adoption? Have we true fellowship with the Father and his Son Jesus Christ? Let us be heard to exclaim all is mine. "Whether Paul or Apollos or Cephas or the world, or life or death, or things present or things to come, all is mine, and ye are Christ's and Christ is God. 1 Cor. 3: 22, 23.

But we must not only meditate, but we must pray. When the apostle Paul had reckoned up all parts of the Christian armor, He says we shall pray always with all prayer Eph. 6: 18. When we read the word carefully we find even Jesus when he was fulfilling his mission, was spoken to from heaven at three different times and every time was he found in prayer. At his baptism. (Luke 3: 21) at his transfiguration, (Luke 9: 29,) and just before his passion, (John 12: 27, 28.) Saul of Tarsus prays and then sees a vision, (Acts 9: 11, 12,) and afterward (Acts 22: 17, 18) Cornelius had his vision while engaged in prayer. Let us pray that what is amiss within us, may be pardoned in the blood of

Christ. This prayer king Hezekiah has put in our mouths, God put it in our hearts, 2 Chron. 30 : 18, 19.

Then let us pray for God's mercies and blessings to guard us while we live, so when we leave the shores of mortality we will be with Christ in the happy mansions above.

Smicksburg, Pa.

For the Primitive Christian.

### How can ye Believe?

BY SOLOMON GILBERT.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 6 : 44.

As this is a subject that is not often spoken from, I will offer a few thoughts on it. It appears that Christ was speaking to the Jews. The Jews claimed Abraham for their father, and Moses for their lawgiver. It was very honorable unto them to have such an honorable parentage. But Abraham received what he delivered unto his children from God, so God deserved the honor. He gave Moses the law; and it was God who gave them manna from heaven. So God was entitled to all the honor. God sent his son into the world to suffer and die. He did not bear witness of himself, but the Father. The Father at his baptism bore witness of him. "This is my beloved Son;" and all the prophets bore witness of him. But alas, for poor Christendom, if you wish to join the church of Christ, they who profess Christianity will talk beautifully of Christ, and recommend him as your only Savior, which is very true; but then it appears that the churches have deviated from Christ. They make a difference between Christ and his church. They have some men or brethren to stand between you and Christ. You must seek their honor first, and then the Father's honor through the Son. It is not necessary to mention all the creeds and disciplines of men, and orders of brethren: they are all the same, their creeds are just to be lived out; they are to be honored, and then the Father and the Son. But that was not what the Son desired. He was sent from heaven by the Father. The honor was due the Father and him. So, my dear Christian friends, do not set yourselves before the Father and Son. If you labor in the word and doctrine of the Father and Son, you are worthy of double honor, and I believe that God will give it you; but do not seek it of men. If you are faithful, men will honor you enough.

New Lebanon, Ohio.

For the Primitive Christian.

### The Parable of the Virgins

BY J. K. HARLEY.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." Matth. 25 : 1.

I am well aware that there are different opinions on the above comparison. Some think the five foolish virgins are the non-professor; but I cannot understand it so. Our Savior tells us plainly that the ten virgins went forth to meet the bridegroom, not their bridegroom as some say. Now the question ariseth whose bridegroom was he? he was certainly not the bridegroom of all ten. We are told five of them will be disowned, because they were foolish, and had no oil in their lamps. Yes, very foolish to go forth without oil in their lamps, to meet a bridegroom that knows all things beforehand. The term virgin means simply, pure, undefiled, not polluted with the things of this world. But says my friend, they are all ten called virgins. So they are, but five were foolish. A vast difference. They certainly cannot be found with the non-professor; because they will not go forth to meet the bridegroom; they will call on the rocks and mountains to fall on them to hide them from the presence of the bridegroom that cometh to execute judgment on a guilty world. It appears they knew their doom, and are not disappointed, but afraid, because they are not ready. They have neither lamp nor oil.

Let us go right in the church of Christ, and see whether we can find them there. Let us not exempt any one, neither lay member nor minister. Let us examine the matter closely. There is a so-called religion which does well to live by; but meets with a great disappointment at the end. It is an easy matter to join a church, to get the lamp and be called a virgin, and make the outward appearance; go with the wise, sing and pray with them, preach the gospel if we have a talent to do so, and deceive many, and and have all the time self in view. It cannot be denied that there are many who, if we may judge by external signs, are mostly engaged in the hopeless task of serving two masters; they desire to stand well in the church, and do many things to promote its temporal interest and worldly popularity, yet they cling to the world, its maxims and allurements. With the one hand they are quite willing to aid in building up and adorning the exterior, while with the other they make sad havoc of all that is within; they look at their own works, and get a good

opinion of themselves; they want to go to heaven when they die, but they desire to take their worldly pleasures with them; they think themselves wise and do not know that they are blind and are deceiving themselves; they boast of their lamp and are not aware that they have no oil in it. Great will be their disappointment at that day.

Others may have made a good beginning, commenced in the spirit, but ended in the flesh. Col. 3 : 3. They may have made a full surrender to the Lord and Savior, but by and by they were enticed by the allurements of this world; their narrow consciences were changed into an indiarubber conscience; they were allowed to lay down the cross and celebrate with the world, pick it up again to meet with the wise, worship with them, and are called wise, at least by some. John tells us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2 : 15.

I think this passage clears up the matter at once. No love, no oil. All the same thing. Jeremiah says, "Cursed is the man that worketh the work of the Lord deceitfully." Jer. 48 : 10. This shows that it is possible to work deceitfully. Yes, deceive ourselves and be nothing; but foolish virgins when the bridegroom cometh. Alas! who can tell the remorse of such. Too late, no oil to be bought, the door is shut and we are not saved.

On the other hand the wise were rivited to the cross as their Savior was. They were pilgrims and strangers. Here on earth they followed the lamp with a pure motive, therefore they shall come forth at that day with their lamps trimmed and burning; their vessels filled with oil, and enter into everlasting joy and happiness. Reader to which of the three above named classes do you belong? certainly to one of the three. Now is the time to examine ourselves, now is the time to make our calling and election sure.

KIND WORDS are the bright flowers of earth's existence; they make a very paradise of the humblest home the world can show. Use them, and especially around the fireside circle. They are jewels beyond price, and make the weighed-down spirits more glad than all other blessings the earth can give.

GREAT WOMEN — Upon examining the biography of illustrious men, we shall generally find some female about them to whose instigation a great part of their merit is to be ascribed.



For the PRIMITIVE CHRISTIAN.  
Faithfulness Rewarded.

BY S. T. BOSSERMAN.

"Take heed unto thyself, and into the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 16.

During the early period of the life of our ancient christian fathers, they noticed the inclinations of the minds of men, that they were carnal, and though they dwelt in Christ's presence bodily, and had so recently seen and knew of the great struggle in establishing the Christian religion, and that to believe on the Lord Jesus Christ, was to them the only means of salvation from sin, yet by the opposing element sin, with all its force, warring against them, it was necessary for them to give the "more earnest heed to the things which they had heard," lest by the wiles of the devil, they might again be entangled with the yoke of bondage and become unfruitful in the cause of their blessed Master. Hence the solemn charge, by the beloved apostle Paul the great veteran of the cross, to a young fellow laborer, whom he regards as his "own son in the faith," to take heed unto himself and to the doctrine, that he might receive the blessings promised. He implored this youthful minister not to neglect the gift, the talent that he possessed, and to give himself wholly to them that he might improve himself and those who were faithful ministers and followers of the Lord Jesus Christ implies great sacrifice, as the ministry is confirmed to the observation of many to be a mere *trade* by so much faithfulness to man and unfaithfulness to God, that to heed the injunctions of the eminent apostle, "study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth," (2 Tim. 2: 15) and preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4: 2); will require great sacrifice and persecution, which are incident to none but the true and faithful christian.

The charge is given to the minister in order that the cause of Christ may grow, and if in the ministration of the word, the minister does not show himself approved and supplied with the thoughts pertaining to the plan of salvation, how can his "profiting appear to all" or to any? The apostle urges upon "his son" learn and follow that which is good, to acquaint himself with the doctrine, to not neglect his talent but improve it, to "meditate upon these things," the goodness of God, his mercy, his truth, his word, to learn "what the will of God is concerning us," to give himself wholly to them and supply his mind with rich truths from God's everlasting word, that *his* profiting may

appear profitable to all, that he may be enabled to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind," (1 Peter 5: 2)—a willing mind supplied from the great store-house of God's grace that he might be more successful in winning souls to Christ, that he might be of a willing mind, ready to communicate the divine commands to a dying world and not be as one who "has need that one teach him again which be the first principles of the oracles of God." Heb. 5: 12.

Fellow laborers in the one cause, let us have an earnest desire and fervent purpose in the confirmation of the church in God's promises, and have an ardent desire for the establishment and perpetuation of the christian church, for the purity and holiness of the kingdom here on earth and be constrained to say "for Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah 62: 1. We are exhorted as watchmen upon the wall of Zion "never to hold our peace day nor night" to "make mention of the word and not keep silence;" hence to be faithful ministers of the word we must spend our whole lives in his services and thus obey the injunction, "Give thyself wholly to them."

In regard to the development of our qualification for the ministration of the word, the charge is to the minister that he acquaint himself with the doctrine that he may know the will of the testator and be prepared to teach "them (his auditors) to observe all things whatsoever I have commanded you." Matt. 28: 20. Hence a vast responsibility is resting upon the watchman. He must possess that principle of constraint "or sweet violence" towards those who are his hearers that he may win souls, yet he is aware that he must "preach the word" in all its beauty and power withholding nothing that he may "show himself approved unto God." He must be firm and stand up for the truth, the rock of eternal ages, yet show forth the love of Christ by which he is constrained, to his flock that they may "count their own masters (ministers) worthy of all honor, (truth) that the name of God and his doctrine be not blasphemed." 1 Tim. 6: 1. "Take heed unto thyself and unto the doctrine," implies to regard our own bodies, that we be temperate in all things; labor, but not too hard; study, but not too much; sleep but not to become slothful; eat, but not to excess; to exercise great care for our bodies that we may live to carry out the purpose for which we were designed.

2nd. Implies "to the doctrine," that we take notice of the doctrine of Christ with care and so live, talk, and

preach that we might be the means of saving precious souls. The blessings that follow the faithfulness of the ministers, first that he shall save himself; he shall be safely housed in that haven of rest far beyond all things mortal. "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." Ez. 33: 2. A positive proof that there is saving grace to award the faithful. Another blessing that follows faithfulness is, that the hearers also shall be saved. Oh, what joy is this, that those who *hear* and do the will of God have the promise of eternal life! Oh! thou, Christian laborer in the one common cause, let us earnestly contend for the "faith once delivered to the saints," that we might be the means of constraining some poor soul to hear (do) what God commandeth. Let us earnestly solicit sinners to come to Christ—may we magnify our office. "If by any means I may provoke to emulation them which are my flesh, and might save some of them." Though our mingling in society be in contact with sinners, let our "meat and drink" be to do the will of God, "condescend to men of low estate," go out into the high-ways among the rich and poor and compel them to come in. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. 1 Cor. 9: 12. If we be the means of saving our fellow men, if we are faithful in this direction we shall be blessed, stars shall be added to our crown and greater enjoyment shall follow. "Let him know, that he which converteth the sinners from the error of his way shall save a soul from death and shall hide a multitude of sins." James 5: 20. May we then in view of the blessings that are consequent take heed to ourselves, and to the doctrine that the cause of Christ may be promulgated, sinners converted, that all may finally receive the blessings of God laid up for them from the foundation of the world.

Dunkirk, Ohio.

For the Primitive Christian.  
God our True Friend.

BY S. T. BOSSERMAN.

"He is faithful that has promised."—Heb. 10: 23.

Reflecting upon the unfaithfulness of man in the performance of duty, the fact that we often break our promise made to each other and those made to God, stands prominent before us, and while we are made to mourn over our inabilities and unfaithfulness toward God, we notice his faithfulness to his word which will encourage our faith in his

promises that we may better rely upon him, and by associating ourselves with God, he gives us the soul-cheering promise that "He will never leave us nor forsake us," and further makes the pleasing declaration that "I will betroth thee unto me forever;" yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Hosea 2:19, 20. What a pleasing thought to the Christian, the humble follower of the Lord Jesus Christ, that we can have such an endearing association with God. May we not then feel encouraged to a more faithful performance of our Christian duties. Oh, let not the carnal reasonings of our flesh, and the contempt that may be brought upon us by wicked men, and cause us to stand and doubt when the "it is written," is presented to us by the adversary of souls, who is a liar from the beginning, and promises but never pays only when the compensation is worse than the debt.

When we fast he comes to us with an air of benevolence, "thou art hungry" eat, here is bread, why dost thou hunger? May we ever remember that the devil promises and does not pay, but lures us on to certain destruction, and that God is faithful and *can* perform. May we then under such trying circumstances, in the language of Christ the origin of the "it is written," say "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If the Christian uses the "it is written" in faith toward God it will be sufficient to repel any attack that the enemy of our souls may hurl upon us, and put to flight the foe that is seeking our destruction. Though the world and its children may prove false and untrue to God, and "concerning the truth have erred, saying that the resurrection is past," "Nevertheless the foundation of God standeth sure." 2 Tim. 2:19. Hitherto God has been faithful to his children, a fact to which all his followers can testify. How many dangers seen and unseen unto us has God led us through. Into many paths that were intricate to travel has he led us and delivered us, often has he turned our darkness into day and our mourning into rejoicing, and oft in the midst of our troubles like as "the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so the Lord leadeth his children and helpeth them in times of trouble.

Again God is faithful and kind, that "while we were yet sinners

Christ died for us", and while we were traveling in the path of disobedience, he was our true and unerring guide, and while we did not know how, or did not care for his instruction and counsel, we can with David say, "Good and upright is the Lord: therefore will he teach sinners in the way." Psalm 25:8. Doth not past experience teach us that God is true? Is he not a never-failing fountain of kindness, mercy and truth? How oft has he soothed our troubled breasts, and by the sweetest accents of divine love has allayed our fears. How faithful God has been then in the past. "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. He has drawn us by his love and called us by his Spirit, and made us to have fellowship with the Lord Jesus Christ.

In this again has God been faithful toward us. "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." 1 Cor. 1:9. During the many temptations that flesh is heir to, and that tends to destroy our love for God, he does not leave us comfortless, but assures the poor tempted Christian that he is able to give him relief in the midst of all his trials. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13. Oh bless the God of our salvation for this promise, this solemn assurance of God's protection. Though our trials may be great, and we oft feel depressed, yet his providence for his children is such that we can be able to surmount all trials and temptations that may be cast before us while our pilgrimage lasts. God has said his word is firm as a rock, his foundation is sure and steadfast, and upon the rock of Jesus Christ his Son is the church, the pillar and ground of the truth, and is so permanent that though all the force that the enemy of souls can command, be brought against her, it shall avail nothing; though the gates of hell be opened wide, they shall not prevail against her, because it is established upon a rock. Thus we find that God is powerful, and that he is faithful, and he will perform, and in view of this, since God has been and is faithful to us, we ought to be faithful to him; faithful in our love toward him, and faithful in our duties to him, obey him in all his divine appointments, "for if we

neglect so great salvation how shall we escape?"

While we recognize God as being faithful and merciful, yet we must not forget that he is also just, and that our disobedience to him cannot in justice to his divine law go unpunished. Oh then let us be faithful to him and pursue our Christian journey with greater zeal and renewed energy. Let us renew our covenant that is sealed with that blood that "speaketh better things than that of Abel," that when Jesus Christ shall appear to receive his ready bride (the church) "we may be found of him without spot and blameless."

The fact that God is faithful to us should be an encouragement to us to go on and make some progress in a divine life, knowing that he will withhold nothing that is needful from those who walk uprightly. Let us take his advice and "let our conversation be without covetousness, for he has said, I will never leave thee nor forsake thee." Oh what a constraint then there is compelling the humble follower of Christ to pursue his calling. May we then as the church "awake unto righteousness," put on the whole armor of God, that we may be enabled to fight the battles of our God more faithfully and with more zeal.

Friendly reader, do you realize that God is faithful toward you while yet in your sins? Do you question his mercy? Ah, no; you know that his love hath no bounds, but while he is merciful, remember that he is also just, and that sin cannot go unpunished. Oh come to Christ and flee the wrath to come for there is danger pending and the vial of his wrath will be poured out, and that perhaps soon, yea, *very soon*, and the door of mercy be forever closed. Oh may you also be initiated into his church, (the bride) that when the midnight cry will be made, "Behold the bridegroom cometh, go ye out to meet him, that you with all the sanctified may be ready to enter into the marriage supper of the Lamb and there enjoy the faithfulness of Jesus to the fullest extent in that he has said, that he would seat his children around his table and come forth and serve them. May God grant us all this blessing. Amen.

Dunkirk, Ohio.

#### Training up Children.

BY NOAH LONGENECKER.

Having read a number of articles on the Sunday School question, my zeal was stirred to write a few lines on the above subject. That training up the youth is a matter of vast importance, admits of no doubt in the



mind of the Bible reader. The in junction of the wisest of men is, "Train up a child in the way he should go; and when he is old, he will not depart from it." To *train up* implies, "to educate: to teach; to form by instruction or practice; to bring up." There is nothing more prominent in the life of the faithful, than the training up of children. Permit us to refer to a few of the many examples left on record. God gave an exceeding great and precious promise to Abraham. And when afterwards referring to it He said, "Shall I hide from Abraham that thing which I do: seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Why, Lord? Ans. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Paul in speaking to Timothy, says, "from a child thou hast known the holy Scriptures." And no wonder, for the judgment and faith of his mother Eunice led her to teach her child those things. The just man Joseph, and Mary his wife, give us a bright example in the training up of the child Jesus. And why should they not? for it is written in the law, "these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sitest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The Psalmist says, "the Lord established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments." This same law is in force now, for Paul writes to parents as follows: "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." *Nurture* implies, "education, instruction, food, diet." To nurture, therefore, implies, to educate; to train up. From what has been said we learn that the youth are to be educated, instructed, or trained up in the Lord. If Abraham instructed his children and household as the Lord declared he would, he must have taught considerable of a school, and as he taught them on the Sabbath as well as on other days he evidently taught, or kept Sabbath

school. Some would confine this teaching to the family circle, but I cannot so understand it. I admit that we are to teach our children when we lie down,—that is, in the evening as we are about to retire,—and when we rise up,—that is, in the morning,—and thus "first seek the kingdom of God, and his righteousness,"—as well as when we sit in our house. But it does not end here. We are to do the same when we walk by the way; and by the way we walk in the way of the temple, synagogue, or house of God.

I might here notice how the good and faithful brought their children to the house of God, the "schools of the prophets," for a proper instruction, in the time of the Law and Prophets, but for fear of becoming tedious, I will pass on to the New Testament. Jesus is our great exemplar. When twelve years old we find him in the temple both hearing and asking questions. Our Sabbath school teachers and scholars are trying to observe this example. But, says the self-justifier, that was only yearly. Well then, he was brought up at Nazareth, and it was his custom to go into the synagogue on the Sabbath day. The synagogue was a place where the assembly, or school, convened to worship God, to read his word, and to be taught therefrom; and as Jesus attended this school on the Sabbath day, he attended Sabbath school. After Jesus was baptized "he went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." The German reads, "*teaching in their schools.*" The terms *teaching* and *preaching*, as above used, convey different things. It follows then that Jesus taught Sabbath schools, for he *taught* and merely *preached* on the Sabbath day in the schools above referred to. I know that the terms *teaching* and *preaching* are interchangeably used, but when used in connection as above, there can be no doubt as to their true meaning. I need not stop here to show that the apostles followed the steps of their Master in teaching and preaching. Jesus says, "Search the Scriptures." Luke says of the Bereans, "these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily." Paul, in writing to Timothy, instructed him to "give attendance to reading." Reading the word of God in the public assembly should never be omitted by Christians. When I was a lad, an aged sister told me that when she was young the brethren and sisters would not spend their time on Lord's day, when they would visit each other, in talking of worldly matters, but would sing and

pray, and then read the word of God and ask and answer questions. Although I was but a boy then, yet "I took knowledge that they had been with Jesus." What a blessing it would have been to me—and I believe to many more—had those Sunday schools not ceased. But—and I am sorry to say it—now many of the brethren and sisters condemn the Sunday schools. "Where no counsel is, the people fall; but in the multitude of counsellors there is safety." In A. D. 1857 a large multitude of brethren met and counselled on the propriety of having Sabbath schools, and they decided as follows: "*Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath schools if conducted in gospel order, and if they are made the means of teaching scholars a knowledge of the scriptures.*" But some of our modern would be wise brethren inform us that Paul wrote the above admonition to fathers, and that when they fill the office of a Sabbath school teacher, they neglect to obey the injunction. Oh consistency! where is thy jewel? Suppose a father would send his children to a common every day school and aid the school with his means and ability to educate his children, would he not, as a father educate his children? Jesus says, "suffer little children to come unto me, and forbid them not." Paul says, "Let us consider one another, to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is." Where two or three meet together in the name of Jesus, there Jesus will be; and if we teach that fathers should not take their children and assemble together in the house of God, to aid with their means and abilities to instruct their children in the way of the Lord, we forbid the children to come unto Jesus, and forbid the assembling of ourselves together. It is astonishing how the enemies of the Sunday schools gather up the abuses thereof and hurl them against the institution itself. The same rule, when applied, would undermine the *family civil* and *church* institutions. These institutions have all been abused by almost countless evils that have crept therein, and have been even tolerated there to a great extent. While I contend that the Sunday school is *one* of the means necessary to a proper training of the youth, I do not believe it to be the *only* one. Training up children commence before they are born into this world. The spirit and passions that possess their parents before their children are born are inherited by the children. Were it not

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so, how could we account for the vast difference in the children of the same family, although they receive the same training after their birth? The word of God is true, and it declared, "train up a child in the way he should go, and when he is old he will not depart from it." How careful should we always live then! "Children are a heritage of the Lord." He has committed them to our trust. We are their keepers. But God will one day require them at our hands; yea, *with usury*. Why is it that some professors attend the Sunday school and yet take no active part in it? Why is it that some remain outside the house until school is closed, and preaching commences? Why do some never come near it? And above all, why do some so strenuously oppose it as being of modern origin, and yet pronounce it "*the mother of harlots*?" Oh consistency! where is thy jewel? I hope that when the hour of reckoning shall come, it can be said of such, *they have done it ignorantly*. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man." As wise men, may we all hear and obey when the Lord says, "TEACH THEM DILIGENTLY TO THY CHILDREN."

"As the twig is bent  
The tree's inclined."

#### A Sabbath-day in Philadelphia and Germantown.

Sabbath morning, Nov 5th, finds ourselves (my wife and I) at the St. Charles Hotel, on 3d street in the city of "Brotherly Love."

Desiring to attend services at the Brethren's Church we consulted the city Directory and learned that the church was on "Marshall above Poplar." Took the 3rd and 4th street cars north to Poplar west on Poplar to Marshall, &c. When we arrived at the church we found that the Sabbath school had been in session some time and that we had missed a part of what we desired to enjoy. Being late we did not see enough of the school to enable us to give an outline of the exercises.

Brother J. S. Thomas is the superintendent. The teachers are members of our church, and the scholars are Brethren's children and others who can be induced to attend the school. The Superintendent urgently solicited all the school to go out as missionaries for Jesus that God's house might be filled with seekers for his Kingdom, and if any were found who could not attend the school on account of a scarcity of clothing they would be provided for. Three hymns were sung and the music was led by a sister; it was good.

The Sabbath school meets in the basement; the audience room is above. The preaching service commenced soon

after the close of the school. A brother from the West preached from these words, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."—1st Peter 3: 12. The speaker spoke so rapidly that many of his words we could not understand. A brother Price from Ohio closed the services with a very appropriate and earnest prayer.

In the afternoon we took the steam cars for Germantown. On our arrival there we started in search of the Brethren's meeting-house in this city. The Directory had informed us that the church was on Main Avenue, Sharpnack. We soon found Main street but got very tired ascending the upward grade before we came to the church. Seeing no one in the grounds we asked a policeman if it would be an intrusion for us to enter the enclosure. A Brother who lives but a few steps from the church, and has the care of the church and grounds, seeing us, came near and bid us welcome. We were invited into the church and spent a few minutes very pleasantly conversing with our brother about the past and present of the old church. The church was built one hundred and thirty-one years ago, thirty-one years before the declaration of Independence was made. The repairs that were made upon it lately has, no doubt, greatly changed its appearance. The rostrum and isles are nicely carpeted. The seats are comfortable and the whole house presents a neat, tidy and comfortable appearance. Our kind brother led the way into the cemetery and pointed to a number of slabs that mark the resting-place of many who had proclaimed the glad tidings of salvation in the old church in the by-gone years. Among them we read the names of Alexander Mack and his companion. From the cemetery we went to Mr. Price's in search of brother Meyers, who is now the herald of salvation in the old church.

Mr. Price is not a member of the church but was a brother in courtesy and kindness to us. Mrs. Price is a sister in the Lord, also her aged and afflicted mother is a member of the kingdom of Christ. Her warm hand and resigned countenance says plainly, 'I have fought a good fight, I have almost finished my course, and there is a crown of life laid up for me.'

We called at the houses of two sisters after leaving the home of Mr. Price. The parlor of one of these houses looked very dazzling to us hoosiers, and our reception appeared very cold and formal. Now it may be that dazzling parlors do not produce kind hearts and warm hands; if so why look for them there? Hal to return to the city without seeing brother Meyers.

In the evening again attended the

Brethren's church and heard a sermon from the brother who closed the morning services. Brother J. P. Hetric is the servant here who proclaims the Word of Life. He was in the country at the time of our visit preaching Christ.

When we remember that we have had an organized society of Brethren here for perhaps a century and a half, and that now the two churches number less than one hundred and fifty members in a population of eight or nine hundred thousand souls, we are made to ask why is our number here so very small. Why, ah, why? May God help the church there, here and elsewhere to answer this question and apply the remedy. S. M. MINKNER.

We are touching our fellow beings on both sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May flowers in the parlor breathe fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of a character. In the family circle, in daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and strengthened by our unconscious deeds, or may be wrenched out of their equilibrium and thrown down by our unconscious influence.

#### To an Invalid Sister.

BY C. H. BALSBAUGH.

The world is a Bethesda—a physical and moral lazaretto. Sin comes out of free moral agency. A bad man comes out of sin, and then follow suffering, sick beds, coffins and sepulchres. But where there is a "tree of the knowledge of good and evil" there is also "The Tree of Life," where there is an Apollyon there is also a Restorer. Wherever the Red Dragon sets his fiery hoof, the Victor of Calvary plants the Cross. The devil gives pain, woe, shroud, death and corruption; while Emmanuel gives joy, peace, a stainless robe of holiness, eternal life and beauty.

You are enfeebled. The silver chard is untwisting, the golden bowl is breaking, and the mystic pitcher is crumbling. The pallor on your cheek, the lustreless eye, the attenuated form, are the begrimed finger-marks of the Arch-enemy of God's Throne. And yet, they are no less marks of God's righteousness and love. God is neither ignorant nor somnolent. There is in his nature essentially, a provision against sin. His deepest reason for the reproduction of his image hides eternally in him-



self. We know not *why* he created, but to some extent we know *how*. Responsible being *must* have sovereignty. A forced obedience is not fealty. An unchosen evil is not sin. Transgression without death admits of no remedy. Death must destroy death. God is wise, therefore sin is permitted, or rather its possibility. God is good, therefore sin must help to cure sin. The pain that sin begets is a gracious monitor as to its nature and consequence. The fruit of sin is designed as to the seed of a better life. Not of itself, not in the case of fallen angels, but in the arrangement of grace. Grace is not for devils, because they are constitutionally incapable of receiving it. Where death cannot supervene and blood be shed, redemption by substitution is impossible. "Thanks be unto God for his unspeakable gift." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." The "gift" is only an aggravation of guilt and misery without the "victory." Where there is no gift there can be no victory. This is for our race only. This covers all sin, in its nature and results, without prescribed limits. God under the extreme penalty of law, turns all the merits of sin into means of grace. Your bed lies between your sin and the atonement. A "bed in hell" is another side of the sphere of redemption. Psalm 139: 8.

You have the sympathy of Jesus in all your afflictions as truly and much more deeply than that of your affectionate brothers and sisters. He bore the worst that we can do, not as a dilemma, but of the overpowering constraint of His loving Love. This sweetens life's bitterest cup. This turns March into

March. This brims the chalice of wormwood with the nectar of Deity. The world has a hosanna for every fiery furnace, a psalm for every valley of Achor, and a heaven-scented palm-branch for every death-struggle. Only believe. This does with all that is contained in the overtures of the Eternal Thee. To believe is to hear "the sentence of death in ourselves," to "die daily," to live only "because he lives." You need not be gloomy and miserable, even in your sick chamber. The most glorious thing that can befall you is death. Be not terrified by the grisly invader. His lance is broken and his sting extracted. Look the ghastly, eyeless ghoul fair in the face, and you will see Jesus smiling out of the gaping orbites. "Be of good cheer; it is I." The love that died for the enemy, will not desert the friend." If you keep hold only of his little finger, you have the whole Christ. Hang out your "scarlet thread," and the celestial spies will find your window. Read Christ's love-letter often, and be much in prayer. When the table seems empty, hunt for a crumb on the floor. Faith gets water out of the rock, out of the jaw-bone of a dead ass,

and out-digs all the Philistines of unbelief. Gen. 26: 15, 18. May the Holy Ghost put into your mouth the song of Psalms 103: 1-5.

For the PRIMITIVE CHRISTIAN.

### On Marriage.

BY JAMES SKELLEY.

I notice an article on Rom. 7: 2, 3, in Vol. 1, No. 38, of the PRIMITIVE CHRISTIAN, purporting to be the sentiments of A. H. Baltimore, "On Marriage." The question very naturally arises, "Who was Paul addressing in the letter? Believers or worldlings? Believers of course, for in first verse he says, "Know ye not brethren." It was the believing brethren at Rome, and no others. Worldlings were not taken into the number and cannot come under the rule, as given by the apostle to the church for the government of the brethren only. Christ says, "My kingdom is not of this world, else would my servants fight." Here we find that Christ recognizes two distinct kingdoms,—the kingdom of the world, and the kingdom of Christ. Now each kingdom has its subjects, its laws, and its law-giver or maker. Now Christ does not expect a worldling to be subject, or to obey his laws or commands, for he declares that the carnal mind is not subject to the law of God, neither indeed can be. Can you expect a worldling or an unregenerated person to conform to the gospel rule as given by the apostle for the government of regenerated believers, when Christ does not.

Now the world is not in the kingdom of Christ; but the kingdom of Christ is in the world. So the worldling is under no obligation to have his marriage christianized; but the Christian is bound to have his legalized, lest the law might take hold of him. Now I deny that a worldling can commit adultery whilst in the world, so as to be called an adulteress or adulterer by the church. The worst thing that a worldling can be guilty of is sin and uncleanness, and uncleanness is sin. So sin embraces everything that a worldling can be guilty of. Hence who has a right to question his former acts (when he comes to the church for admition) by asking him how often have you been married, or how often divorced? For if there has been a marriage and a divorce, they were only legal arrangements, and are only sin at the most, therefore can be buried with the body of sin of which they form a part.

Now if all former sins are buried in the watery grave of baptism, who

has a right to resurrect them? No one, for the baptized penitent begins a new life. To him old things have passed away and all things have become new—for the body of sin has been destroyed. He is now dead indeed unto sin, but alive unto God, and is one of those very persons whom Paul addresses when he says, "Art thou bound to a wife, seek not to be loosed; art thou loosed from a wife, seek not a wife. But, and if thou marry thou hast not sinned, and if a virgin marry she hath not sinned. Nevertheless such shall have trouble in the flesh." Trouble is all the penalty that the apostle speaks of, and it is a necessary consequence in married life. No Brethren when the body of sin is dead and buried let it remain there, for he that is dead is freed from sin.

Leroy, Kansas.

### Admonition to Plainness.

BY DANIEL W. WAGNER.

Dear brethren, when I look over this wicked world and see so much vanity and extravagance, so many uselessly and unnecessary articles of apparel hung upon the human frame, simply for the lust of the eye and the pride of life. I am made to weep for their sins, I feel to pity those who have been blindly led through dishonesty. I desire that they search the scriptures for themselves and there find how to conduct themselves and what to do. Brethren, these with other evils are growing in the church, even some of our ministers are very fine, and are dressed in fashion with the world. This is encouraging pride and folly as the way shepherd leadeth, the flock will usually follow, now these things should not be so, for it can not be pleasing in the sight of God. Pride and fashion are highly esteemed among men and we read that whatsoever is highly esteemed among men is an abomination in the sight of God. Therefore brethren, and sisters too; let us put away, and keep away this evil for we see that in many ways it is ruining the human family. I beseech you young brethren and sisters with myself, let us all try to be more humble in all our ways that others seeing our good works may glorify our Father who is in heaven. All of us at the time we were received into the church, promised to renounce the sinful pleasures of this world and comply to the order of the church and live according to the laws of the New Testament. These are promises which if we regard or neglect will stand against us and by neglecting these promises, we are but deceiving ourselves. I long to see the time as it once was that we can know each other by our appearance. May the Lord bless us all.

Cerogordo, Ill.

# The Primitive Christian

AND

## The Pilgrim.

HUNTINGDON, PA., NOV. 28, 1876.

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legitimately as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### "THE URIM AND THUMMIM."

Assuming the character attributed to God in the Bible to be his true character, we would infer that he is by no means indifferent either to the conduct or welfare of his creatures. He is represented as the Father and sovereign of the human family. He is also represented as the judge of the earth. And Abraham asks the suggestive question, "Shall not the Judge of all the earth do right?" Gen. 18: 25. But while his tender mercies are over all his works, and while his nature is love itself, he holds his intelligent creatures accountable for their conduct, and their conduct is to be governed by his will. And when it is in harmony with his will, there is no sin or wrong,

and no condemnation. But when it is in violation of his will there are both.

And as the will of God in all cases is the rule of right, and is to govern us, he has in all his dispensations and dealings with man, made his will and mind known as far as it was necessary for us to know them that we may know what is right, and what he would have us to do. But his methods of revealing his will have been various. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth instruction." Job 33: 15, 16. The great object of all God's revelations to man is to seal instruction as declared in the foregoing language, whatever the methods are by which his revelations to man are communicated. Among the methods used by the Lord for making known his will, is that of the *Urim and Thummim*. This method is somewhat mysterious, but interesting. These names first occur in Ex. 28: 30, and they are thus introduced: "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." This way the Urim and Thummim are introduced and spoken of, indicates that this was not the origin of them, but that they were something with which the Jews were familiar. The meaning of the words Urim and Thummim is *light and truth*, or *light and perfection*. What these were, whether they were different from the precious stones in the breastplate of the High Priest, or whether they were merely the result of these stones, or formed by them, does not seem clear. The probability however is that they were different from the twelve stones. We find various conjectures given by Biblical critics and Hebrew scholars in regard to what the *Urim and Thummim* were, but nothing very satisfactory, because the Scripture gives us no explanation. And even Josephus has but little to help us to understand the subject. It is evident however that this was a singular piece of divine workmanship, which the Lord directed to be worn by the High Priest upon solemn occasions as a means by which he obtained a knowledge of the will of God for the people. For whatever mystery may exist in regard to what the *Urim and Thummim* were, the design of them is plainly to be learned from the Scripture.

Though God had condescended to give unto the Jews the Law, wherein was contained the manner in which he was to be worshipped, or the law of worship, and all so the law that was to govern them in all the relations in which they stood to one

another and to all men, nevertheless, emergencies would occur, and occasions would arise of a peculiar and special character, when divine direction was desirable and indeed necessary, to enable them to pursue the course which would best promote their own prosperity and well-being, and the glory of God. To meet this great want of the people, and to furnish them with a medium through which they could obtain an expression of the divine will when this was desirable or necessary, the *Urim and Thummim* were instituted, and through these God communicated a knowledge of his will to his people when this was necessary.

This oracle or means of communication from God was of great use to the Jews. When Moses before his death appointed Joshua to succeed him, he was directed by the Lord to put some of his honor upon Joshua. And as Moses had been honored greatly by the Lord in being admitted to converse freely with him, the honor which Moses was to give to Joshua seems to have consisted, in part at least, in the communication he was to hold with God through the *Urim*, as it is said, in reference to Joshua, "and he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of *Urim* before the Lord," Num. 27: 21. Here Joshua was promised the advantages of the *Urim*, in discharging the duties that devolved upon him.

Moses in blessing the tribes of Israel before his death when he came to Levi, said, "Let thy *Thummim* and thy *Urim* be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." Deut. 33: 8. Levi is here called the "holy one," because of the holy order of the priesthood which was of this tribe; And his prayer was that the *Urim and Thummim*, the special means of divine communication might remain with the priesthood, that they who would represent it, and perform the solemn work imposed upon them, might be qualified to do it effectually; especially the work of teaching, and hence the language of the prayer, "they shall teach Jacob thy judgments, and Israel thy law."

There is a diversity of opinion in regard to the manner in which the Lord answered by the *Urim and Thummim* as well as in regard to what they really were. When the mind of the Lord was sought by this curious and remarkable method, the high priest put on his robes, and presented himself before the Lord in the holy place. Then turning his face toward the ark of the covenant, where the divine presence was manifested, he presented the subject upon which an expression of the will of God was desired, and an answer was received. The manner in which the Lord answered is not given us; though it would



be a satisfaction to know. Some have thought that the Lord answered in an audible voice; others that the stones in the breastplate of the high priest assumed an appearance indicative of the answer, which the high priest understood; while another idea is, that the question was put in a way that a simple answer *yes or no*, was sufficient to give the information desired.

This remarkable and interesting manner of divine communication with men, ceased when the Jewish nation departed from the ways of the Lord. When it showed a disregard to the will of the Lord, he no longer, through the medium of the Urim and Thummim, held intercourse with it. So it was with the unfortunate Saul, the king of Israel. After his unfaithfulness caused God to forsake him, and when he was in great trouble, he sought the Lord, but it is said, "when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets," 1 Sam. 28: 6. Thus does God eventually withhold his blessing when abused, and cease to speak, when his word is disregarded.

We have already given the meaning of the words *Urim and Thummim*, as *light and truth or light and perfection*. This meaning is very suggestive. God himself is light and in him there is no darkness at all, 1 John 1: 5. But we are often in darkness and ignorance concerning the way in which we should go. It is true, as the Jews had the law to teach them their general duties, so we have the Gospel to teach us. And herein is wisdom to make us "wise unto salvation through faith which is in Christ Jesus." But in addition to the written law, the Jews had the Urim and Thummim, the further means of communicating light and truth, when these were needed. So we have all that was symbolized in the expressive symbol of the Urim and Thummim. These were connected with the dress of the Jewish High Priest. But the High Priest of our profession is Jesus the Savior. And he has in him and in his heavenly and complete character, all that was symbolized by the High Priest under the law, not excepting the Urim and Thummim. He is the "true light which lighteth every man that cometh into the world," John 1: 9, and "he that followeth him shall not walk in darkness, but shall have the light of life," John 8: 12. "Ye have an unction," says John, "from the Holy One, and ye know all things," 1 John 2: 20. It was an interesting sight to see the high priest with his robes upon him, and with the Urim and Thummim upon his breast, communicating with God, and receiving answers from him. And it is a precious thought to indulge in, that all believers are priests, and that they all can go into

the presence of God and plead with him as a man pleads for his neighbor. "If any of you lack wisdom," says the apostle James in addressing believers, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. "This honor have all the saints." Ps. 149: 9.

J. Q.

#### THE FORCE IN THE VINE.

Christ said: "Herein is my Father glorified that ye bear much fruit." What kind of fruit? The fruit of the Spirit. And what is the nature of this fruit? Paul, in writing to the Galatians, says it is "love, joy, peace, long-suffering, gentleness, goodness, faith meekness, temperance." But how are we to bring forth fruit like this? Our depravities have dwarfed and maimed us, and is it possible for us to bring forth fruit? Is it possible for us to realize it? Not in our ostrangement from Christ, the vine. As long as we are away from Christ we are as dry and searless as the straw in a stubble field. But we can be engrafted into Christ, the true vine, and then we partake of the character of that vine. In him is life, and if we are properly engrafted into him, we will partake of that life, and it will be the light of men.

But when we are grafted into Christ our fruitfulness depends upon two things, first, the quantity of life or force in the vine; and second, the state of the faith or channel through which this life has access to the soul. This channel may be wide, yet obstructed by many things; it may be narrow and clogged by worldliness. We sometimes pipe water from springs to our houses, but we cannot be supplied with water, no matter how large the pipe is, if it is clogged with rubbish. So if we are engrafted into Christ we must not allow the source through which we receive life to be closed. This is the reason there is so little Christian vitality. Men and women are engrafted into Christ, and at first are lively, active workers, but after awhile they become weak and sickly. Why is it? The avenue through which they receive life from Christ, the vine, is clogged by the things of this world and the deceitfulness of riches.

Again, we have a grape vine of large dimensions and great fruitfulness. But a severe winter comes and it is killed to the ground. We then sever it from the stalk and cast it away. In the spring, however, three or four branches will come forth from the stump and grow with great rapidity. The next spring not only do other branches appear, but these three or four bear rich clusters of grapes. Now what is the secret of this fruitful affluence? Is it not in the amount of life or force stored in those roots and

the stalk that had lost its former branches? There in the ground those roots extended far and wide in every direction, sucking in the rich juices of the earth, forcing sap, and passing it up through the stem into the branches, swelling the buds until they burst into clusters of grapes. Before it was killed the same quantity of sap was distributed through all the branches; now it is concentrated in the few branches.

In Christ is concentrated all the life of the God-head. He died, but he came forth again, and in him was garnered the life in all its fullness, so that if we are now, by regeneration, united to Christ we may all receive of his "fullness," and may bear much fruit.

Reader, are you in the vine, Christ? If not, you cannot bear fruit. You are dead. There is not a spark of life in you, Jesus is the source of life and as long as you are not connected to him by the process of regeneration, instead of fruit, you will bring forth briars and thorns. Those that have been engrafted into Christ should see that they abide in Christ. Jesus says, "Abide in me. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. If a man abide not in me, he is cast forth as a branch, and is withered." Then what is the result? They are gathered, cast into the fire and burned.

J. B. B.

#### MINUTES OF ANNUAL MEETING IN BOOK FORM.

We have a supply of the Minutes of the Annual Meeting collected and bound in book form. The work contains 427 pages, is printed on good paper, and type sufficiently large to make the reading of it easy for the eyes. It contains all the Minutes of the Annual Meetings that could be obtained, from 1778 to 1876, and has a pretty full index by which the subjects can generally be readily found. The work seems to be giving very good satisfaction as far as we have heard. It is for sale at the office of the PRIMITIVE CHRISTIAN. Price \$1.50 when sold at this office or sent by express. When it is sent by mail, the price is \$1.60. Orders are solicited.

#### ALMANACS.

We are getting a large number of Almanacs printed, and think we shall have enough to supply all who may want them. We have them promised to us by the first of December, and will fill our orders as soon as we possibly can. We hoped to get them ready somewhat earlier, but failed to do so. We will, however, have them ready by the time that they shall be needed, and we hope that every family in the brotherhood will obtain one.

## EDITORIAL NOTES.

See in another column the new advertisement of J. S. Flory. A reduction in price of Buffalo robes.

BROTHER R. A. Zook, now visiting in the west, will please give us his address, as we wish to correspond with him.

The advertisement referred to above came a little too late to take the place of the old one. We direct the attention of our readers to the one on the inside of this week's issue.

SOME person from Brinley's Station, Ohio, sends 55 cents for Report of Annual Meeting and Almanacs, but does not give the name. If this comes to the notice of the person, please send us your name and your order will be attended to.

Last week we had to send out some papers that were scarcely readable. It was the first issue printed on the P. C. press after it was set up, and it always requires some time to get things in good working order. Our patrons will please excuse. We hope to do good work shortly.

WE had the pleasure of a call from Elders William How, of Lewis' town congregation, and Solomon Sieber, of Lost Creek, Pa. They formed part of the committee chosen to locate Annual Meeting for 1877. They inform us that the Yellow Creek Church, Bedford county, Pa., will be the place. A report of the proceedings will be given.

THE YOUNG DISCIPLE for December will be delayed a week or more. It will, however, be on hands laden with good things for our young readers. We hope our agents and friends in soliciting subscribers for the PRIMITIVE CHRISTIAN will not forget the DISCIPLE. Sister Clerk is much interested in her work, and will labor to make it just such a paper as we need.

From the *Harper's Weekly* we have the following: Among the sensations of the day, is the successful ascent of Mt. Ararat by an Englishman—Mr. Bryce, of Lincoln's Inn, London. The mountain is 17,212 feet high, and in making the last 4,000 feet Mr. Bryce had to go alone. The Armenians of the region about Ararat consider the mountain inaccessible, and believe that Noah's ark is still to be found on the summit.

The other day in the High School in Woonsocket, R. I., the Principal made an attempt to punish one of his scholars, when he drew a revolver and pointing it at the teacher's head, threatened to shoot him if he persisted in his attempts to punish him. The practice of carrying pocket fire-arms, so common in our country, is a very bad one, and it very likely to

grow as boys will imitate men in this habit, as they do in the use of tobacco and intoxicating liquors. Men should appreciate the power of their example upon the young, and guard against setting a bad example, as they will be very likely to be imitated by the young.

We regret that in our issue of November 7th, there are two articles, "Thou art the Man," and "Sky Rockets," which are not properly credited. They were written for *The Christian* by its editor, H. L. Hastings, and should have been credited to that paper, which usually contains much excellent practical Christian reading. The selections were not made by us, and we presume the oversight in not giving due credit to the articles was occasioned by the state of things consequent upon the removal of our office. The selections were perhaps made in haste. We very willingly make the *amende honorable*.

A RECENT census of the city of Calcutta gives some interesting facts in relation to the religion professed by the population. The number of native Christians 2,636, against 2,466 in 1872. The total population is 409,036. Two-thirds of the whole are Hindoos, and of the Hindoos the Brahmas are the most numerous caste. As to intelligence, the Hindoos are far in advance of the Mohammedans. Of the Hindoo males 42 per cent. can read and write; of the Mohammedan males, only 16.5 per cent. Of the Hindoo females 35 per cent. can read and write; of the Mohammedan, only 1 per cent.

The Eldership or Conference of the Church of God, or Winebrennarians, in West Ohio, passed the following resolutions in regard to educational facilities within said Eldership:

*Resolved*, That in the estimation of the committee the church should take immediate measures to procure means wherewith either to build a school at some favorable place, or else to purchase one already built which could be procured on reasonable terms.

*Resolved*, That we further believe that in no other way can we so effectually build up the church and retain the children of our brotherhood than by establishing an educational institution to be owned and controlled by the church, where our young men and women seeking an education can obtain the same and still be under proper religious influence.

The following resolution relating to Secret Societies was before the Indiana Eldership of the same denomination, and was lost.

"Whereas Freemasonry seems to be causing so much dissatisfaction in the church; and inasmuch as some of the brethren look upon it as being a great evil, and seems to be the means of a fence; therefore,

*Resolved*, That the Indiana Eldership of the Church of God have no fellowship

with any person or persons belonging to any secret society."

We are sorry that this resolution was lost, as it indicates that the Indiana Eldership is in favor of secret societies.

## Cleanings and Jottings.

Brother J. S. Flory, of Colorado, October 24th, says:

"Have just returned from our regular appointment with the brethren in Boulder county. Had three meetings. Two more additions by baptism, and more are almost persuaded to be Christians.

"Weather continues most delightful, fine and pleasant. The news of the consolidation is "good news," as we have every reason to believe we shall have a live paper more fully up to the demands of the church, and the combined talent will exert a combined influence for good, and all things will work together for the better. So may it be."

—Bro. E. R. Fritz, says:—Time and tide waits on no one. As the seasons are continually coming and going, so are we ascending and descending the hill of life. It is a railroad. The morning train takes the infants, the noon train takes the youth or the middle aged, and the evening train the aged. So we are one and all hastening on to eternity as fast as the wheels of time move us on. The members of this church have lately fitted up their church house by seating and painting it. The church is still growing. Since the New Year begun there have been ten faithful soldiers enlisted under the blood-stained banner of Emanuel. The church number is forty-five. It has two ministers and three deacons. They are carrying a good work begun in the Sabbath school.

—Brother Joseph Rittenhouse, of Chatham, Ohio, Nov. 19, says: Please say to the readers of your paper that I was with a sorrowful heart that I left the Eastern shores of Md., and came back to Ohio to live. During the latter part of July my wife and I were both taken sick with bilious fever and with me it turned into typhoid fever. I laid very low for some time. My wife was home sick and would not be persuaded to stay there, but would go back to Ohio to live with our daughter. I still feel to recommend that country to any who had contemplated going there. Don't be discouraged because I came away as I would much rather live there than in Ohio. I never enjoyed better health than I did while there before I was taken with the fever. I feel to say to the brethren, don't be discouraged, but go there and help plant the church on the Eastern shore of Md. There are a few brethren and sisters there and they need a preacher. Who is willing to go?



## Correspondence.

Correspondence of church news solicited from all parts of the Brotherhood.

CAMPBELL, JONIA CO., MICH., }  
October 22nd, 1876. }

Dear Bro. Quinter:—

It may be of interest to some to hear from this church, Thornapple, the farthest north in this state. Cold as it is in winter, we are not froze out, either temporally or spiritually. According to previous appointments and arrangements. Our communion meeting came off pleasantly, in good order, with the members at least, and the order generally was good, considering the crowded house. There seemed to be much love among the communicants. The speakers from other districts present were brethren, J. Smith, Frifogle Flory, J. N. Miller, M. T. Baer, and J. Miller. The word spoken was listened to seemingly, with much interest. One was received by baptism. He made his vows faithfully before God and a number of witnesses to live faithful unto death. God bless you Bro.; live faithful till the crown is won. We have received eight by baptism since last year, reclaimed three and received a letter four, so you see the ark is moving on slowly in this part of God's heritage.

On Friday the 15th brother Geo. and myself started on a mission to VanBuren county, where we had a communion meeting at the residence of brother Maalon. The meeting was small, the weather being very inclement,—rain in the evening so that the people did not turn out, nevertheless we had a little meeting. On Saturday a member meeting. Brother D. Miller was promoted to the second degree in the ministry, and brother Lower restored to his (deacon) office. May God's blessings rest on you that you may be faithful in your high calling is my prayer. Here also we had the happy privilege to lead one precious soul into the flowing stream, to be baptized according to directions given in Matt. 28: 19. Brother live faithful in the vocation wherewith you are called. The crown is promised at the end of the race. We had five meetings at different places and the attendance generally was good. On Monday the 17th, early we started for the train to go to Grand Rapids, where we arrived at about 7 o'clock. Had to lay over till 11: 15, which time we spent in viewing the busy city. Grand Rapids is a place of about 32,000 inhabitants and the great business center of western Michigan, in point of water power and

manufacturing establishments. It is second to none in the State. This is the place where the \$3,000 and \$6,000 bedsteads were constructed for the Centennial Exposition,—more costly I presume than "Oggs" which was made of iron. Deut. 3: 11.

Started at Grand Rapids at 11: 15 for Lowell, where brother Long got off, his team awaiting his arrival. I went on to Saranac; arrived home safely. Thanks to the giver of all good, who so kindly protected me through dangers seen and unseen.

JOSIAH G. WINEX.

CEDAR GROVE, TENN. }  
October 30th, 1876. }

Brethren Editors:—

As our lovefeasts are among the things of the past, I thought I would give some account of them, as many who used to enjoy themselves with us on such occasions, are now scattered over the far west, and such an account may be interesting to them, while it may be quite dull to others, who are readers of your very worthy paper.

The lovefeasts that I was permitted, by the mercies of God, to attend, all commenced on Saturday and continued over Sunday, except one which commenced on Friday evening. Ours at Cedar Grove commenced at 3 o'clock Saturday Oct. 7th, and when the hour for preaching came our house was full. Bro. J. Brubaker preached for us, and he improved the time well. Bro. P. Beckner exhorted us to duty. Brother T. Berry was also present. These were all the ministering brethren from adjoining churches that were with us. The crowd being very large, before examination, the tables and all were moved into the yard. The 11th chapter of Cor. was read, and some very good remarks made from the same. Good order prevailed, until after dark, when some who did not come for the good of the meeting, were on the outskirts of the large crowd, making noise by talking, &c. Whiskey was the principal cause. O, what an evil! But amid the outside noise there were many who appeared very much interested, and we really had a good time while holding sweet communion with our Lord. On Sunday morning at ten o'clock there were about fifteen hundred people present. Brethren Brubaker and Davy Derrick preached to us. Brother Brubaker is not a classical scholar, but he is learning in the school of Christ. Meeting continued until Monday evening. We feel that we had a good meeting.

On Saturday at 10 o'clock A. M., we met with the Brethren at the White Horn church, Hawkins Co.

Here the Brethren have a large and commodious house. Brother F. W. Dove of Cherokee church preached. He ably defended the cause of our Master. Here there was a very good turnout of brethren and sisters. We were made glad to see the presence of the Lord with us. One soul was made willing to walk in newness of life. At night we had a feast together, that will long be remembered by us. Sabbath had been appointed as the time to preach brother Abraham Beckner's funeral discourse, and early the house was crowded. Brother Davy Derrick and I preached the funeral sermon of our much esteemed brother, who died the 20th of March last, from a hurt he received while fixing some part of his mill. He was a good brother and much beloved. The church has lost a good servant, the wife a good husband, the children a good parent, the neighbors a good friend, but he has gained a home in heaven. Here, in the evening, brother Dove spoke again, and we think that the cause of our Master lost nothing. One on Sabbath was reclaimed.

Our next was at Meadow Branch, Granger Co. on the following Saturday. Here meeting commenced at 10 o'clock A. M. Here there is no brother in the ministry. There were several, but they have moved West. This church is in a flourishing condition. The brethren from White Horn and from our place keep up regular meetings, and at the lovefeast we met, and we had a sweet communion one with another.

The next one I attended was the Oakland church, Blount Co. Here brother Sharp is the elder. Meeting commenced on Friday night. We were not in time for meeting. Early on Saturday morning, (Sept. 30th) brother Sharp conveyed us with part of the family, to their meeting house, some six miles from Maryville, brother Sharp's home. It was time for service to commence. Brother Collins from Jefferson Co. in the mean time had arrived. After services two souls were immersed in the name of the Holy Trinity. In the evening we met again, and brother Collins preached, after which the subject of examination was treated. Then the ordinances of the house of the Lord were attended to. Here the brethren practice the single mode of feet-washing, and for our part we have to say we were much pleased to see the quietness that existed while feet-washing was going on, for with us often we are perplexed with the pushing and crowding around by the members. All else the same as we all have it with the exception that the supper was cold and they

had no soup. But we had a good supper, a full meal, a lovefeast altogether. Now some of us are prejudiced against these things, but let us have that "fervent charity that beareth all things, hopeth all things," that we may bear with one another, and I hope that we soon will lay down all of our notions and opinions. The Brethren in Blount Co. contend for feet-washing just the same as we do, and also for the supper, and if these or any other Brethren would say, let us not observe these things, I as one, in my feeble way, would not cease to cry against them. I can say we enjoyed ourself very well at the Oakland church lovefeast. Meeting Sabbath forenoon and also at night. We with the other brethren labored best we could for the cause of our Master. To him be all the praise, glory, and honor given.

Your brother,

ABRAM MOLSBBEE.

P. S. I attended one more lovefeast, but I wish to give an account of it in my next.

A. M.

NEW GERMANTOWN, PA. }  
November 9th, 1876 }

Dear Editors:—

The brethren of the Perry church, Perry Co., Pa., according to announcement, held their lovefeast the 1st and 2nd of November, in their new meeting house. The day was very favorable for the season of the year. The forenoon and afternoon services were attended by a respectable and attentive congregation. In the evening the audience was very large and gave good attention.

The ministering brethren were D. F. Good from Franklin Co., J. K. Lane from Huntingdon Co., and C. Myers from Juniata Co. They discharged the duty of their office in demonstration and power of the spirit. They dealt out the word faithfully to saint and sinner. Bro. D. F. Good remained with us till Monday the 6th. He preached telling sermons every evening and on Sunday to attentive congregations, though in the heat of a political campaign, with political meetings day and evening in the surrounding towns. Some of our neighbors remarked to us that if there was more such plain practical preaching done generally, the world would be benefited.

Our little church here was much edified. No doubt some have been awakened to search whether these things are so. One sister was added during the meeting. Being afflicted she was not able to attend meeting. By her request a few brethren and sisters met at her home, where she was received by

baptism into the church. As far as we know the church is in usual health naturally and spiritually.

ISAAC BEY.

SCALPLEVEL, PA. }  
Nov. 13th, 1876. }

Editors of Primitive Christian:—

I will give you a little news from the Shade Creek church. According to former arrangements Bro. S. H. Bashor came to us and commenced a meeting on the 28th of October. He preached from that time on, each day, until the evening of Nov. 9th when he delivered his farewell sermon, which caused many tears to be shed by the congregation. In all, he preached twenty-one sermons with such power that sinners were made to tremble and cry out, "what shall I do to be saved?" During the meeting, thirty-two were made willing to follow Jesus into the water and rise again to walk in newness of life. Several other churches have changed from creeds to the Bible platform, and are now with us on the foundation of the apostles, and prophets, Christ being the chief corner stone. Many others were made to say they were ready if their companions would go with them. We pray God that they may not have rest until they are numbered with God's people.

HIRAM MUSSELMAN.

Scalplevel, Pa.

ROANN, WABASH CO., IND. }  
November 1st, 1876. }

Brethren Editors:—

As church news is always interesting, I will give you a little from this part of God's moral vineyard. There has not been much news of importance from this congregation until recently.

We had our communion meeting on the 28th of September, had a general turnout and we hope that many went away refreshed with the manna from on high. Also some very good impressions were made. Two weeks ago the Brethren met on the river bank where prayer was want to be made, and nine followed the example of Philip and the Eunuch, and went down into the water to rise to walk in newness of life. Others we think are counting the cost.

Let us not be discouraged but ever press onward and upward toward the mark of the high calling as it is in Christ Jesus. What a pleasant thing it is to see young men and women flocking toward the kingdom of God.

What a sad sight it is to see an old man or woman, after they have sinned all along the uneven journey of life, and when they have done all

for the devil they can, and served him until their span of life is nearly run, and then come to Jesus and ask him to take this old shattered broken-down frame and put one of thy sparkling crowns upon it. Don't understand me to say that such is not acceptable. "But come unto me all ye that labor and I will give you rest." Then why not come while young, that you may be the means of leading many to the cross of Christ and wear a bright crown in the city of God. Then brethren and sisters, encourage those that are young, in the cause of Christ. Many old brethren that have been contending long for the faith once delivered to the saints, must soon pass away, and then into whose hands will the church fall? Let us all labor to lay up treasures in heaven, and we will receive interest from the banker of Eternity.

DOSSEY HODGDEN.

Brother Quinter:—

We have been holding a series of meetings here in Coventry church. Bro Stephen Bashor from Missouri, has been leading among us for about ten days; his first appointment was on Saturday evening Oct. 14th, and he remained with us until the 25th, holding two evening and three day meetings. He labored faithfully and spoke the word with power as the spirit gave him utterance. Bro. J. P. Hetrick from Philadelphia was with us two evenings and assisted Bro. Bashor. We say that the seed sown will spring up in everlasting life. God grant that many and that many may come and say "must I do to be saved." Brethren, we pray for our young brother that he may be kept from the snares of sin, be a useful instrument in the hands of our God to call sinners home to God.

As a result of our meetings four young ladies have been baptized, and hope some more will follow.

J. L. EISENBERG

ELDRIGE, SEDGWICK CO., KAN. }  
OCTOBER 16th., 1876. }

Dear Brother Quinter:—

I had intended to write to you for some time, but by some means neglected until the present. Brother Quinter I feel my isolation very much, I feel sometimes as though I am alone in the wilderness. I have been living here in Sedgwick Co, Kansas, for almost six years and have never heard a brother preach since living here, and have seen but one brother and sister. Not long ago I heard of a brother and sister living some twenty-five miles west of us in Reno county. I learned their names and wrote inquiring if there was any more brethren there and if they had any brethren preaching there. A few days ago they



came to see us. They say there is eight members there and they are expecting some more to move there, but they have no speaker yet. The brother said he had been writing to some speakers to come and preach for them.

Dear brother, I rejoice to see that our church is taking some interest in the missionary cause, and I do pray that those brethren and sisters that are able will feel a deep sense of their duty, and lend a helping hand, to send out ministers that are able to preach the true gospel where it is not known. I have heard nothing preached for nearly six years but the faith alone doctrine, and Holy Ghost religion, and I sometimes think it is almost enough to deceive the very elect; but I do pray that the Lord will open the way that some minister will be sent here who is able and not ashamed to preach the whole word.

I expect to continue taking the PRIMITIVE CHRISTIAN. It affords me great comfort to read its wholesome instructions and of the happy meetings of our brethren and sisters. If I cannot do with them it is a great pleasure to read from them. I would take more of our brethren's periodicals if I were able, and be in a new country and have many disadvantages to encounter so I cannot not at this time. I said I sometimes as if I was alone in the wilderness. My husband is not a member of any church, but is a believer in the doctrine of the Brethren, and I wish if we had preaching now, he would unite with the church. My oldest children are married and are members of the Methodist church. We have a goodly county here and I think if a brother would come in here he might do a great deal of good by begging an interest in the year. Your sister in the Lord,  
CHRISTENA IMBLER.

### Home Again.

*From the Editors of Primitive Christian:*

Dear brethren, I was requested by different members of our beloved fraternity to give a short sketch of my late trip to the Manocacy and Middle Town Valley churches, Maryland. On the night of the 20th of October I left home to meet with the brethren in the Manocacy Branch, under D. P. Saylor's charge. I arrived at Double Pipe Creek Station on the Western Maryland Rail Road, at 4 o'clock P. M. on the 21st, was met by Bro. D. P. Saylor, who took charge of me for that night. Here I commenced my labors on the same evening in Pipe Creek. On Sunday morning the meeting opened at Rocky Ridge meeting house and continued daily until the third of November. On the fourth of November we opened the services again at Pipe Creek, and continued until

Sunday evening. Preached for the brethren at Oak Hill school house on Sunday at 10 o'clock A. M. On Thursday the second of November the lovefeast came off at Rocky Ridge, commencing at 1 o'clock P. M. The attendance was very large; the membership unusually large. It was supposed to have been the largest representation of members ever known in the state. The ministerial aid was also very large, but notwithstanding the large multitude, the meeting was an unusual good one, in not only one respect, but in every respect. This church is not so large in membership, but is certainly a model one in upholding the general order of the brotherhood. I tried to labor for the general advancement of Christ's cause, and I had the pleasure of seeing that the Lord was working with us. Six precious souls took the cross upon them and vowed to follow Christ, and one reclaimed. The meetings were well attended, and good order prevailed in all our meetings. While I was much pleased with the care and attention that the members bestowed upon me while among them, I was gratified too, in the thought that they through my labors and the blessing of God, were much revived. Upon the whole, our meetings were pleasant, and the society and company of the members was to me exceedingly pleasant.

On the morning of the sixth in company with brother D. P. Saylor, we started for the Middletown Valley Branch. This branch is also under brother Saylor's charge. We arrived at this place the same day at about 3 o'clock P. M. There was to be preaching in the Grossnickle meeting house the same evening, but on account of the inclemency of the weather, the meeting was not opened until the morning of the seventh. Here we continued services every day until the evening of the fifteenth. On the ninth was the day fixed for their lovefeast. The attendance was very large and the order good. The membership was well represented. We had the assurance that the members here were much revived in the great work, while there was a general shaking among the dry bones. Here we had the pleasure of leading fourteen precious souls into the water, while others were seriously counting the cost. Here I wished I could have stayed a few days longer, but other engagements called me away. At this place I had never been before, but I must say to all my brethren and sisters and their children with whom I became acquainted, I was never treated more kindly. So much so, that I am

looking forward with the hope of meeting with you again in your district, if spared. I did not mention you by name brethren and sisters, neither do I consider it prudent to do so. I know with whom I stopped, whose hospitalities I shared, and so do you, and that is sufficient; but would say to all of you, the Lord abundantly bless you for your kindness, and you with whom I did not tarry accept my thanks for your words of good cheer and comfort.

I also met with many of my co-laboring brethren with whom I had met before, and others with whom I had not met. While our meetings were pleasant, I have not forgotten any of you, neither your "GOD BLESS YOU." While I do not mention any of your names, you are nevertheless remembered by me. My labors on this trip were heavy, yet I enjoyed myself as much as on any former trip I ever made. And many a time I think, and perhaps I expressed it a few times, there is nothing that I would enjoy myself more in than in traveling and preaching for Jesus, if I had myself loose from everything that I now look upon as a hindrance to me in engaging in this kind of work. I am free to say that I always had considerable of a missionary spirit in me, but this trip revived it in me afresh again, and in addition to this impressed my mind stronger than ever, that we, as a body, are lacking this one great spirit of Jesus and the apostles.

On Thursday the 10th I bid farewell and started homeward, took dinner with sister Rohrer in company with D. P. Saylor and Sarah his wife, and others at 8 o'clock P. M. I took the train for Hagerstown where I remained all night. On the 17th at 9:30 A. M. I left Hagerstown for home, where I arrived the same day at 4:32 P. M., was met by my wife, father and mother, all well for which I am ever grateful to the Lord. Fraternally yours,

C. G. LINT.

Meyersdale, Pa., Nov. 21st, 1876.

### MARRIED.

SAYLER—ROHRER.—At the house of the bride's mother, November 10th, 11:30 a. m., by Elder C. G. Lint, Elder D. P. Saylor, of the Manocacy branch, Md., to sister Sarah K. Rohrer, of the Antietam branch, Md.

CUSTER—LANDIS.—By the undersigned at the bride's parents, September 30th, Mr. William Custer to Miss Elvia Landis, both of Highland county, Ohio.  
JOHN MOHLER.

### OBITUARIES.

SELL.—In Bedford county, Pa., August 4th, 1876, Mary Sell, wife of Joseph Sell, aged 23 years 4 months and 2

days. Funeral services by Geo. W. Brumbagh and Leonard Furry to an attentive audience. They lived together a short season of 4 months and 9 days.

**TRENT.**—In the Berlin congregation, Somerset county, Pa., July 27th, 1876, Homer Nathan, son of brother William and sister Rebecca Trent, aged 10 mos. and 27 days. Funeral services by brethren Michael Weyand and Valentine Blough, from Math. 24:44.

**RAYMAN.**—Also in the same branch, July 31st, 1876, Nancy Jane, daughter of friend Jacob and sister Sarah Rayman, aged 13 years 8 months and 4 days. Funeral services by brethren John P. Cober, and Jacob Blough, from Philippians 1:21.

**RAYMAN.**—Also in the same church, and of the same parents, August 13th, 1876, Sadie Margaret Rayman, aged 1 year 10 months and 21 days. Funeral services by brethren M. Weyand and J. P. Cober, from Philippians 1:21.

**RAYMAN.**—Also in the same branch, and of the same parents, August 1st, 1876, Ephraim Rayman, aged 18 years 8 months and 5 days. Funeral preached by brethren Jno. P. Cober and D. P. Walker, from Isaiah 3:10-11.

**RAYMAN.**—Also in the same place, and of the same parents, August 18th, 1876, Harry Rayman, aged 3 months and 24 days. Funeral discourse by Jno P. Cober, from 1 Peter 1:25.

**RAYMAN.**—Also in the same place, August 21st, 1876, William Rayman, aged 5 years 8 months and 21 days. Funeral services by Jno. I. Cober, from 1 Cor. 15:35.

The above children, as far as known to the writer, died of sore throat, which is prostrating many in that vicinity. It will be noticed that in one family the parents have been bereft of five children in the short time of twenty-four days. Truly death is in our land, and let us all prepare to meet it and our Lord.

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6 45	9 05	Long Siding	7 30	12 10
6 50	9 10	McConnellstown	7 35	12 00
7 00	9 20	Grafton	7 05	11 55
7 15	9 30	Marklesburg	6 55	11 45
7 25	9 40	Coffee Run	6 45	11 35
7 30	9 45	Brough & Ready	6 38	11 28
7 40	9 50	Conne	6 30	11 20
7 43	10 00	Fisher's Summit	6 25	11 15
arr 6 55	arr 10 10	Saxton	Leb 15	11 05
Leb 6 0	Leb 10 15	Riddlesburg	arr 10	11 00
8 15	10 30	Hopewell	6 55	10 45
8 20	10 35	Piper's Run	6 50	10 40
8 30	10 45	Buller's Siding	6 38	10 28
8 35	11 00	Tatesville	6 30	10 20
8 45	11 08	B. Run Siding	6 25	10 13
8 50	11 10	Everett	6 20	10 10
8 57	11 17	MT. Dallas	6 13	10 03
9 00	11 20	Beauford	6 10	10 00
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VOL. I.

HUNTINGDON, PA., TUESDAY DECEMBER 5, 1876.

No. 49.

## MY FRIENDS.

Oh, they are precious to my heart,  
My chosen friends: the few,  
Who guard me with affection's eye,  
Who blame and bless me too;  
Whose hearts keep echoing fondly back,  
In love's eternal tone,  
The joys, the hopes, the thoughts, the tears,  
That tremble in my own.

To meet the sweet confiding smiles,  
Bright with affection's dew,  
To feel that I am with the meek,  
The pure in heart, the true!  
To look into their earnest eyes,  
Where thoughts the brightest dwell—  
An angel's harp, an angel's tongue,  
Alone such bliss can tell.

And oh, when absent, how I love  
To call to mind the past.  
To count o'er every word they spake  
Before we parted lest,  
To gather up each look or tone,  
And number every smile,  
'Till I am lost amid the gems,  
That gleam on memory's aisle.

My friends, they are not many, yet  
I know their hearts are true—  
Ah, sweeter than the praise of all  
Is FRIENDSHIP FROM THE FEW!  
I'd rather live in kindred hearts,  
To glory quite unknown,  
Than hold a nation in command,  
And fill a friendless throne.

And e'en if some should turn aside,  
And change, as friends have done,  
They should not perish from my heart,  
Oh no, not one! not one!  
Love is too mighty in my soul  
To wear oblivion's pall;  
And if I had a thousand hearts  
I'd love, aye, with them all.

—Silenced.

For the Primitive Christian.

## Self and Superself.

BY C. H. BALSBAUGH.

Out of nothing God "made the worlds," and all that sin has wrought in our will and temper must be brought to naught before God can "create us anew in Christ Jesus." So far as man's constitution is concerned, he is like God; and so far as his character is concerned, he is like the devil:—a very nice devil, not unfrequently, but the offspring of Beelzebub for all that. John 8: 44. Sin did not annihilate a single psychology constituent. Man is immortal still. Christ came not to reorganize man, nor to make him

simply better on the plane of his hereditary being; but to make him "partaker of the Divine nature." The Divine psychology he has, but not the harmonious working of the Perfect All-soul. Sin is the annihilation of primeval mental states, not of fundamental characteristics. It is not the nature of sin to annihilate the constitution of mind, any more than a blasphemous thought calcines the brain. Sin perverts. God in Christ restores. If we take a wild apple-tree, transplant it, graft and regraft, and give it the best culture for several years, the fruit will be so improved in size, color, and quality, that it is difficult to identify it with the original stock. And yet it is an apple still. No matter how carefully nurtured, and how conspicuous the improvement, it cannot be transformed into a pear or peach. This illustrates the difference between a moralist and a Christian. Concentrate into a single soul all the moralities and philosophies and wisdoms of the world, ancient and modern, and place it beside the poorest Christian that ever enshrined the Holy Ghost, and it is, in comparison, a revolting leper. The wisdom of the world is foolishness, and the beauty of world-made characters loathsomeness. The best the world could ever do without Christ, was to whitewash death. But it is death still. The fleshless skull, the eyeless orbits, the rattling joints, the putrescence and ghastliness, are there as of yore. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." No matter how much culture we bestow on our fallen nature, or to what heights of natural perfection we attain, we cannot, unaided, transform a sinner into a saint. What is flesh will remain flesh, even if we reach the years of Methusala in the school of Socrates, Plato, Seneca, and Aristotle. "The world by wisdom knew not God." 1 Cor. 1: 21. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. "The natural man may know much about God, but he cannot know God. "The Spirit of Life" must enter, and bring in all the properties of the Deific disposition, and be our other and better Self,

originating our desires and feelings and thoughts, and controlling our actions, and shaping our entire life, not only according to the Divine Model, but by a Divine impulse. This impulse and this shaping constitute the birth of God. The same power that originates this new life, must also direct and develop it. We can no more continue to be without God than we can begin to be without Him. It is selfishism that prevents regeneration, that hinders our growth in grace, turns us into dwarfs and backsliders, apostates and demons. Selfism inaugurated the angelic rebellion, allured man into sin, turned this beautiful world into an Aceldama, populates the territy of perdition, and makes the hell of Eternity. Selfism is the essence of sin, the core of devilism, the height and depth of damnation.

Self sacrifice is the principle which God embodied in Jesus Christ. It is this we are to learn under the Yoke of Incarnate Love. It is at this point that the kingdom of Heaven suffereth violence, and it is the violent only who win it, and that by force. It is a neck-breaking, heart-cleaving, marrow rending, body-and-soul-piercing matter to enter the kingdom of Righteousness. The anxious-bench is mere baby-play. It is soul-wrestling that is needed, till the blood presses through the pores, and mingles with the falling drops of the bleeding Godman. Every true convert has his Gethsemane. O the blessedness, the beauty, the power, the lividity of self-sacrifice! Selfish people miss the cream of life. The highest and sweetest and best in human nature, apart from this, is in the end no more than dross and chaff. This alone abides the final ordeal. There is nothing either noble or great if it be not made nobler and greater by the solemn crisis that turns all inferior joys into "the blackness of darkness forever." A spirit-taught word dropped into some soul's dark, scorching Marah, has more grandeur in it than the convulsion of a nation by the shock of victorious war, even if it is in the interest of humanity. A slice of bread cast by a nail-pierced hand upon the waters of affliction, counts more than the benefactions of Peabody and Stewart. One penny with the "image and superscription of Jesus," weighs

J. D. Peck



more than "ten thousand talents" with the imprint of self. A cup of cold water, refreshed and crystallized from "the River of Life," counts more with the Great Reckoner than the rivers of blood that have been shed in the name of religion. It seems to be the necessary grace of the Divine perfection to give Himself for the well-being of others. God is doubtless well pleased with the lofty halleluias that swell from Heaven and earth into His great Spirit perpetually; and yet He is no exception to the grand truth that "it is more blessed to give than to receive." Such is God, and such are they that are God's. "Freely ye have received, freely give." If the Spirit of Christ really dominated all who profess His name, what a pentecost there would be, what an investment of greenbacks in Divine Government bonds, what a disseminating of Bibles and books and tracts and papers, as if a "rushing mighty wind" had swept the arches of Heaven. The Cross is omnipotent and ecumenical. Let it have unhindered sway, and it will enter every pocket and coffer, open every heart and hand, limber every joint, lubricate every cog and bearing, sanctify every mind, ignite every tongue, confound hell, and gladden heaven and earth with the consummation of the sublime and gracious purpose of Jehovah. O so feel as God feels, and act always in all things under His inspiration. This is "joy unpeakable and full of glory." This makes saints, fills the Lord's treasury, sends missionaries, builds Zion, and completes the satisfaction even of God Himself.

### Our Parting.

BY M. HADY.

*Bro. Quinter:*—In reading your article in regard to removal from this place, we felt it our duty to give to the public some of our views, all we could not, and we would not if we could, express them here. We are certainly glad to know that you do appreciate some of our feelings, and what I say here on this subject, I think I am safe in saying are the feelings of this church, and especially the feelings of the friends alluded to in your article. We had a faint idea of what it would be, but when we had to realize this separation it was almost too much. We thought we loved you all dearly, but had no idea that the christian cord had bound us together so closely as it had in reality. We had experienced a great many partings with some of our dear friends, but nothing like this. We not only felt that two families of our best citizens were leaving us,—that our best neighbors, whose society we had enjoyed for

a number of years, were now to be separated, not by death, in which case we could not have prevented it, but by a separation which might have been prevented.—But we thought of the many gospel sermons we heard preached by our brethren Quinter and Beer, the earnest appeals made to the careless christian and sinner in behalf of their spiritual welfare; we thought of the christian example given to all by our good and pious sisters, for truly sisters Quinter and Beer are examples in piety, and it would be well if all our sisters would follow them as they follow Christ. May God bless them in doing good wherever they are so that they may be to the world around them what the lighthouse is to the unlucky sailor. Then looking at all this, and looking back how we had slighted all these privileges, how poorly we had appreciated all these blessings showered upon us from on high, how good we might have grown, but how little progress we had made under all these favorable circumstances, no wonder our tears did flow as they did, when we had to think that now God would withdraw all, never to be returned.

You refer to the little meeting in Bro Dr. Beachly's parlor. That certainly was a little heaven below. Here were the brothers of fifty and the sisters of nearly the same age, and the little brethren and sisters of fourteen who had put on Christ in baptism only lately. If this was not enough to remind one of heaven, nothing will. Surely these young brethren and sisters, if they should live to be old in years, can never forget that meeting. We felt then as we never did. We certainly were glad that our heavenly Father knows our feelings, for while there at a throne of grace, we could express them. This was our feeling when parting with two of our most faithful ministers and their families.

How did the citizens feel about it? "We have lost two of our most respectable families of the town. The Dunkard Church has lost what they cannot regain." "Every person respected them." Such expressions we heard. One poor man said to me, "I am poor, but if you get those men back, I will give you fifty dollars in work to build a house for them to live in." These were the feelings and expressions of that class of persons. And how do we feel since you left? Do not imagine that our sorrows were only for a few days. We feel our loss more than we ever did. Some of us feel indeed like lost sheep. In looking back over the time we lived as near neighbors, your daily visits to our house, your words of encouragement in our troubles, your instruction in our regular meetings of worship, our Bible class, &c., cannot be forgotten. If we cannot claim to be better Christians than we were, we

certainly cannot plead ignorance, for we certainly have received good instruction from you, and the best we can now do will be to put it to practice what we have learned. Although we feel our loss, we hope and trust it may work good in and for us. The tears which have been, and are yet shed, may they only bring us closer to Christ. And if we are faithful to our calling we may expect to meet, not where we must part against our wishes, but be together forever.

In conclusion I would say, if at any time it should please our heavenly Father to send you with the office back, we would hail the day with joy. In the meantime we wish you success in your new field of labor. That the PRIMITIVE CHRISTIAN family may be an instrument in the hands of God in doing good is our prayer. We hope the people will appreciate your labors and the church not only be increased, but all be made better Christians so as to be fully qualified to enter the company of saints and angels after our meetings and partings are over here. May the Lord help us to accomplish all this. Written by request of your friends here.

*Meyersdale, Pa.*

### LIFE OF PAUL.

BY S. B. SHOOP.

He was a Benjamite, a native of Tarsus, Cilicia, and was born about A. D. 5, a free Roman citizen. He had a sister, and perhaps other sisters, as well as brothers, some of whose names may possibly be those given by Paul in his epistle to the Romans, as Junia Herodian. Tarsus was then the rival of Athens and Alexandria as a seat of learning, where Paul began that acquaintance with the classical writers which was continued when he went to Jerusalem as a pupil of Gamaliel, who was a strict Pharisee, and well-known by his title of "The glory of the Lord." It seemed to have been the intention of his parents to fit him for the rabbinical profession. It was the custom in those days to teach every son a trade, and he was brought up to the making of tent cloth. While yet a young man he showed a great zeal for the law of Moses, in consenting and assisting at the stoning of Stephen, by holding the cloaks of those who threw the stones.

Paul is almost unknown to us, unless we accept tradition and the statements of the ancients. From the Gospels we learn that he was of a subtle, tenacious and versatile intellect; intolerant before, but after his conversion, tolerant of the opinions of others. Paul's mission at Damascus was to arrest the dis-

ciples of Jesus there, and bring them to Jerusalem for trial and punishment, as apostates from the Jewish Church. On the way he was arrested by a miracle; converted by receiving a knowledge of the truth; consecrated by Ananias; and, after his recovery from the temporary blindness, began his work for the new cause, in the synagogue at Damascus, by preaching Jesus the Christ to the Jews, and Jesus the Son of God to the Gentiles. His preaching naturally excited the rage of his late friends and employes, who regarded him as an apostate and a dangerous man, and aimed at his life; when he was obliged to escape from the city by night. His return to Jerusalem, (after three years absence) as a disciple, only caused alarm to the brethren, who remembered his zeal against them. In the case of Stephen, and as the high-priest's officer, until he was introduced as a believer by Barnabas. Being driven out of the city in a short time by the Jews, he returned to Tarsus, from whence he was summoned by Barnabas to Antioch to help in the Gospel work. It was on the first missionary journey while they were in Cyprus, that his name was changed from Saul to Paul, which was the Greek form of the name. Again at Ephesus, he made so many friends that the idol-makers became alarmed for the business, and stirred up a tumult against Paul. After another visit to Macedonia, Greece and Illyria, he turned toward Jerusalem for the fifth and last time. On the way, at Miletus, the elders of the church at Ephesus had come to meet him. Then he was over sixty years of age, naturally feeble of body, always a hard worker, and it seemed that this was their last interview. He referred them to the dangers through which they all had passed, and those that the Holy Spirit had predicted were to come, and to his determination to press on, as though his life was in his hand, and entreated them to follow him for the sake of their Lord Jesus. His enemies had still determined on his destruction, and watched for an opportunity, and were finally compelled to invent an accusation on the pretext that Paul had taken some Greeks into the temple, and thereby had broken the law of Moses, and had polluted the holy temple. He was rescued from the furious mob of the Jews, by the Roman soldiers, and also protected on account of his Roman citizenship; but was for years kept in chains, without trial, with an occasional examination before the governor and the king, and was finally sent to Rome, on his appeal to Caesar. Of Paul's death almost

nothing is known. Tradition affirms that he was beheaded at Rome, where a grave is now shown, which is honored with a monument.—*Huntingdon Normal School*

#### The Long-Buried Mother.

That life must be a strange and sad one indeed that can obliterate the recollections of a childhood passed under the influences of home piety. As a rule, early good impressions must bear fruit,—though the harvest be so long deferred that Time seems to have forgotten it.

A poor but praying widow died, leaving an only child. Alone and destitute, the orphan found no smiles to welcome him, and few hands to aid him, in the world where henceforth he must make his way by his own exertions.

But a sacred agency had appealed on high for him,—the forethought of a devout mother's love. Dying, she had committed him to God's keeping; and God opened a path for the lad, and gave him opportunities and friends. His health was good, and he worked hard and well, and found favor with all who employed him, so that he never knew actual want.

By the time he came of age he was in successful business. Years of prosperity followed, and he became a rich man. He was not a Christian; but he had not forgotten his Christian mother. His thoughts went back to her loving life, and lingered round her humble grave.

He was not satisfied that her remains should rest so far away, and he determined to remove them to the handsome cemetery where he had bought a lot for his family. He employed men, and went himself to superintend the disinterment.

The coffin had crumbled. Dust had almost returned to dust. The sad duty with which the man had charged himself filled with solemnity; and when it was over he could not shake off the thousand memories it awakened.

"My good mother! How truly she loved me; how faithfully she toiled for me; how tenderly she prayed for me! She was anxious for my earthly future, but her heart's great wish was that I might live not for this world, but for heaven. The first part of her prayer is answered. Why is not the last?"

The thought melted him. He sought his mother's God, whom he had so long neglected, and in penitence, consecration and love found acceptance with Him.

A voice out of silence had called the rich man to a new life and no-

bler duty. It was the voice of a mother twenty years buried in the ground.—*Youth's Companion.*

#### FOR THE PRIMITIVE CHRISTIAN. Out Again.

It has been known by at least some of the readers of the *Primitive Christian* that our aged and esteemed brother Grabil Myers has been lying sick for a considerable length of time, but now we are happy to inform you that he is out again. Our meeting was at Lamersville to-day, where he was with us for the first time for about five months. We felt rejoiced to see our aged brother among us once more, with whom we have met so frequently, and worshipped together on former occasions. He informs us that he does not think of getting out much this winter on account of bodily weakness, which no doubt will be regretted by many of the brethren and friends. But we should ever be willing to bow to the irreversible decree of God's providence, knowing that he doeth all things well. Dear brother, if you chance to read these lines, take courage. And if you should never be permitted to resume your labors in this life, look forward with joyful anticipation to a happy reunion in heaven. Your unworthy brother has often been encouraged and edified by your kind words and good counsels, and I shall ever try to profit by the same.

DAVID D. SELL.

Newry, Pa.

Not all the Methodist Episcopal conferences, it seems are satisfied with the fraternization with the Southern churches on the basis lately recommended. The Central New York Conference has adopted a report with great unanimity, declaring that the commissioners who agreed upon a plan for fraternal relations between the Northern and Southern Churches "transcended the powers committed to them" by the General Conference, "doing violence to the history and principles of the Methodist Episcopal Church," conceding "the right of secession," either ecclesiastically or civilly, "and uttering sentiments which are 'replete with untold dangers, while unrebuked, to both church and state.'" The ministers of this conference risk for honesty's sake, some reputation, but time will give honor to the record they have made against a treaty of peace which bears marks of falsehood and dishonor.—*Christian Cynosure.*

It may be true that charity should begin at home, but it is equally true that it should go abroad.



For the PRIMITIVE CHRISTIAN.  
My Valley Visit.

BY JULIA A. WOOD.

On the morning of the 7th of Sept. I stepped aboard the packet boat; landed at Scottsville in the afternoon; spent the night there very pleasantly with friends, who never expected me. About light, next morning, I took the stage for Charlottesville. In four hours after my arrival there, I took the C. and O. train; arrived at Waynesboro, Augusta county, Va., between the hours of 4 and 5 o'clock same evening. There I was met by the very kind and hospitable family of brother Daniel Yount. We soon drove a distance of seven miles to his residence. Upon my arrival, I was most favorably impressed with everything. Instead of the "rude cabin built away down in an obscure bottom," as some speakers chose to describe the Brethren's so-called peculiar mode of living, I found matters of the kind diametrically opposite. I visited twenty-two families of them, besides having full view of a large number of others, of their farms and residences. I traveled over the most of Augusta, and a portion of Rockingham counties, a distance, back and forth, of 218 miles, by private conveyance. Ocular demonstration has given me undoubted proof that these widely misrepresented people, in almost every case, have extra fine stock, of different kinds; very rich and well located farms, beautifully cultivated, with the best improved farming implements; also handsome, spacious, convenient and most comfortable and thoroughly furnished dwellings from cellar to garret, (kitchen included.) In many cases, I found that numbers of them were living in far more comfort, taste and system than some who defame them and their widely misrepresented manner of living. From the dairy, laundry, pantry, kitchen and larder, much, very much of interest and importance can be learned. Their wives and daughters are model house keepers—they excel in neatness and system. While the poet says, "order is heaven's first law," some one has fitly said, "cleanliness is next to godliness." By a more intimate acquaintance with the daily life and management of these christian people, truly evil and unjustly prejudiced speakers could learn many a good lesson.

I am convinced that not a few of us might receive very important and profitable instructions. They are an industrious people. In obedience to Scripture, they "labor, working with their own hands." As a fruit of their labors, they are truly surrounded with plenty and prosperity. Indeed comparatively speaking, that section reminded me of the "land flowing with

milk and honey." Providence has blessed them with temporals, and I was made happy to see that in various respects, they possessed a marked spiritual life. For scripture reasons, their majority dress plainly—they wear modest apparel,—all that is necessary, and not superfluous. Instead of that sacredly forbidden outward adorning, which causes millions to worship at the shrine of the goddess of fashion, they try to obey the sacred injunction of daily striving to adorn themselves with that meek and quiet spirit, which is in the sight of God as of great price.—1 Peter 3: 3, 4. I was much pleased to find upon their tables, and in their libraries, numbers of the most select books—such as Histories, Biographies, Travels, &c. In no instance did I fail to find various kinds of religious books; and last but not least, the *Holy Bible* is daily their man of counsel.

Their knowledge of this book of all books is admirable, instructive and highly interesting. They are indeed a reading people, a correct people, and a pious and modest people. They seem ever more interested in attending to their own business instead of meddling with that of another. This is a true saying; "Satan finds some mischief still for idle hands to do." The Brethren—called by the world, "Dunkards," are the happiest looking body of people I have ever met. Peace, plenty and contentment are evidently the common lot of their majority. They are not so few in number as busy-bodies represented. In large numbers they are settled in seventeen or more States and Territories, also have some in Europe. Their ministers are chosen just as the apostles were, and labor as Evangelists. They have District Meetings, Annual Conference, besides weekly meetings and communion seasons. They strive to obey the plain teaching of the New Testament. The whole and not a portion of the Gospel is their faith and practice. My association with them gave me full proof that their well regulated households were strikingly scriptural and admirable to behold. Husbands and wives seemed so united and devoted; children and parents, with scarcely an exception, were alike true to each other. Obedience from children to parents is teeming with a rich promise. In this degenerate age, it is not so frequent as it should be. As was falsely reported, I was much gratified to find that they do not shut themselves out from social intercourse with other denominations.

As extensive opportunity was afforded me to prove that they not only interchange visits with other denominations in their vicinity, but have intermarried with them in various instances.

Why should we refuse to mingle with God's creatures of all sects? Did He not form all of us? Exclusiveness

would debar us from many an opportunity of interchanging mutual benefits. When I advocate monasteries, then, and not until then can I endorse its opposite. I have fully ascertained to my glad surprise that these people are not what the false tongue of deceit and prejudice ascribed to them.

While upon earth Jesus was falsely accused, defamed and mocked; then of course, "they that will live godly in Christ Jesus will suffer persecution."

My visits, and daily associations with the Brethren, have since caused some conjectures and conclusions to be drawn therefrom. Viz: Satan employs emissaries to assail uprightness and to prejudice the unwary. The false reports and gross misrepresentations about these excellent and godly people must be a machination of this kind. Who answers to the call of Satan's servant in this matter? Whoever you are I warn you against a repetition of this unhalloved course; for "through God we shall be valiantly, for He it is that shall tread down our enemies."

Tribulations are often visited upon God's chosen people; but He says: "Be of good cheer, I have overcome the world." No human beings are infallible, but I can sincerely say this much: The more I see and know about these people, the more I am heartily convinced that they, as a body of Christians, not only profess religion, but daily practice it. "The path of the just is as a shining light." Among other things that I noticed they have a fondness for music. At one place I saw a piano, and parlor organs at different houses. When not the result of extravagance, nor for the love of display, these are desirable instruments in a family circle. No where did I detect a vain spirit in these things. Music has a sweet and sacred effect upon the majority of persons. It has been said that "he that loves not music has no soul." Who can justly condemn it, especially when it is not of that nature to encourage the giddy and the gay? Home should ever be our dearest spot on earth." Often when untoward circumstances have rendered it cheerless, music serves to make it more attractive and home-like. "Music has charms to sooth the savage breast." It touches and vibrates the tender chords of nature. I was glad to find all the brethren interested in the education of their children.

At the commencement of their respective school terms, the children zealously pursue their studies. They also attend Sabbath schools. We should warmly advocate them. The Sabbath schools are the nursery of the Church.

On the 11th of Sept., I visited the wonderful Wier's cave in Augusta Co. It is one and one-fourth miles long; with a large number of different

apartments, containing various beautiful works of Nature. Its fluted columns, and handsomely wrought towers were as if some human hand had chiselled them out. In another apartment, there were perfect looking curtains, a yellowish limestone, almost transparent, hanging in long, flowing graceful folds from the roof. The stalactites and stalagmites presented a fine appearance. The "Niagara Falls"—a whitish limestone deposit; save the absence of its roar, was as natural looking as the foaming moving waters of a cataract. The "Winter scene," with its seeming drifts of snow, and its perfect looking transparent, long, pendant icicles, gave to the wondering beholder the appearance of a sudden transition into the polar regions. There was a hall measuring 275 feet long; and about 37 feet, each, in width and height. The rooms, with imitation of shells and coral were beautiful. This cave contains many other curiosities and beauties, such as the bridal veil and comb; sparkling waterfall, (solid limestone); "natural bridge;" a crescent,—the new moon, just above the limestone horizon, a suspended sword and shield; a mirror, a white fringed yellow curtain, all in limestone, and other things too numerous to detail. Truly a view of this handiwork of God is but another addition to incite us to marvel at His hand and might. Such scenes should inspire our hearts to love and serve this wonderful and almighty Being. Unhappily there are too many who admire the gifts and scenes, while they blindly overlook the Giver. To those contemplating a visit to this cave, I take pleasure in saying the old landlord, Mr. Mohler, who receives its visitors, is one of those good-natured looking specimens of humanity, who seems alive to justice, as well as to the pleasure of his guests. I have heard of special favors being extended to ministers of the Gospel. Such kindnesses are worthy of note. The guide, whose business is to pilot the way, and provide lights for viewing the cave, (it is dark as crepus) was quite courteous—explained every point with full satisfaction and much interest.

On the 26th of Sept., I attended one of our communion meetings at the "Brick Church," Augusta Co, a distance of six miles. A large audience was present. There were supposed to be about 250 communicants. Excellent sermons were preached. Here I had the pleasure of an introduction to a Presbyterian lady, whose general bearing gave evidence of much culture and refinement. For her unassuming courtesy and admirable spirit evinced, I deem it my duty to make a speciality of this matter. Thus: During intermission, she came into the apartment of our church, where arrangements

were making for the communion, &c. She offered assistance to some of our officiating sisters. Her apparent goodness and kindness were so strictly set forth, that I could not refrain from saying to her: I admire your spirit. Good sense and high-toned principles will manifest themselves under all circumstances. A haughty spirit and a scornful look belongeth only to that class of people; in the Bible, appellation, "fools." Truly, every prudent man dealeth with knowledge; but a fool layeth open his folly; and readeth the words of Solomon. Some professors of Christianity look down with scorn upon certain unmistakable, meek and humble examples of Jesus. Such are carnally-minded—they need conversion! A passage of the Gospel reads thus: "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with his holy angels." Regardless of this false shame of carnal minds, let us, like obedient children, be found faithfully serving God according to the plain teachings and injunctions of His revealed Word, remembering that the wise man said: "The wise in heart will receive commandments; but prating fools shall fall. He that walketh uprightly, walketh surely." While it might be amusing to some, it is astonishing to me to hear the strange questions some people ask about our mode of worship. Many things reported against it is a palpable falsehood—Another contrivance of Satan to engender prejudice and persecution. Among some outsiders, the "Brethren" are falsely accused of certain observances of which they are entirely ignorant. The whole truth of the matter is this: They are prayerful Bible students; they take God at His word—they obey His examples and precepts with that described child-like simplicity. They do not spiritualize God's revealed Word, which inspiration says is for the way-faring man, though a fool—for the ignorant as well as the learned. To one of their communion meetings, go and hear the minister read the positive words of the New Testament; see the communicants observe the commanded ordinances of the Lord's house as sacredly recorded; also you, too, can note the absence of those observances maliciously charged to them. They do indeed stick to the undoubted words and requirements of the last Will and Testament of Jesus Christ—the Redeemer of sinful and depraved nature! There may be many ways to serve God; but depend upon it, there is a perfect plan of salvation—a sure way! It is following our Creator and not the creature. It is obedience; and obedience is

sacredly said to be better than sacrifice!

On the 30th of Sept., at Mt. Vernon Church, Augusta—a distance of 16 miles, I attended another of our communion meetings. Owing to very inclement weather there was not a large congregation. About sixty communicants were thought to be present. Good order was preserved; exercises very interesting.

On 31 of October at "Garber's Church," Rockingham county, a distance of twenty-five miles, I attended another meeting of this kind. A very large concourse of persons assembled; a number of visiting ministers; about 300 communicants were thought to be there. Some excellent sermons were delivered; and the most admirable order throughout the whole audience. A more solemn and imposing scene I have never witnessed. At the hour of night, as described in the Gospel, the communion was observed. The reading of the different chapters of the New Testament by the ministers, relative to this commemorative occasion, then respectively put into literal practice by the communicants, added great life and truth to the recorded example and injunctions of Jesus. I was made to silently question: Who can view this sacredly described spectacle and venture to gainsay its truth and spiritual excellence? Jesus said: "Ye are, my friends, if ye do *whatsoever* I command you." St. John 14: 14; also: "If ye know these things, happy are ye if ye do them." St. John 13: 17. The ministers "contend earnestly for the faith once delivered to the saints." In obedience to Scripture, they plead for the "ancient landmarks," and "old paths;" and daily strive to walk therein that they may hope to find the promised rest for their souls. It delights my heart when I notice good order at churches; and more especially at these meetings, as there were attendants from two large towns in that county. They truly seemed to have respect and reverence for God's house and his worshipping people. May He be pleased to bless them for this noteworthy behavior. Confusion and disorder of any kind, upon such solemn occasions, detract much from the sacredness of the exercises. God is not the author of confusion." Remember this you disorderly ones!

Oct. 4th, at "Barren Ridge Church," Augusta—a distance of 25 miles, I attended the fourth communion meeting. About 300 communicants were thought to be there. We had good order, excellent preaching and a large audience. A number of appointments for these communions, to be held in different sections of the Valley, were to be filled later in the month. As my visit was near its close, I had to reluctantly leave these meetings. My



pleasure and satisfaction with them made me feel that it was being seated in "heavenly places." I was indeed loth to leave this lovely section of the great valley of Va., and its people whose great kindness, hospitality and unassuming piety I shall not soon forget. This visit to these unpretending, humble, and sincere followers of the meek and lowly Jesus has strengthened my faith. It has gone from strength to strength. Had I given credence to some outside evil speakers, I should have been deprived of that duty and pleasure of going and seeing for myself. The majority of reports were shamefully false—were very evidently the fabrication of wicked malice, and blind prejudice—and intrigue of the evil one! Jesus said: "If ye were of the world, the world would love his own; but because ye are not of the world, but because I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you." As a reward for evil deeds of this kind, Jesus warningly said: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." "Woe unto the world because of offenses! But woe to that man by whom the offence cometh!"—Matt. 18. Ye persecuting ones, mark well that word, "woe," which is pronounced in that recorded message of Jehovah. Then, "cease to do evil; learn to do well!"

During my sojourn in the Valley, I visited the city of Staunton, Harrisonburg, Waynesboro, and several smaller towns; also passed the late war, battle-fields of Port Republic, Cross Keys, and Piedmont. I had a fine opportunity to see much of interest as well as importance.

Just here let me speak of something useful I saw: On the farm of Mr. Abraham Kendig, of Augusta, my eye was attracted towards a novelty. Upon enquiry, it proved to be a wind-pump. As well as being ornamental, it is very useful and of moderate cost, compared to the old and more laborious mode of drawing or pumping water. Those who advocate economy in expense, labor and time, why not have a wind-pump? The one alluded to cost \$100. When at Staunton, I visited the Lunatic Asylum, and the Deaf and Dumb Institute. While admiring the beautiful grounds, and perfect order and comfort of each place, I was brought to see the wisdom of the State in caring for the unfortunates. The blind sing beautifully—their silvery voices rang out in bird-like and happy tones. Their bright faces wore a joyous expression of freedom from care. Even Providence opens a provision for these dependent creatures. He is the Author of every good and

perfect gift. Among these blind songstresses, I was informed there was a sister of the church. Singing and music are a part of the different branches of their education. Some play upon the piano; also organ. If man, a finite being, has the wisdom to invent means for educating these dependent creatures, what must be the exceedingly great wisdom of that infinite and almighty Being, who out of chaos, made this earth, and out of darkness called the light? When meditating upon these things, we are made to ejaculate, great and marvellous are thy works and ways!

After a delightful visit of five weeks in the Valley, on the 10th of Oct., I bade farewell to this garden spot of Va., and its excellent people. From Waynesboro, I took the cars back to Charlottesville; from thence to North Garden. Upon arrival, I was surprised and disappointed not to meet the expected stage, nor to find a hotel. This dilemma was transient, as it was trying. An Episcopal minister's carriage was at the depot. I was kindly given a seat in that to his residence in Albemarle county—a distance of 9 miles. He and his very hospitable household gave me a cordial welcome to their home. I spent a pleasant night with them. This act of kindness and pleasure received is remembered with deep gratitude. I had again fresh proof that "the Lord will provide." That day a marriage party had just passed from that roof; and of course I enjoyed some of the luxuries of the feast, as well as pleasant company.

May God bless all who are kind and good, and remember those who are hospitable to entertain strangers. The next morning I was kindly conveyed down to Scottsville—a distance of 4 miles; there again spent a pleasant day and night with friends.

On the 12th of Oct., I returned back by the packet boat. Home again. I have often revisited, in thought, the various kind friends I met. Thank you all, dear, kind and good people, for every kindness received. I am grateful. Remember me in your daily prayers.

P. S. During my visit, there were several persons received into our church. May we all prove faithful in the discharge of our Christian duties, is my fervent prayer. Unless any claimed religion causes one to walk in "aewoes of life," it will dishonor to God. Regenerating, transforming religion is what is sadly needed to reform this wicked world! Let us have conversion! Let us take heed to God's word that we may be cleansed from sin. In His Word are written many and excellent things to counsel and knowledge. Let it become a lamp unto our feet, and a light unto our path. "Search the Scriptures."

## Watch.

S. J. HARRISON.

Of all the demands of Christians, we believe none are of such vital importance as the one *watch*. It requires the utmost caution at every step of life to keep in the way of holiness; the moment we rest the eyes of our attention, we are certain to take a misstep. We will only be benefitted by watching ourselves. It is not our business to watch our brother or sister, other denominations, sects, societies and neighbors and then talk, teach or preach that. PREACH JESUS CHRIST.

We should not be watching our brother or sister's paths to see if it leads to shows, fairs, elections and to her worldly organizations or any place of sin, lest the devil might take us too; we have enough to do to watch our own path and see that we don't get on the wrong one. We ought not to be watching whether our brethren all get to preaching when they can, but whether *we* do. No difference if the command is plain, "For-sake not the assembling of yourselves together," watch that *we* do not violate it. Let us watch the dress, conversation, conduct and family privacies of our own selves. I learn that God will reward us according to the deeds done in the body, not in a or some one else's' body.

I fear we are not careful enough about *who* we watch, *what* we watch and *where* we watch; and as a result of this we censure, reprove, and rebuke each other when *we* ourselves need it. Nothing seems to be a more powerful weapon of the devil in the Church than this. How can we have charity (without which, Christ is become as sounding brass and a tinkling cymbal upon which hangs our salvation) and be constantly finding fault with our brethren. Before we undertake to renovate our brother's soul, let us renovate our own. Who among us would dare to lay open his heart to God and ask its just dues? Let us come up to the standard our Savior required of those who were so eager to destroy the harlot. Let him that is without sin cast the first stone, so let him that hath no errors bring forth the accusation. I find no instance in the Holy Book that intimates that we are more than able to care for ourselves, but I do find it plainly taught that we are not able to take care of ourselves. Then let us cease to be fault-finders of others, but watch ourselves and work out our salvation with fear and trembling before God.

Cedar Rapids, Iowa.

A good name is rather to be chosen than riches; and loving favor rather than silver and gold.

## Educational Department.

EDITED BY J. M. ZUCK.

—Another of my pupils, a young man from Maryland, and one of my most faithful students, was baptized last Sabbath. Now that he has entered the school of grace, may he so live as to win the approbation of Him who has been styled the Great Teacher, and whose lessons if faithfully studied, will make wise even unto salvation.

—Would any brother who has some money lying around loose, like to make a capital investment and at the same time do a little good? If so, let him put \$4400 in his pocket, come on here to Huntingdon and purchase a property worth at least double that amount, located in the most desirable part of town, within one square of the Brethren's Publishing House. There are two lots, each 50x150 feet, upon one of which there is a large, new, three story brick house, one of the finest, best built, and most conveniently arranged in West Huntingdon. It is said that the house alone cost between seven and eight thousand dollars. It was sold at sheriff's sale some time since, and for reasons that need not be stated here, can be bought for the sum stated above. The house would rent for such a sum as would pay a fair interest on the money invested, and hence the purchaser would risk nothing even though he did not wish to move to this place. There is a brother here now who would rent the house if he had any assurance of keeping it. Property, too, in West Huntingdon is destined to become much more valuable than it is now, as this part of town (and by far the most pleasant part) is just being built up. How the "good" alluded to can be accomplished will be explained at the proper time and to the proper party, but let me suggest that it is not wholly disconnected from an enterprise in which many intelligent and well meaning brethren and sisters are learning to take a deep interest. For further particulars address the writer or some of the parties connected with the PRIMITIVE CHRISTIAN.

—The Huntingdon county Teachers' Institute convened at this place on Monday, November 27th, and closed on Friday. The attendance throughout was quite good, both during the morning and evening sessions. The court-room was always about full and sometimes many were compelled to stand and could hardly find room to do even that. My school was in session during the forenoon of each day; in the afternoon, and sometimes in the evening we attended the Institute. Several of my students are preparing to teach, and for such a Teachers' Institute is one of the very best schools.

Besides it was the request of the County Superintendent, Prof. R. M. McNeal, (who, by the way, is an old friend and school mate, both of us having graduated in the same class at the Millersville State Normal School) that I should take some part in the exercises of the Institute. This, with the advice and consent of some of the brethren here, I consented to do, and was accordingly placed upon the programme as one of the instructors. My topic was *Drawing*, and was suggested to me by the Superintendent when on a visit to my school, several weeks ago. At first I declined this subject, but upon further thought I concluded to accept it, and make what preparation I could in the short time allotted for that purpose. Next week some extracts may be given from the reports that will be published in the county papers, showing the nature of my own work and also that of some others connected with the Institute. The following are some of the subjects discussed during the Institute:

1. Foundation Work—W. H. Sheeder
2. Parental Interference in School Work—M. F. Fleming.
3. Is Physical Training necessary in Country Schools?—D. M. Giles.
4. Value of Written Reviews—M. H. Black.
5. Relative Merits of the Topical, the Catechetical, and the Lecture Methods of Recitation—J. Irvin White.
6. Unpleasant Features in School Work—H. McKibben.
7. How can a Higher Standard of Honor and Greater Purity of Character be Maintained among Pupils?—Samuel Weight.

—The following essay on "Little Faults and Virtues" was written a month or two ago for the Bible class, by sister Ella J. Brumbaugh, the "better half" of brother J. B. B.

## LITTLE FAULTS AND VIRTUES.

The common occurrences of the day make up the sum of human life. Trifles rule the world; and it is of more importance than we are aware, that we take care to practice the lesser virtues, avoid the lesser sins, and bear patiently inferior trials; for the sin of yielding, or the grace of resisting, in small points, tends in no small degree to produce that vigor or that debility of mind on which hang victory or defeat.

Our Creator has given us power to resist temptation, but he will not force us to use this power; it is our privilege to use it, and it is certainly our duty. If we adopt little virtues, this will crowd out little faults. If we are busily engaged in doing good, although we know that "evil is present" we will not accept it. We regard these little faults as insignificant things, too trivial to be weighed by the standard of Scripture. But will they remain small? No; all evil is of a progressive nature. The thief does not begin with stealing large sums of money; he first takes little things, of little value, and calls it a little fault. The drunkard does not begin with large drinks, but he takes little sips, and mark how the evil

grows! Look at the result of temptation! These at first were little faults. Strive to avoid such little faults. By allowing negligence in small things, we are not aware how much we injure religion in the eyes of the world. We cannot expect people to believe that we are true Christians if we neglect these comparatively small points, and give heed only to the great and apparently more important points. Persons unknown to us hear of our respect, piety, and general character; they imagine us good and virtuous, expect us to be equal to our reputation, but how surprising it is, when acquaintance is made, to see that we cannot resist a trivial temptation, which would have been comparatively easy; and the same failings, littleness and bad temper, are discovered in us, which they have been accustomed to meet with in the most ordinary persons. It is no hard matter for us to appear good, virtuous and religious while out in public where we have the world's eye to control us, but these secret, little faults are ruinous. The large foxes can easily be penned out, but it is the little foxes that spoil the vines.

By neglecting inferior duties, we betray the trust of those around us, we mean those who are continually about us. If they see us weak and infirm of purpose, peevish, irresolute, passionate, or inconsistent in our daily conduct, which comes under their notice, they will not give us credit for those higher virtues which we may possess, and those superior duties which we may be more careful to fulfil. Our greater qualities will do them little good, while our smaller faults do them much injury. Observing that we come so short of duty, they will neither love nor esteem us enough to be influenced by our advice and instructions on these great points. By practicing these little virtues, we will be the better prepared for more important duties in life. Those who would be true Christians feel an interest in those around them, and are trying to devise some plan to get their neighbors to work in this field of labor. I would that we were all engaged in this noble work. But perhaps we are trying to accomplish some great good, which we hope will be the means of converting sinners. Alas! we aim too high. We reach away beyond these important little virtues, which have done so much good, and which we might obtain with very little effort. We need not strive to be equal in fame with the great evangelist Moody, but let us perform our part; where little is given little will be required. Words of love and little deeds of kindness we can all give, and if we fail to see their effects now, they will be revealed at some future time. If not before, they will be revealed in heaven. "For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Then, and there, will our little faults be revealed. We may succeed in concealing them now, or partially so at least; but in the day when the books shall be opened, and another book shall be opened, and we shall be judged according to our works, then when these little faults will have to be acknowledged before the Father, they will perhaps lose their insignificance, and may be the means of destroying all of our happiness in after life. Let us then give more attention to trying to find out what our little faults are, and resolve to crowd them out with little virtues.



## The Primitive Christian

AND

### The Pilgrim.

HUNTINGDON, PA., DEC. 5, 1876.

#### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussion.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only an every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

#### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourself and our subscribers from disappointments and vexation.

#### THE FRIENDS AND BAPTISM.

In the *Friend's Review*, of November 25th, we find an article under the head of *Water Baptism and Missions in India*, credited to the *Christian World*. This article is editorially noticed and approved of by the *Review*. And it was the editorial in the *Review* that arrested our attention, and impressed our mind in such a manner and to such a degree, that we feel like making some remarks upon it. We will give the article entire as it is not very lengthy, so that our readers may see how contemptuously, a Christian rite, first submitted to, and then commanded by the Son of God, is spoken of by a Christian journal, bearing the name of the *Christian World*.

The article alluded to reads as follows:

"It seems clear that the Friends are the proper persons to evangelize India. Mr. Vaughan, of the Church Missionary Society, tells us, over and over again, in his new book on Indian Missions, that baptism is the great hindrance to the public avowal of belief in Christianity, at least amongst the Hindoos, where caste is the strong fetter by which the people are bound. 'Belief in Christianity,' he says 'leaves caste unaffected. Consequently, it is no uncommon thing for a Hindoo father to be utterly unmoved by his son's heterodoxy so long as he keeps aloof from baptism.' But let him submit to this rite, and a heavy cross threatens him—he will be 'loathed by all who once loved him, mourned for as dead by her who bore him, have the finger of scorn pointed at him by all his associates, and be doomed for life to social ostracism as a polluted thing.' If this is not the penalty of *conversion*, but only of 'baptism,' are not Christian missionaries guilty of a grave offence in asserting either sprinkling or plunging to be a necessary act? Under such circumstances a representative of the Friends might well exclaim with Paul 'I thank God I came not to baptize, but to preach the gospel.' From the statements of Mr. Vaughan—who has been a missionary in India for nineteen years, and who evidently thinks baptism to be one of the very essentials of the Christian religion—we learn with the utmost distinctness, that a Hindoo might become a sincere disciple of Christ, and remain in his family to bless father and mother, wife and children, by his words of purity and wisdom, and by his renewed life, if only the missionaries would accept him as a Christian without the rite of baptism; and if this be really so, it is surely monstrous and wicked that missionaries should paralyze their own influence and hinder the progress of the gospel by what is and can be nothing but an outward sign of an inward grace. Societies that support such teachers might well be designated gospel hindlers, rather than gospel propagators."

Why the Hindoos have such an aversion to baptism, or to water in the Christian rite of baptism, and yet have the veneration they have for the water of the Ganges, seems to be strange and unaccountable. As baptism is the open profession of the religion of Christ, it is not unlikely that it is the making of the Christian profession by the son that makes the father manifest the opposition to him that Mr. Vaughan represents the father to feel toward the son when he is baptized. "Belief in Christianity," says Mr. Vaughan, "leaves caste unaffected. Consequently, it is no uncommon thing for a Hindoo father to be utterly unmoved by his son's heterodoxy so long as he keeps aloof from baptism." The way

to a good many persons believe in Christianity, neither offends the devil nor any of their worldly associates—it is a belief that neither brings them out from the world, nor from their sins.

But we must proceed to notice the article in the *Friend's Review*, occasioned by the foregoing article from *The Christian World*. The Friends are engaged in the missionary cause, and they have missionaries in India. We are glad that the heathen will have some of the principles of the gospel preached to them by the Friends, which the ministers of other denominations do not commonly preach to them, such as non-resistance, non-swearing, and non-conformity to the world. But we are sorry that they entertain the views they do of a commandment of our divine Lord, and they sustain their position in regard to Christian baptism, in a way that seems to us very unsatisfactory, if not unfair.

The *Review* thus approvingly refers to the article in the *Christian World*, which we have quoted: "The article on a previous page, showing the impediment which water baptism appears to interpose to the spread of Christianity in India, is deserving of attention now that the Society of Friends is endeavoring to obey the abiding command of the Lord Jesus to his church, 'Go ye and teach all nations, baptizing them in the name of the Father, and of Son, and of the Holy Ghost.' . . . . Our missionaries need no better example than that of Paul. After baptizing some with water, and finding how quickly it led to abuses, and that it was no part of the Christianity to be propagated among the Gentiles, he thanked God he had baptized so few, and affirmed that he had no commission from the Lord Jesus to baptize. . . . We may reasonably infer that he henceforth baptized no Gentiles with water, and so far as a judgment from the Scripture record goes, no one else administered baptism to his converts. If Paul had no commission from the Lord Jesus to baptize with water, surely no man since his day has had."

"It (baptism) was no part of the Christianity to be propagated among the Gentiles." So the *Friend's Review* affirms. And it does seem to us that the affirmation was made without a due regard to the divine authority, and teaching of the Scripture. It is probably known by the most of our readers that the Friends regard water baptism as a part of the ceremonial law of the Jews, and that it was to cease with that law, and was not designed by Christ to be continued in his church, as a Christian rite. It was not our intention when we took up our pen to notice and examine the different arguments used by the Friends to sustain their position in regard to water baptism.

What struck our mind very forcibly as an untenable position, is the affirmation already quoted, and contained in these words: "It (baptism) was no part of the Christianity to be propagated among the Gentiles." Baptism was undoubtedly a part of the Christianity of which the Lord Jesus Christ was the author and finisher. And the Christianity that was to be propagated among the Gentiles was the same Christianity that was to be propagated among the Jews. Hence the apostle Paul affirms, "There is one body, and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and father of all, who is above all, and in you all." Eph. 4: 4-6. That water baptism was a part of Christianity, there is ample testimony to prove. The disciples of Christ practiced it before his death, and no doubt it was by his authority. John 3: 26; 4: 1. And after his resurrection from the dead, when he gave the disciples their commission, he said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of thy Father, and of the Son, and of the Holy Ghost." Math. 28: 18, 19. The Friends do not regard the baptism of the commission as water baptism. But it surely was. On the day of Pentecost, when the apostles preached under the power of the Holy Spirit, Peter preached water baptism, when he said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. That it was water baptism and not the baptism of the Holy Spirit, that Peter here preached, is very evident, for there could have been no propriety or consistency in him promising them the Holy Spirit after baptism if he meant they were to be baptized in the Holy Spirit, for had they been baptized in it they necessarily would have received it. It was then water baptism that Peter preached. And how did he preach it? 1. We remark he preached it when he was under the influence of the Holy Spirit. He therefore preached it under the guidance of the Holy Spirit. 2. Let it be noticed that Peter qualifies the command to be baptized, by the words "in the name of Jesus Christ," to show that it was under the authority of Jesus Christ that they were to be baptized. Does not this most conclusively show that baptism was preached, administered, and received under the authority of Jesus Christ?

And how was it when Christianity was preached to the Gentiles? Peter was sent by divine authority to the house of Cornelius, to tell him words whereby he and his house should be saved, Acts 11: 14. Peter went and preached Christ to Cornelius and his friends, and the Holy

Spirit fell on them. "Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts 10: 46-48. It is plainly declared here that Peter commanded these Gentile converts to be baptized. Now the question is, what authority had he for thus commanding them? Friends say in substance, that it was his own authority and no higher, under which he spake, when he commanded these Gentiles to be baptized; that it was from his attachment to religious rites that he had learned as a Jew, and from which he had not yet been weaned since he embraced Christianity. But what was the authority under which Peter preached baptism according to Luke, or the writer of the Acts of the apostles? It was under the authority of Christ. For it is positively declared that Peter commanded them to be baptized in the name of the Lord; that is, under the authority of the Lord, as he had commanded the Jews on the day of Pentecost, when he said, "Repent and be baptized every one of you in the name of Jesus Christ." As Peter then commanded the first Gentile converts to be baptized in the name of the Lord, it is evident he had the Lord's authority for baptizing. For had he claimed the Lord's authority for water baptism when the Lord gave him no such authority, he would not have been true or faithful to his Lord. And where did he get the authority for commanding the Gentiles to be baptized? He evidently received it from the commission that he and the other apostles obtained from the Savior after his resurrection. The affirmation then, of the *Friend's Review*, that "It (baptism) was no part of the Christianity to be propagated among the Gentiles," seem to be contrary to the Scriptures. J. Q.

#### ALMANACS! ALMANACS!

We have just received a card from Funk & Bros., stating that they have shipped a box of almanacs, so in a few days they will be here and then all orders will be filled promptly. Those that have not yet ordered, should do so at once. We have published a large edition, and we hope our brethren and friends will try to sell them for us. Every family in the brotherhood should have one of the Brethren's Almanacs.

BROTHER Martin Cochran informs us that his address in the Brethren's Almanac is wrong. It is Farmington, W. Va., and should be Harrisville, Ritchie Co., W. Va. Those wishing to correspond with him will make a note of this.

#### EDITORIAL NOTES.

A FEW of our agents, it appears, did not receive a prospectus. All those that have informed us we have willingly supplied, and if there are others that have not received one, they will please inform us and we will send it immediately.

THE *Young Disciple* for December is now out, and is brim full of interesting and instructive matter for the young. We feel much interested in the success of this paper, and we hope our brethren, sisters, and friends will not fail to give it that encouragement and support that it so richly deserves.

SOME of our patrons want to know why it is that their paper comes nearly a week behind time. We shall not attempt to explain. Do not think we could make it intelligible to you, but if you could be here some day about half an hour, we think it would no longer be a query to your minds.

OUR contributors and correspondents will please not become impatient if their communications do not appear right away. We have so much matter on hands just now that we find it impossible to publish all, even that which should, on account of its nature, appear immediately. We hope our contributors will not become discouraged. We expect to enlarge soon, and then there will be more room.

DURING a series of meetings held at Conemaugh, Pa., over a hundred were baptized. The meeting was conducted by brother S. H. Bashor. This, we believe, is the largest number of accessions we have ever known at one time among the Brethren. We sincerely hope that they all have duly considered the matter, calmly and cautiously counted the cost, and that they may prove faithful to the captain of their salvation.

WE CAN not refrain from urging our agents to renewed efforts in securing subscribers. We do not have this anxiety merely from a business stand-point. Of course we feel anxious to succeed in our business, and every brother and sister should feel as much concern for the success of our enterprise as we do ourselves. The better we succeed the more good we can accomplish, and this we hope is our highest object. We therefore appeal to every brother and sister to make greater exertions to extend the circulation of our paper. We believe our paper carries with it the truth as it is in Jesus; and therefore upon every family, into which you introduce the PRIMITIVE CHRISTIAN, you confer a blessing that cannot be computed by dollars and cents.



**LOOK OUT FOR THE NEW PAPER.**

One number more and then we expect to greet our thousands of readers with the new and enlarged paper. It will appear in an entirely new dress, head and all, and we hope to make it just such a paper as every brother and sister will want to read and everybody ought to read. We hope that all our former agents, for both papers, will make every effort to send us as many subscribers as possible, so that we may not lose by enlarging our paper. We think you will see the propriety of making a little extra effort for us, when you consider the extra expense we are making to give you a larger paper. Many of you urged and plead for a consolidated paper. Now please show that you were in earnest about it, by sending us greatly enlarged lists.

**Report of Pilgrim Funds.**

POOR FUND.	
Reported,	\$38 97
John Wertz and others,	1.00
B. W. Duker,	0.25
A Brother,	0.10
Mary Hoover,	0.05
<b>Total</b>	<b>\$40.37</b>
DANISH FUND.	
Reported,	\$145.40
From Mich.	1.00
A Poor Sister,	0.25
A Sister,	0.10
Sister Amanda,	0.25
A. D. Sturtzman,	1.00
John Wertz and others,	1.00
Daniel Yount,	25.00
J. H. Fichel, Leodeville, O.,	4.47
Susan Bowman,	0.50
Mary A. Hoofstetler,	1.00
Saved by a ride by several brethren and sisters,	1.25
A Brother,	0.50
Black River congregation, O.,	5.00
<b>Total,</b>	<b>\$187.72</b>

**Gleanings and Gittings.**

—Bro. Daniel Crefford of Johnstown, Pa., Nov. 23rd, says: According to previous arrangements Bro. S. H. Bashor planted the artillery of the gospel on the Benshoff hill, Conemaugh church, Cambria Co., Pa., where on the evening of the 11th inst. he commenced firing into the camp of sin with great vigor. The battle raged furiously until the evening of the 22nd inst. During this interval ninety-eight souls of the enemy's ranks fell, and sixty-two

bodies of sin were buried in a small stream, we trust never to rise again. Six were reclaimed. Never did we witness such solemn meetings. Notwithstanding the rainy weather and the horrible condition of the roads, the house was utterly packed with people at every meeting. They flocked to the church from every direction, and in some instances it was impossible for them to gain access to the building, when they surrounded the house all eager to catch the solemn truths as they emanated from the man of God. Good order prevailed and great interest was manifested during all of these meetings, and the meeting could not be otherwise than successful. From here Bro. Bashor goes to the Brallier Meeting house in the same congregation, to continue his labors. May the blessing of God follow him whither he goes and make him instrumental in bringing many more souls into the fold of Christ is the prayer of your unworthy brother.

—Bro. B. C. Moomaw of Lexington, Va., Oct. 20, '76, says: I had the pleasure of attending the lovefeast of the Buffalo church, held in the southeastern portion of this county, on the 14th and 15th inst. The occasion was one of deep interest, and the spirit of the meeting was truly that of a lovefeast; all seemed to be impressed with the solemnities of the services, and sensible of its vital significance. One soul was added to the fold. Bro. Peter Niinger of the Botetourt church officiated very acceptably both at the water and at the table. All the incidents of the meeting were orderly and gratifying, and its spiritual influence refreshing to the soul. It is a source of regret that such seasons occur so unfrequently.

Brother J. H. Garman, of Sinking Springs, Ohio, November 1st, 1876, says:

As church news is the first thing that I look for in the *Pilgrim*, and thinking some of its many readers would like to hear from our branch of the church, I will drop a few remarks. Our lovefeast is among the things of the past. It commenced on the 21st of October and closed on the 24th, and truly we had a feast of love. It was held the Strait Creek Valley, in our new meeting-house. The attendance was quite large during the meeting, and the best order I ever saw at a communion meeting, at home or abroad. I have heard a number say that we had the best meeting that they ever attended. Brother Hixson was with us till Monday noon. He preached the word with power. After preaching, Sunday morning and exhortation by brother Malow, brother Hixson preached the dedicatory sermon which was very appropriate for the occasion. On Monday, one precious soul came out on the side of the Lord, and was buried with Christ by Christian baptism, and rose to walk in newness of life."

—Bro. Martin Grossnickle of Elletton, Md., Nov. 8th, says: We have quite an interesting meeting going on in our congregation at present. Bro. D. P. Sayler and brother Lint are with us. The brethren are free to declare the whole counsel of God.

Brother Addison Baker, of Missouri, says: "The grasshoppers have eaten up all our wheat in the ground; therefore, as well as I would love to read the *Primitive Christian* the coming year, money will be too scarce for us to take it, at least for the present. Our church, that of Spring River, has increased since its organization four years ago, from sixteen to about forty-five, mostly by emigration."

—Bro. W. B. Sell of Martinsville, Mo., says: I am slowly recovering of my spell of sickness which was of about two months duration. Thank God, as I have a family of six children and this has put me back. It will be hard on us this Winter, but if we trust in God he will never leave nor forsake us. Have not had any meetings for over three months.

—Bro. Stephen Hildebrand of Mineral Point, Pa., Nov. 17th, says:—On the 11th of Nov. Bro. Bashor commenced preaching for us in the Conemaugh church. The meetings were well attended and quite an interest manifested. Yesterday nine were received by baptism and one by letter. There are several more applicants.

—Bro. E. J. Holloway of Sumner, Kansas, says:—We would like if some minister would come here and make this his home. We number seven and more think of joining the church soon. Three have made up their mind to do so if spared. Good land can be had at \$1.25 per acre, in a good wheat country. There are some brethren in Sedgwick Co., near Wichita. We are only 28 miles south-west of Wichita. We hope, some one will heed the call and come.

—Bro. James L. Fitzgerald of Upsher Co., W. Va., says:—We met at our church house and made arrangements to begin a meeting on the 15th of December, and on the night of the 12th held a lovefeast, to which we give our ministering brethren a hearty invitation. Now brethren I hope some of you can be with us at this meeting. We think there is a prospect for many additions to the church. We number about twenty-five members, all in love and union. Eld. Daniel Miller is our house-keeper. We are located in Upsher Co., W. Va., 12 miles north-east of Beckhannon. Come to brother Joseph Hauser's who lives within two miles of Beckhannon, and he will convey you to place of meeting. Our church is known to many by the name of Indian Branch church.

—Bro. D. R. Stitely says, we are getting along as usual. There are still some being added to our number. Yesterday was our regular appointment at the Beaverdam meeting-house. The day was cold and wet, yet two young sisters, one only eleven years old, was led into the flowing stream.

—Eld. Samuel Murray writing from the home of brother James Clive of Huntington Co., Ind., says: I am still travelling some by private conveyance. The roads are getting very bad. We have had only a few hours sunshine in eight days, hence it seems quite gloomy. The health is getting pretty good in this country. There are still a few cases of chills. The farmers are about through with their Fall work. On an average the corn crop is slim. The apple crop was very good. We wish our dear brethren of the PRIMITIVE CHRISTIAN much success, and pray the Lord to bless them and their labors that much good may be done through their paper. We think it is now as it should have been years ago. O may the Lord help us all so to live that love and peace may abound throughout the whole Brotherhood.

—Sister Sarah M. Saunders of Stony Creek Ind., in speaking of the examination says: What a solemn thought! "Let every one examine himself and so let him eat of that bread and drink of that cup." If the apostle had said, let every one examine his brother or his sister and let him say who shall and who shall not eat, how much more easy a task it would seem, and how much more willing would we, poor creatures be to perform the work. "Examine yourself," how hard a task to perform! If we would come right up to the work and search out every little thing that might be against us, I fear we would do like the men spoken of in the 8th chapter of John, 5th verse. We would "go out one by one beginning at the eldest." But how often do we meet at the places of worship to commemorate the death and sufferings of him we call our Lord and Master, which should be of all worship the most solemn, with a want of due consideration and seriousness. Of course, we meet our brethren and sisters there whom we have not seen for some time and we must inquire of their health, &c., but do we not do a great deal of unnecessary and even unbecoming talking in the house of God, and more especially while eating. Would it not be more proper to keep our minds more engaged in prayer to him who knows the very secrets of our hearts, better than we do ourselves, imploring him to blot out our many short comings and to fit and prepare us, to assemble at the Lord's table? Does it not show

a lack of a proper appreciation of the solemnity of the occasion and set a poor example to those who come to the table after us, especially the young people? May the Lord help us all to rightly appreciate our calling and walk worthy of the vocation wherewith we are called is the humble prayer of your unworthy sister.

## Correspondence.

*Correspondence of church news solicited from all parts of the Brotherhood.*

### Notice.

According to appointment as published in the PRIMITIVE CHRISTIAN under the head of "Last Call," a meeting of some of the delegates of the Middle District of Penn'a. was held in the Dry Valley church on the 21st of Nov. 1876, at which a number of churches were also represented by letter. (In all fourteen.) At this meeting the following named committee was elected and confirmed: elders Moses Miller, Daniel Eckerman, Geo. Brumbaugh, William Howe, Solomon Seiber and Daniel Keller, to act in the duties herein named. First to visit those churches which have proposed to take A. M. for 1877, and to locate the same as may seem best in their judgment. Second to instruct the church in which it is located to call a meeting of several of the adjoining churches with them to select a committee of arrangements to carry on the work further, instructing them to be governed by certain restrictions embodied in the plan adopted in 1856, and recommended in Art 24, A. M. of 1876, referring to a resolution to make no preparations to feed or entertain a mixed multitude at the place of meeting, and further that they make all possible efforts to economize in the expenses. And it shall be the duty of the committee first named to apportion the contributions necessary from each church to defray the expenses of the meeting, when ascertained by the committee of arrangements, which will be paid to their treasurer appointed by them for that purpose. The above committee of arrangements shall endeavor as soon as possible to ascertain the probable amount of money required to meet the expenses of the meeting and report to the first committee accordingly.

Geo. BRUMBAUGH Sec.

The committee named in the foregoing, having in the discharge of their duty, visited the places proposed to take the forthcoming A. M., decided in favor of the Yellow Creek congregation. Therefore, if the Lord willing, the Annual Meeting of the Brethren for 1877 will be held

at the Snowberger meeting house, Yellow Creek church, Bedford Co., Penn'a.

MOSES MILLER  
DANIEL KELLER.  
SOLOMON SEIBER.  
DANIEL ECKERMAN.  
WILLIAM HOWE.  
Geo. BRUMBAUGH.

### From Tulpehocken.

*Beloved in the Lord:—*

It is quite a long time since anything was reported from the Tulpehocken church. And reporting is a little like the Centennial,—most always only the beautiful side is shown, which is also right and proper. To the Centennial were brought things from all parts of the earth; and these were prepared in such a way as to please the eye, and to reflect favorably on the exhibitor. Being also myself inclined to speak only well of things in which I am specially interested, I will only say in regard to the Tulpehocken church (of which I am a member) that sometime ago "there was a chunk in the wheel," but at present we seem to be prospering in the right direction again. This church has only several whom we would call aged brethren. Two of them are deacons. The ministry is quite young, and the youngest is the oldest. "Let no man despise thy youth." The membership is upwards of three hundred. We are steadily increasing. At present we have seven regular places for meeting, and there will soon be another. All our regular places for meeting are in meeting-houses. Properly, the territory is about five by twelve miles. Our meetings are pretty well attended when the weather is good. In the eastern part of the district where the body of the membership is, the turnout is also good on bad days, but in the western part it is not so praiseworthy.

To-day (Nov. 19) there was a meeting in each end of the district. In the western part of the district brother John Herr and the writer made their effort to a congregation of twenty, including the servants. The number was small, but the presence of the Lord was felt. Suitable to the occasion Bro. John selected (The spirits of the prophets are subject to the prophets,) for his text Luke 12:32. "Fürchte dich nicht die kleine Herde, denn es ist eurer Vaters Wohlgefallen euch das Reich zu geben." His remarks were appropriate to the occasion, and edifying and encouraging to all present. For the absent we could only pray. May they reflect on the saying. Wenn die Liebe treibt, ist ihr kein Weg zu weit," and no weather too bad. Asking an interest in your prayers, I remain your trying-to-be faithful brother in Christ the Savior.

GEORGE BUCHER.



*Bro. Quinter and Brumbaugh:—*

By the request of many of your readers, I will, by your permission, give an account of my travels since the first of October. First, I filled a call in New Jersey, found the church in union and of considerable strength. This is as far East as the Brethren have an organization. Brother Israel Poulson is the bishop here; a strong worker and much esteemed by his members. All seem to be working for the Master with that zeal that should characterize God's people everywhere. Remained here at different points two weeks. From here went to the old Coventry church, the early home of brother Umstead, and I believe also of brother Quinter. Bro. John Price, brother to Isaac Price, is the bishop. The church here is one of the oldest in the East and numbers perhaps about two hundred and fifty. Many of them are old and feeble, just waiting for the message of death to call them home. Here I formed many associations which I hope to renew when I get home to the reward above. Remained with them ten days, preached as best I could and as many as believed were baptized; some four of the most intelligent young persons in the community being the number. From here I went to Philadelphia, but only remained in the city long enough to attend the Bible class and spend an hour with brother Hetric and family. Owing to the excitement occasioned by the Centennial, the city was full of visitors. After Bible class I took the train for McVeytown, but being weary I fell asleep, and was carried past several miles. I waited for a returning train and went back, was kindly cared for at the home of sister Miller until evening, when we all went out to the place of meeting where we found quite a number of brethren gathered to hold a lovefeast. It was a joyful season to me, being the first feast I was permitted to attend this season.

Bro. Joseph Hanawalt is the bishop here, but is getting old and feeble. He said when we parted, this he thought would be his last communion season until the great union above. May the church take the tender care of him he has of them in former years. I also met many young persons here that we saw but a short time ago, led into the water and baptized into Christ. Found them still determined to meet above. After night services went back to sister Miller's, and next morning at 6:30 a. m. took the train for Johnstown; went from there to Shade Creek, Cambria Co., where I began and closed after ten days a series of meetings with good results. Thirty-two were added to the fold of Christ. Several of them came over from other churches;

among them some Lutherans. This caused a stir among that class and I hear since I left that their minister has preached on baptism two Sundays in succession and is to yet preach one more discourse in reply to a little talk I had to the people on that subject. His chief argument against immersion is that Christ could not have been baptized in Jordan, from the fact that the banks of the river were so steep they could not get down to the water, but he had forgotten the man's name who gave the information. He said he had everything fixed up to do good, and the Dunkers have picked it to pieces. It seems by his story that those who were immersed by us will be lost as they were sprinkled when young. Paul set us the example down at Ephesus and I know he is right. Acts 19.

Brother Joseph Berkey is the elder here. After the close of this meeting I came to the Conemaugh church and commenced a series of meetings. We have had ten days meeting and with the assistance of God ninety-one have been immersed, five reclaimed, and one received by letter, and several others as applicants for membership. I will stay here until the 30th inst., and then close. The church here is a strong one, and has a strong ministry who labored hard with us for the conversion of their own, and their brethren's children. This is the most successful and joyous meeting I have ever held. Something near a score of other denominations have come over. One little bright eyed girl ten years of age was baptized. God will help her. When questioned she answers, beyond her years. There are only a few left. May God help them to come ere it is too late.

In conclusion I return my humble thanks to the many members who have treated me so kindly. Take care of those whom I delivered to your charge and the God of Peace will reward you.

I lost my diary while down east. If any of the brethren find it, will they send it to me. Had the most of my travels written it, and it is of some consequence to me while to others it may not be.

Now in reply to many, I will say that I will close my labors the first of January and rest during the winter. Those who have written to me will please excuse me until spring as I must have rest after fifteen months of incessant labor; I must rest for a while at least. Then if God spares me I will come to them. My address from December 15th until further notice will be Johnstown, Cambria Co., Pa. May God bless the union of the P. C. and P., to the edification of his people and the conversion of souls. The grace of our God be with you all. Amen.

S. H. BASHOR.

Johnstown, Pa.

*A Visit to the East.*

HUNSON, ILL., Nov. 20th, 1876.

Immediately after our lovefeast, a notice of which has been given by brother Heiple of Penn'a., I in company with my son-in-law John L. Snarely and wife and little son, started on a visit to West Virginia, the place of my nativity. We left Bloomington Illinois on the 10th day of October at 12 o'clock, on the east bound train on the I. B. & W. R.R., got to Indianapolis at 6 o'clock P. M. Here we changed cars for Cincinnati, Ohio, which train took us to the city at 11:30 P. M. The east bound train having just left, we had to wait until 6 o'clock the next morning, when we set out for Parkersburgh Landing, where we arrived at 4:30 P. M. Here our coach was attached to another train which sped off up the Great Kanawha River into the mountains of West Virginia, where we were sometimes under a mountain, sometimes on the side of a mountain, and sometimes on the top of a mountain, until we found ourselves at Grafton. There we remembered the name of brother Z. Annon, only known to us by his name and address in the PRIMITIVE CHRISTIAN. Our train here was enlarged by adding more coaches, when we set off for Keyser, passing through Bollsburgh and Cranberry Summit. We thought of other dear names, such as Buckalew, Fike, Renour, Thomas, &c. But it was midnight, and on we went, down, and finally reached Piedmont, and at 8 o'clock A. M. arrived at Keyser. Here we sat till day, when we went two miles up the Creek to brother Samuel Arnolds, and was hospitably entertained till next day. Here we enjoyed ourselves very much with brother Samuel and the sister whose open heart and untiring hands had administered to our wants in days gone by. Here we were met by brother-in-law J. R. Reed, who took us in his conveyance eighteen miles to his house, our former home. Found all well. Here it was that we endured the waste of war, and here during that time our mother died, and was laid by the side of little David, our son, in the old garden. O how sacred the spot that marks their last resting place.

Next day (Saturday) we went to Greenland, where the brethren had already assembled to hold a lovefeast. A godly number of ministering brethren were present. Among the number was D. B. Arnold, S. I. Biser, Moses Fike and H. Lister from other churches. Very good order was observed during the exercises by the spectators. Good preaching by the brethren, while the ordinances pertaining to the occasion were carried out in

gospel order. We commenced visiting here from house to house, as we had opportunity. We found in these mountains the same principle, perhaps in a larger degree, that has ever characterized the people of West Virginia. I mean hospitality and open-heartedness, for wherever we went, we found the kindest friends and a cordial welcome. I regret that we had not the time to visit more of our friends. Our visit to Alleghany was so hurried that it failed to relieve our mind of its anxiety, but we must be content. We attended twelve meetings of the Brethren, and saw unmistakable tokens of conviction in many. A good work is awaiting the laborers in Padesland especially; they are waiting for the moving of the waters. Brethren of Greenland be encouraged to work. O what a harvest is already ripe for gathering into the Lord's garner. Heaven bless the souls that are ready to enter into covenant with their God. Brethren, messengers of God, herald forth the glad sound, for it is God's power unto salvation to every one that believeth. We had the pleasure of seeing two precious souls unite with the people of God by baptism, a mother and her tender little daughter. O, the tears of joy that were shed upon that occasion! I could do nothing better at the scene than to look up to heaven and secretly say, God bless the little sister that has given her best days to the service of God; and also happy mother, who can watch over such a jewel. I would say to mother and daughter, keep yourselves unspotted from the world. Remember you may follow Jesus into the wilderness to be tempted, but always take Jesus along and you will all ways conquer through him. Talk much with God, tell him all your sorrows, tell him to bless your neighbors, pray for all men, for every body, and for me, that I may hold out faithful to the end.

We found general good health wherever we were. The people were blessed with an abundance of this world's goods. This season there is also an abundance of fruit, so much so that some of them are having it distilled, making of the good healthy apple that monster, called Alcohol, just because there is money in it; money that ought to be expended for clothing for the little daughter of the drunkard. O brother, have you any such money? If you have, think, O think, before it is too late.

On the 13th of November we took our leave of the friends and brethren, and we think the last farewell in this world. Brother Martin Cosner took us to Keyser in his own

conveyance, where we took the parting hand. Took the cars at one o'clock P. M., Tuesday morning, and got home Friday evening. Found all well, thank the Lord.

THOS. D. LYON.

*Dear brethren:* On the 13th inst. two brethren, George Rest and Jacob Fanner, called upon us to go to Monticello Furnace, near the Alleghany River, Armstrong Co., Pa., a distance of about 12 miles, to visit a young man who has consumption and desired to be baptized. In company with the above named brethren and brother E. C. Wampler, we went in good faith. We arrived at the residence of the young man's father where we found him seated in an arm chair with a sorrowful heart. We soon learned that his desire was to unite with the church. After the necessary arrangements were made, he was carried out of his bed, placed upon a sled, hauled near to the river and there, by the brethren, carried down to the water-side. He was then taken into the water where he meekly and willingly submitted to the sacred ordinance of christian immersion as instituted by Christ, while a number of friends and neighbors were heard to weep. We felt that it was the work of the Lord, and our prayer to God is that this way be a means of bringing others to a saving knowledge of the truth as it is in Jesus. We had public services in the evening. Tarrying with the family until the next morning. Before we started for home the sick brother told us he felt much better. May the blessings of God attend him during his affliction that he may bear it with much patience, ever putting his trust in him that is able to save to the uttermost all that come unto him. May heaven's blessings be upon his parents and dear friends who manifest such a great interest in his welfare and may we all meet our dear brother when we shall have passed through the Jordan of death, on the shores of eternal deliverance where sin, sickness, sorrow, weeping and death can never come, but where our blessed Savior shall wipe all tears from every weeping eye. J. B. WAMPLER.

Rural Valley, Pa.

MARTINSBURG, PA., }  
Nov. 22nd, 1876. }

*Dear Brethren:*—

We hear from almost all the churches throughout the brotherhood, through our periodical, except those close around it. They remain silent. A new district is springing up out of a part of Yellow Creek and a part of Clover Creek district, Bedford Co., Pa., over which brother Jacob Miller from Yellow Creek is presiding. On Saturday the 11th ult., this body met for the first

time in council. The meeting was conducted as follows: After a few preliminary remarks by brother Jacob Miller, singing, prayer, and a select portion of Scripture was read appropriate to the occasion. It being an organized body made up of two other branches, it was thought necessary that an action be taken. It was then requested that the members from the Clover Creek church rise to their feet as an expression of sentiment to go hand in hand with the brethren of Yellow Creek. The same was followed by the brethren of Yellow Creek. All seemed to be in love, union and harmony. The question of building a meeting-house was then taken up and it was decided to build a house as centerable as possible, 75x45 with basement at a supposed cost of \$1,800, or \$2,000. A building committee was then appointed, brethren John B. Replogle, Simon Snider and Adam Fredric, also a treasurer which was assigned to brother Jacob Guyer. Then came the trying time; freely ye have received, freely give. About \$1,000 was subscribed. Many present did nothing. The time being short the meeting adjourned to view the grow upon which to build the house. The location was agreed upon on R. L. Replogle's farm along the turnpike near his house, within a half mile of Woodberry.

D. M. REPLOGLE.

LADOGA, IND., SEPT. 25th, 1876.

*Brother Quinter:*—

We send you a notice of the death of brother Henry M. Harshbarger. He died of brain fever Sept. 20th, 1876, aged 24 years, 5 months, and 15 days. He leaves a wife and an infant child with many friends, brethren and sisters in the church to mourn their loss. As he was the agent for the PRIMITIVE CHRISTIAN and PILGRIM, you will see a change in your agent in our church, and you need hardly expect another to be his equal in that place, but we will still try and have your paper circulated among us. He was the Treasurer and Clerk in our church. Though young, he filled that place so well, that we greatly feel our loss. He was a good example for our young brethren, taking an active part and a deep interest in all the business of the church. You formed an acquaintance with him when you were at our communion some years ago, which has continued only as your agent since. How much good might young brethren do to work like him, as agent to circulate the publications of our Brethren. It suits their situation in life, and would be a benefit to them and the cause of truth. It will be some loss to you, a great



less to the church and his family, to give up one so young and promising. He has been a member of the church about six years, was faithful and diligent during his short pilgrimage on earth. He is gone to his reward, and we hope his example may be the means of turning the hearts of his dear friends and relations more to the spirit world. I was from home at the time of his death and could not attend his funeral. It will be preached at some future time. Then, like Job, we will wait all the days of our appointed time, till our change come, when we hope to meet him where parting is no more.

"Hope bids the anguish'd heart rejoice;  
Though earthly ties are riven,  
We still may hope to meet again  
In yonder peaceful heaven."

R. H. MILLER.

Mrs. E. K.

*My dear mother:*—I imagine that I can see you grasping the paper as soon as it arrives and closely scanning every page and column to see if you can catch but a word from me. I would like to write you a long letter and tell you many things which would be of interest to you, but my studies and exercises of different kinds require the time it would consume. May this suffice for the present, by telling you that I am well and hearty and have plenty of work to do. May this find you well and enjoying the blessings of our heavenly Father, is my prayer. Your affectionate son,

DAVID.

*Huntingdon Normal School.*

#### Danish Mission Fund.

Indian Creek Church, Iowa \$5.00.  
Buck Creek Church, Ind. 4.25.  
Geo. Wood, Penn'a. 1.25.  
Beaver Creek Church, Md. 36.70.  
C. P. ROWLAND Treas.  
*Lanark, Ill., Nov. 8th, 1876.*

NOVEMBER 12th, 1876

*Brethren Editors:*—

Please say to the brethren through your worthy paper, that the Richland Church, Richland Co., Ohio, will, the Lord willing, commence a series of meetings on the 23rd of December, to continue about a week. We extend a general invitation to all, especially ministering brethren to come over and help us.  
J. C. McMULLEN.

*Brethren Editors:*—

Please announce through the PRIMITIVE CHRISTIAN that D. E. Shirk of Carroll, Carroll Co., Iowa, extends an invitation to brethren passing over the C. N. W.

R. R. to stop with him, especially ministering brethren. We think the gospel of Christ remains yet to be declared in Carroll Co.

D. W. Shirk.

#### MARRIED.

**HARLOCKER—WESTFALL.**—On the 21st of Nov. 1876. By the undersigned, at the residence of the Bride's Parents, by Joseph Harlocker of Adams county, Pa., and sister Elvira to K. Westfield of Cumberland county, Pa.  
ADAM BEALMAN.

**WOODS—RUPERT.**—On the 30th ult., at the residence of the bride's parents, by Elder H. B. Brumbaugh, Mr. Thomas E. Woods of Ardenheim, to Miss Clara J. Rupert, of Henderson township, this county.

#### OBITUARIES.

We admit no poetry under any circumstances in connection with Obituary Notices. We wish to use all alike, and we could not insert verses with all.

**FATICK.**—In the Upper Fall Creek congregation, August 28th, 1876, sister Barbara Fatick, aged 80 years 2 months and 12 days.

The subject of this notice was born in Cumberland county, Pa.; was married in her sixteenth year, moved to Virginia in 1813, and in 1836 removed to this state. She was a consistent member of the Church of the Brethren, living in perfect faith of a blessed immortality. She leaves a family and a large circle of friends to mourn her departure. Funeral discourse by brethren George Hoover and J. W. McClure.  
D. F. HOOVER.

**REESE.**—In the Thorn Apple District, in South Boston, Iowa county, Mich., Sept. 19th, 1876, Samuel, youngest son of friend Peter and sister Sarah Reese, aged 7 years 9 months and 4 days. Disease, inflammation of the bowels. Funeral services by the writer.  
Geo. LONG.

**MAY.**—In Monroe county, Iowa, August 6th, 1876, brother Samuel May, aged 48 years 11 months and 24 days.

He was a minister of the gospel twenty-six years. He had spinal disease for four years and cancer in his throat the last three months. Funeral services by brethren David Sink, Daniel Miller and Hiram Bertman, from Rev 16: 13.  
JOHN L. SWITZER.

**HUFF.**—In the Maumee district, Defiance county, Ohio, Charles Huff, son of John and Celesta Huff; aged 11 months and 8 days. Funeral services by the Brethren, from Matt. 18: 1-4.  
JACOB KINTNER.

**SHUS.**—In the Suske Spring church, Bedford county Pa. Nov. 27th, 1876, sister Elizabeth, wife of brother Daniel Shus Disease, asthma and dropsy of the chest. Aged 67 years 1 month and 29 days. Occasion improved on the 30th by brother Jacob Miller and the writer, from Rev 14: 12, 13., to a very large audience. The following the writer was requested to notice: The deceased was the daughter of brother George Hunsberger, deceased. Her mother's maiden name was Mary Studebaker, daughter of brother Jacob Studebaker, deceased; consequently she had numerous relatives in the west, hence this particular notice. Her death was very unexpected at the time, only about half an hour's notice. She spoke but few words after her fatal attack which ensued great sorrow on the part of the husband and children. She left seven children, all married, and 23 grand-children to mourn their sudden loss. The children were all present at her

funeral except John, who was in Nebraska. The subject of this notice being very strong in the faith undoubtedly died in the full triumph of her faith, hence we congratulate her sadly bereaved husband and children to acquiesce in God's providence, as her departure was a transition from a cheerful life to a happy one. And may it please God that this dispensation may solemnly and lastingly impress that part of her family that is yet out of the ark of safety to speedily turn to God, and prepare to meet her in that better world. The writer frequently stopped at her house, and it was a house of "Gaius mine host," as only ten days previous to her exit had the last conversation which turned chiefly on the conversion of her sons and daughter-in-law yet out of the church. May her concern and prayers in that direction, though she is now dead, yet speak, and in behalf of them be made effective that the church may realize an addition to her number, for her rejoicing, and heaven itself resound with joy.

LEONARD FURRY.

**SELL.**—Fell asleep in Jesus in the Snake Spring Valley church, Bedford county, Pa., August 21st, 1876, sister Estor Sell, wife of brother John Sell, aged 34 years 1 month and 1 day. Funeral services conducted by J. W. Brumbaugh and Henry Hershberger, to a large audience. Sister Sell was willing to die. She was confined five days before her death. She leaves a babe in the care of the bereaved husband. She also took erysipelas four days before her death and suffered greatly, but she bore it patiently, and fell asleep at one o'clock on Sunday night and slept as natural as usual until she drew her last breath, which was near four o'clock in the morning.  
JACOB KEONS.

**SIMMERS.**—In the Astoria church, Fulton county, Ill., April 2nd, 1876, Emma J. Simmers, son of Elizabeth Simmers, widow of Christopher Simmers, deceased, aged 14 years 5 months and days. His disease was a spinal affection. Services conducted by brethren S. D. Hamm and David Miller, from the 100th Psalm.  
JONAS BECK.

**JONES.**—At Vinton Grove, Iowa, August 6th, 1876, little Mary, daughter of George and Elizabeth Jones, aged 5 years 10 mos. and 8 days. Funeral by the writer to an attentive and sympathizing congregation. The parents of the above were once live members of the church, but alas! the tempter was too strong. May God help them to return.  
E. TROXEL.

**CRUMPACKER.**—Died of Diphtheria on the 2nd of Nov., 1876, Mary Rebecca, daughter of Samuel and Mary Crumpacker, aged 4 years and 3 months.

**MOOMAW.**—Also on the 3rd of Nov., of the same disease, Iowa Ann, daughter of William P. and Lucinda N. Moomaw, aged 3 years and 4 months. Both funerals were preached on two succeeding days in the same house by brother Jonas Graybill.  
B. C. MOOMAW.

**STEWART.**—Died in Jefferson, Green Co., Pa., Sept. 26th, 1876, sister Rachel F. Stewart, wife of M. Stewart and daughter of brother Samuel and sister Agnes Murry, aged 27 years and 6 months. Funeral text, "For me to live is Christ, but to die is gain."  
P. WISE.

**SHOEMAKER.**—In the Squirrel Creek congregation, Wash Co., Ind., Sept. 3rd, 1876, of Asthma, brother Daniel

Shoemaker, aged 61 years 6 months and 11 days. Funeral services by David Bechtelheimer, from Job 14: 1.

SHELBY ARBUR.

PARIS.—In the Maquoketa District, Clinton Co., Iowa, Oct. 12th, 1876, infant daughter of friend John and Rebecca Paris, aged 5 weeks. Funeral discourse by the Brethren, from Matth. 19: 14.

ELIZABETH GABLE.

BASEHORE.—In the Newton Church District, Miami Co., Ohio, on the 16th of October, brother Benjamin Basehore, aged 84 years 8 months and 2 days.

HESS.—Also in the same District, Oct. 24th, 1876, brother John Hess, aged 30 years 9 months and 3 days.

SCHOFIELD.—Also in the Covington Church District, on the 31st of October, sister Mary Schofield, aged 59 years 6 months and 3 days. Funeral services of all the above by the Brethren.

SAMUEL MOHLER.

CLARK.—In the Ashland church, Ashland Co., Ohio, Oct. 3rd, 1876, brother D. S. Clark, son of friends Jesse and Hettie Clark, aged 40 years 4 months and 16 days. He leaves a widow and three small children and many friends to mourn their loss which we hope is his eternal gain. He lived for several years a consistent member of the Brethren church. His funeral was preached by the writer, assisted by brother P. D. Parker, from Amos 4: 12.

D. N. WORKMAN.

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P. M.	A. M.		P. M.	A. M.
6 40	9 00	HUNTINGDON	7 20	12 15
6 45	9 05	Long Siding	7 20	12 10
6 55	9 15	McConnellstown	7 10	12 00
7 00	9 20	Grakon	7 0	11 55
7 15	9 30	Markisburg	6 55	11 45
7 25	9 40	Coffee Run	6 45	11 25
7 30	9 45	Rough & Ready	6 38	11 20
7 40	9 55	Chico	6 30	11 10
7 43	10 00	Fisher's Summit	6 25	11 15
7 55	10 10	Saxton	6 18	11 05
8 00	10 15	Riddlesburg	6 10	11 00
8 15	10 30	Hopewell	6 55	10 45
8 20	10 35	Piper's Run	6 58	10 20
8 33	11 00	Brallier's Siding	6 50	10 20
8 45	11 05	Tatesville	6 25	10 12
8 50	11 10	B. Run Siding	6 20	10 10
8 57	11 17	Everett	6 13	10 03
9 00	11 20	Mt. Dallas	6 10	10 00
9 20	11 45	Bedford	6 00	9 40

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A. M.	P. M.
10 25	6 00
10 30	4 45
10 35	4 40
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Can be applied by the hand as it does not stain the hand or soil the finest linc. As a Hair Dressing it is the most perfect the world has ever produced. The hair is renovated and strengthened, and natural color restored without the application of mineral substances.

Since the introduction of this truly valuable preparation into this country, it has been the wonder and admiration of all classes, as it has proved to be the only article that will absolutely without deception, restore gray hair to its original color, health, softness, lustre, and healthy, and produce hair on bald heads of its original growth and color.

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I am happy to add my testimony to the great value of the "London Hair Color Restorer," which restored my hair to its original color, and the hue appears to be permanent. I am satisfied that this preparation is nothing like a dye, but operates upon the secretions. It is also a beautiful hair dressing and promotes the growth. I purchased the first bottle from Edward B. Garrigue, druggist, Tenth and Coates streets, who can also testify my hair was quite gray when I commenced its use.

MRS. MILLER, No. 730 North Ninth St., Phila.

Dr. Swayne & Son—Respected friends: I have the pleasure to inform you that a lady of my acquaintance, Mrs. Miller, is delighted with the success of your "London Hair Color Restorer." Her hair was falling rapidly and quite gray. The color has been restored, the falling off entirely stopped and a new growth of hair is the result. H. B. GARRIGUES, Druggist, cor. Tenth and Coates, Phila.

BOSTON TESTIMONY.

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VOL. I.

HUNTINGDON, PA., TUESDAY DECEMBER 12, 1876.

No. 50.

FOR THE PRIMITIVE CHRISTIAN.

## A Fragment.

BY C. H. BALSBAUGH.

To a Brother who is a living translation of 2 Cor. 9: 7.

The edible expression of your Christian sympathy went down the King's highway to day. May every particle be vitalized by the Holy Spirit, and come to second birth in exalted thoughts, holy purposes, and a sanctified life. I owe you a letter of thanks for your brotherly kindness. You have an enviable advantage over me. You can bathe yourself again and again in the luxury of Acts 20: 35. I have no doubt you have a glorious Cr. column in the chronicles of the great Registrar. The Secretary of Heaven keeps so accurate an account, that not a falling hair, or cup of water, is left out of the record. Neither is one sin omitted. Our very thoughts go into the Ledger of Jehovah, and will re-appear in the final judgment. Little things will then assume tremendous magnitude. The righteous will be surprised that Christ should put such a high value on their insignificant services; and the wicked will be amazed that their little failures and defects should bar the door of glory against them, and consign them forever to the companionship of devils, and the agonies of perdition. Matth. 25: 34—46. God accepts no moral cripples. "Without spot, without blemish:" this is the law of citizenship. The will and intent must be perfect, and the effort must be persistent and conscientious. "There is no condemnation to them which are in Christ Jesus." Rom. 8: 1. "If our heart condemn us not, then have we confidence toward God." 1 John 3: 21. Thou art all fair, my love; there is no spot in thee." Sol. Song 4: 7. The wedlock of the soul must be complete. God accepts no divided heart, no partnership nuptials. It must be Sol. Song 2: 16, or nothing. It must be virgin love, an undefiled bridal. Sol. Song 1: 3, and 5: 2. If we do our best, our life will be bronzed and unwinsome enough; but the comeliness of perfect love transfigures it. Sol. Song 1: 5, 1 John 4: 18. We have a compassionate High Priest, a gracious Father, a tender Elder Brother, who is touched with the

feeling of our infirmities. But he will not wink at heart defects. The best life is broken, but the root of being must be perfect. Ps. 51: 6, Matth. 5: 48. The Samaritan sorcerer's heart was not right in the sight of God. Acts 8: 21. It was not simply a blunder, but his purpose was diabolical. Judas Iscariot was a devil, not because he made a mistake, but because he sought the wrong, and did the evil with premeditation. Peter denied his Master with cursing and swearing, and yet lost not his title to the unfading inheritance, because his heart had no thought of endorsing the lie of his lips. He was only frightened out of his wits, and forgot both himself and his Lord. Sins great in the form may be forgiven, because the will was not in them wholly; while sins externally far less heinous are unpardonable, because the entire soul gives its consent. When one unpardonable sin is committed, then all sins henceforward are without atonement. So long as there is anything in the heart that does not go with the sin, there is hope. But as soon as sin has the full and unresisting amen of the will, there is no more sacrifice for sin. Heb. 10: 26. I do not believe that the Holy Ghost leaves any soul to reprobation so long as there is a single spark of possibility to good left. The Sanctuary was left unto the Jews desolate only after their deliberate and malicious rejection of the final offer of mercy. Luke 13: 34, 35. God is love, and his very love compels him to punish sin. What does He love but Righteousness? and this leaves him no choice whether to punish sin or not. If He could allow sin to share the rewards of holiness, He would not be God. There are multitudes who indulge in looseness of life, and comfort themselves with the thought that because God is Love, therefore they may at last be treated with clemency. But they forget that His love is the very reason why they can not be saved. God loves the sinner in his sins because of his constitution, and because the repulsions of His Divine Nature have been appeased in the sacrifice of His Son. But this love is not salvation until the sinner obtains that righteousness by which sin has been atoned. This he cannot get without faith, and faith he cannot

have before he becomes righteous himself. There is so much said and written about salvation by faith, that the great truth is well nigh excluded from Christendom that we must first have a heart in perfect agreement with righteousness before we CAN believe. So long as this agreement remains, our faith has a subjective ground as well as an objective support; and just so soon as it fails, the Objective is of no avail because the personal conditions for its appropriation are wanting. Righteousness is the essence of religion, and the secret of holy joy. I have known white-headed saints of three score and ten as deeply swallowed up in condemnation and despair by the use of tobacco, as any soul ever was by drunkenness or adultery. As soon as the sense of right is invaded, all Christian joy is gone. This may be done at the table and in the markethouse no less than at the faro and in the house which is the gate of hell. Righteousness is the solid pearl of which God's Throne is built.

FOR THE PRIMITIVE CHRISTIAN.

## Murmuring.

BY NOAH LONGENECKER.

If every reader of the PRIMITIVE CHRISTIAN would profit by the lesson contained in the article on *discontent*, which appeared a few weeks ago, we would all receive the worth of our subscription money; but for fear we should forget the lesson too soon, I will present a few lines on the above subject, which is but an *out crop* of the sin of *discontent*. *Discontent* is a sin which we are all, *naturally*, prone to. Had our *federal head* been content in his pristine state, he no doubt would not have coveted another; but no sooner had satan presented this bait to man than he received it, and put forth his hand to partake of the forbidden fruit, and thus in the end lost all. We are hard to please. It is not possible for any one to please us. We have an illustration of it in John the Baptist and Christ. "John came neither eating nor drinking, and they say, he hath a devil." Surely then if one should come eating and drinking, he would please; but not so, for "the Son of man came eating and drinking, and they say, behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners." To



be content we know not by nature. It is a lesson that we all need to learn. Even Paul had to learn it. He says, "I have learned, in whatsoever state I am, therewith to be content." Godliness is good; but it is only "godliness with contentment" that "is great gain." But how few of us possess this to that degree which we should! This being the case, how necessary the admonition to "do all things without murmurings." Murmuring is a sin of no small magnitude. Paul warns us against it by referring us to the ensamples of the children of Israel. He says, "neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

Murmuring nearly always proved fatal to the children of Israel in the wilderness; and the severity with which God punished them for it, should be a warning to us all not to "fall after the same example of unbelief." God did not punish them so severely for their first murmuring, from the fact that they were, to some extent, ignorant of its sinfulness before God. But after this it was otherwise. Let us note a few of the ensamples: "When the people complained, it displeased the Lord; and the Lord heard it, and his anger was kindled, and the fire of the Lord burned among them, and consumed them that were in the uttermost parts of the camp." One would suppose that they would not soon forget this warning; but not so, for they soon complained that they had no meat to eat. "And the anger of the Lord was kindled greatly;" yea, "the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Another remarkable ensample of their murmuring was at the report of the spies which had been sent to spy out Canaan. "All the children of Israel murmured against Moses and against Aaron." Their murmurings arose to such a height that if a Joshua and Caleb would still them, they were in danger of being stoned. They provoked the Lord to such an extent that He was about to "smite them with the pestilence, and disinherit them." What would have been the end of them, if they had no mediator? Nevertheless, those men who brought up the evil and slanderous report of the land of Canaan "died by the plague before the Lord;" and the whole congregation which murmured died and were consumed in the wilderness. Will this suffice to restrain them from their murmuring? Verily not. Here they murmur, and are destroyed by fiery serpents; there they complain, and the earth opens and swallows them up, and fire comes out from the Lord and consumes them. Awful! but still their murmurings continue. Considering all the murmurings of the

children of Israel, and the awful punishments inflicted on them for the same, well may Paul say, "neither murmur ye, as some of them also murmured." Do we profit by these ensamples, and obey the injunction of Paul? If we are to judge the tree by his fruit, we answer no.

"Were halt the breath that's vainly spent,"  
in the family circle by the way of murmuring.

"To heaven in supplication sent,  
Our cheerful song would oft'ner be,  
Hear what the Lord has done for me."

But murmuring is not confined to the family circle. It is *a*, if not *the*, prevailing sin of ecclesiastical and civil bodies. There may have been a time in America when it could be said, "the times of this ignorance God winked at; but now commandeth all men everywhere to repent" of the exceeding sinfulness of murmuring. I know Israel's destruction was awful; but Christ says unto us, "except ye repent, ye shall all likewise perish." Would that humanity would "do all things without murmurings and disputings." Phil. 2:14.

I thought of closing my remarks here, but I will add a few thoughts contained in the epistle of Jude. Jude informs us that "there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. \* \* \* \* And Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *These are murmurers, complainers, &c.* In the face of such punishments as those of the children of Israel for their murmurings; and the plain commands to profit by their ensamples, and to obtain from murmurings, as well as the awful doom that Jude predicts on all murmurers and complainers, how dare we presume on God's mercy, while we continue to provoke his justice by our continual murmurings of his divine providence?"

#### A Letter From Bro. and Sister Knisley.

On the 13th of Nov., my wife and I boarded the train at Plymouth, at 6 o'clock A. M., and arrived at Dr. Fahney's in Chicago about 10 o'clock same day. We found them all well, and were kindly received. We also visited Bro. Holsinger and found them all well. Bro. Holsinger and I went one evening to hear Moody preach, and Sankey sing. Sankey is a great singer,

but I have heard better preaching by our brethren than Moody did on this occasion, because he told some things that are not Gospel. I never saw as many people at one meeting. There were some six thousand present, and they told me there has been as many more present at one time.

We remained in the City until Saturday the 18th, when we started home and arrived there in the evening. The next day, (Sabbath) not being well, and our meeting being at some distance, I remained at home. About noon we had a very pleasant visit from ten or twelve of our Sabbath School scholars. The oldest was not over sixteen years old and among them five belong to the church. We never enjoyed a visit better. We had many questions to ask, and read from the YOUNG DISCIPLE. The oldest of the five is going to get subscribers for it. They all seem to like the paper, but would like to have it weekly. Brethren and sisters how pleasant is the society of the Young, and how careful we should be to feed the lambs, and watch over them as a hen watches over her brood. I think Christians will do so. We should certainly be very much concerned about the young. Christian fathers and mothers should be concerned about their children, and talk much to them about Jesus. If we are kind and good, our children will not be afraid of us. This I know by experience, for I had a kind mother who often talked to me about heavenly things. Parents, let us all try to do better. Let us subscribe for the Brethren's papers for our children to read. Then too, try to get them to read the Bible, read verse about with them. In this way our children may become rich towards God.

#### From Dunning's Creek, Pa.

Our Communion meeting on the 27th of October was held in our new meeting house, near brother John Holsinger's, who is our bishop and is a father to us indeed. The time appointed to commence our meeting was 4 o'clock, and previous to the appointed hour, six young converts were baptized. The attendance was large. In the evening all the seats were occupied and both aisles crowded, and a number outside. Some of these were of the baser sort, as they kept running in and out and annoyed the meeting. There was preaching the next day, also on Saturday evening, Sunday, Sunday evening and Monday forenoon, after which eight more were baptized. Since then three more were baptized, making in all seventeen. Saints and angels were made to rejoice and sinners and the devil to tremble. The principle speakers present, were Brice Sell from Blair Co., and Joseph Burkhart, from Cambria Co. There

were also some others present. The weather was pleasant the first evening, but after that rather gloomy and sometimes raining.

Of those that were baptized nine were probably under twenty years. A number of others expressed themselves willing so far as the faith is concerned, but there are other things in the way. May the Lord help them to drop these trifling excuses and come to Christ.

The health in general in this community is good. We have had a very moderate Fall until within a few days, we are having some rough weather. Times in this locality are apparently brightening up a little.

I am doing all I can to get subscribers to your paper, and when I get any I hand them to Bro. John B. Miller, your agent.

ALBERT BLACKBURN.

### The Consolidation.

Editors of P. C. and P.,—

I wish to say to you that the consolidation of your papers will certainly meet the approbation of all the readers of both papers, and not only these, but also those that have been getting only one of the papers. After the *Companion* and *Visitor* were consolidated, now called the *Primitive Christian*, I worked for it, thinking that in a short time we would have but one paper. But I became somewhat discouraged when I heard that we were to have another one in the West called *The Brethren at Work*, gotten up by brethren from whom I loved to hear through your columns. There was also a considerable Tract Fund raised through your papers. But now, in due season comes out the consolidated paper which ought to give us all fresh courage. Now let the agents of the *Pilgrim* work and the agents of the *PRIMITIVE CHRISTIAN* work, and then we will have what we need, a good church paper. Brethren and sisters let us all work, let the elders of the different districts work, or see that some brethren are at work in every church. And at the same time if there be any poor members that would like to read the paper their wants should be supplied. I feel that we need a good paper, one that holds forth the true doctrine of the Bible. A good many of our brethren and sisters have a long distance to preaching, and others cannot go on account of being delicate in health. Such should have a paper of this kind. Then too, our papers are read by others, besides members, and some that perhaps, never heard the Brethren preach, and therefore they should reflect the principles and doctrines of the church.

Now brethren and sisters let me entreat you once more to all put your shoulders to the wheel and work for

the enlarged paper, and by so doing I think you will be working for the Lord. Let us ever have the good cause at heart and labor together and finally we will reap the reward.

JOHN R. DELINGER.

### Gleanings and Gittings.

—Bro. J. P. Moomaw of Purple Cane, Dodge Co., Neb., says: Our crops were partly destroyed by the grasshoppers again this year, but our little church is still increasing. Two were added by baptism at our love-feast. We had a good meeting. The health is good and the weather is fine.

—Bro. E. W. Flora of Willow Springs, Kansas, says: We have fine weather this Fall. Wheat looks remarkably well—never saw it better. The grasshoppers did but little damage in Willow Springs, but west of us from four to six miles, there were a great many. They destroyed whole fields of wheat and rye. East of us there were but few. Corn is good. Potatoes are not a heavy crop, neither is there a great deal of fruit. The church is in a fair condition.

—Bro. John Studabaker, writing from South English Iowa, says: I have traveled through northern Illinois and different counties in Iowa, have visited many brethren, attended four communion meetings and the district meeting of southern Iowa. Found the brethren generally prospering and rich in the faith. Several persons were added to the church by baptism. I expect to move to Freeport Ill. We have already established our business at that point, and are prepared to fill orders for goods. Any of the brethren or friends desiring goods can have them ordered from me by addressing me at Freeport, Ill.

Brother A. Berkeybile of Delta, Ohio, says:

The consolidation of the *PRIMITIVE CHRISTIAN* and the *PILGRIM* so far as heard from, meets the hearty approval of all, hence we feel encouraged to solicit subscribers. We have started the work and it looks encouraging. We will do the best we can for you. Why not have but one church paper? The Annual Meeting says it is an individual enterprise, but then as it concerns the whole church we think it is different to other enterprises. If all could afford to patronize the many papers we would not have a word to say, but such is not the case. We desire to have all the good that is done in the brotherhood, all the obituaries, &c., to reach every family.

—A brother of Carleton, Nebraska, sends us \$6 for the Danish Fund, \$4 for the Poor Fund, \$4 for the Stein Fund, and annexes the following remarks: "I

would say that I have been an inveterate othever and smoker for over fifteen years, and like many of my brethren, said I could not give up the habit, but when I remembered how my Master denied himself the sustenance of life forty days in the wilderness for me, could I not deny myself of this hurtful lust for him, was a query that presented itself. I quit and through Christ have gained the victory. I have been free from this servitude for more than a year. If Christ has made us free we are free indeed. My prayer is that all of my dear brethren who have thus been in bondage, may obtain this freedom.

The Brethren of the Ashland church, Ashland Co., Ohio, expect to commence a series of meetings at the Dickey meeting, house Dec. 17th, 1876, to which meeting we extend a hearty invitation to all that desire to be with us at that time. Now to our ministering brethren we would say, brethren come and help us.

J. D. PARKER.

### My Visit to Ohio.

In compliance to arrangements made, my sister Missouri Fitzgerald and myself, started for Ohio October 20th, to attend several communion meetings in Darke and surrounding counties. We arrived at Dayton the same evening and was there met by brother George Garver, who conveyed us out to his house where we were cared for in the kindest manner. Next morning in company with brother and sister Garver, we visited the Soldier's Home, and I must say I was surprised to see the extensive and beautiful grounds and improvements that I have witnessed, and for beauty, neatness, order and system about all of the arrangements, I think it cannot be surpassed. There were over three thousand of those poor maimed creatures who had been led into an unholy warfare, and they must now spend the rest of their lives, some destitute of an arm, others of a leg, or in some way badly injured. The greatest object of sympathy I saw was one perfectly blind. He was sitting making bead work. He had several fancy articles thus formed. There he sat selecting his beads of different colors by the feel, and this brought the thought to my mind that although he had been deprived of the sense of sight, God in his goodness had made the sense of feeling so much more acute, that this poor solitary being could fill up his time and amuse himself by making himself useful in this way. Again I thought of the goodness of our God in putting into the hearts of the people to provide this beautiful home for these suffering beings. In the library of the home I noticed many donations that had been made



by the devoted mother of Lieutenant Putnam, a promising young man brought to an early grave by "man's cruelty to man." It is well that man cannot rule the whole destiny of man, and that there is a good and merciful being that knows all of our thoughts and actions, and has promised to reward every one according to the deeds done in the body.

After looking through this charitable institution we returned to Dayton, and took the train for Manchester. There we were met by brother George V. Siber, who took us home with him. We there found a kind family. His wife, sister Siber, is a woman of superior qualities and a good sister. On Sunday evening brother Siber and his wife went with us to brother Jesse Stutsman's. Here again we were kindly received and well cared for. My sister was taken sick and was unable to proceed any farther. On Monday, in company with brethren Siber and Stutsman and sister Siber, I went to the Oakland communion meeting. Here I met with about two hundred brethren and sisters, and I was impressed with the idea as I noticed the bonds of union that existed among these loving brethren and sisters, that our blessed Redeemer knew when he instituted the ordinance of feet washing, the supper, and communion, just what it took to bind his people together in Christian charity and fellowship. How strange the professors of other sects cannot see this, and that they will allow themselves to be so blinded by their carnal natures. Oh! how I pity them, since God in his mercy has revealed to me these important truths in his holy word. After this meeting we returned to brother Stutsman's, found my sister some better. We moved her to brother William Cassel's, and there she became so sick that we found it would not do for her to ride about any more. The next day again in company with brother and sister Siber, I went to the River church communion meeting. Here again I was permitted to enjoy the pleasure of practicing this holy ordinance with about three hundred brethren and sisters. Here I met several of the brethren and sisters that had visited Kentucky, and it was truly a joyful meeting.

The next meeting we attended was at the Covington meeting house. Here I found something over four hundred brethren and sisters. Here again we practiced the holy ordinances as instituted by one blessed Redeemer when he was preparing to offer himself for our sins. With what feelings of humility should we go through this ordinance, remembering his words, If I your Lord

and Master do these things, certainly we as his followers and people, should submit to it and be thankful that he has ordained something that will bring us to humility, Christian love and holiness. After the Covington meeting was over I was conveyed back to brother Cassel's by brother Enoch Beery; found sister Missouri better, and am grateful to the Giver of every good and perfect gift, for placing her among such kind friends during her illness. I next went to the Holler's communion meeting near Dayton. Here again we practiced this holy ordinance that is so well calculated to keep each member humble, loving and kind. Everything was so different from the cold, haughty manner in which the meetings are carried on in Kentucky, that I was deeply impressed with the idea that if some of our good people living here could attend some of these meetings and see the way these people live, their quiet, contented manners, they could not help but acknowledge they were controlled by a different spirit, and as our Savior went about doing good while on earth, we, if we have the Spirit of Christ, and are his true followers, should practice the same things that he did while here on earth.

At the Holler's meeting I again met the brethren and sisters from Clark county, those that visited Kentucky and some others. I went from there home with them and stayed several days visiting around among them, found all, without any exception, actuated by the same spirit which very fully convinced me that the church of the Brethren must come very near the practices of the primitive church in ancient times, if I had had any doubts before, this experience would have entirely removed them. My sympathies were drawn out for the minister's wives. I fear these noble-hearted sisters are not rightly appreciated, while their husbands are out on missions of love. These dear sisters have the whole burden of their families, their household duties to perform, together with their husband's affairs to attend to. There is indeed a weighty responsibility. As our works will bring their reward, great will be the reward of these loving sisters. May the Lord bless them, and I shall take this opportunity of thanking them for their kindness to my sister and myself, and if my humble prayers can avail anything they will be given that the choicest of heaven's blessings may rest upon them.

In some few of the brethren's houses I found rather more style than I anticipated from what I had learned from our old brethren. Not

to place myself as a critic of other people's matters, but simply to give my opinion. I thought I noticed a little more restlessness among these than the other brethren. Among those that were living less in conformity to the ways of the world, there seemed to be a struggle, the yoke appeared to be burdensome; there was something yet to be learned of Jesus before the yoke could become light, while others that had submitted to the teachings of the Scriptures, and had put on the whole armor of Christ, were contented, trusting and happy. My dear brethren, it takes this to fight successfully. It will never do to fight with a part of the armor. We will certainly be vanquished by the enemy. I have found in my own experience the more I resist the influence of the Divine Spirit, the easier I am led into temptation, and I am thoroughly convinced we cannot serve two masters. If our aim in being Christians is to obtain a position in the world, we will certainly fail, as God will not be mocked, and it is a device of the wicked one to draw us from the faith. Let us be like one of old who said, "Let others do as they will, as for me and my house we will serve the Lord our God." My impression has long been that we should adorn our profession with a meek and a quiet spirit linked together with good works and strict observance of all the commands given in the holy Scriptures. By this course of life we not only secure our happiness here, but we are promised eternal happiness beyond the grave. It is a small sacrifice to make to gain so much.

Before closing this article, I wish to tender my sincere thanks to the brethren and sisters in Southern Ohio for their love and kindness to me during my visit among them, and I shall try to prove my gratitude by exerting myself in the cause of our blessed Master, believing that would be a more acceptable compensation than I could in any other way bestow, as I think the salvation of souls is nearest their hearts, not forgetting to look above from whence every good gift comes. I believe it is the Holy Spirit that has awakened a sympathy for the poor deluded souls of Kentucky in your noble bosoms, and if I can be an humble instrument in his hands of bringing some things right where I see so much wrong, happy shall I be. I have again resumed my home duties, and I crave an interest in your prayers that I may be able to fulfill them faithfully in the sphere the great Ruler of the Universe has placed me.

CHARLOTTE T. BOND.

Great Crossings, Ky.

## The Primitive Christian AND The Pilgrim.

HUNTINGDON, PA., DEC. 12, 1876

### SPECIAL NOTICE.

- I. The Editor does not hold himself responsible for the opinions of correspondents.
- II. A free and fraternal interchange of thought will be allowed on all important subjects; but the Editor reserves to himself the right to determine the time for admitting controverted questions, and the time for discontinuing the discussions.
- III. Personal character must be respected; personal quarrels will not be admitted; and bitter and unkind words must not be used.
- IV. Articles should be short and pointed, and written only on one side of the paper; and if the paper is closely ruled, only on every alternate rule. Manuscript paper should be about 4 or 5 inches wide.
- V. Important Bible and Historical quotations should be accompanied with references to chapter and verse, book and page.
- VI. Every article should have for its object the glory of God and the edification of the readers.
- VII. Every article for publication must be accompanied by the name of the author as a guarantee of good faith. An assumed name, however, is allowable in print.
- VIII. Unaccepted manuscripts will not be returned unless their writers make request accordingly, and enclose stamps for postage, at the time they submit them.

### RULES FOR AGENTS.

1. At the head of every letter give the name of your own post-office, county and State; and the date on which it is written.
2. Write the name and give the full address of every subscriber you send, as legibly as you can.
3. Write "New" before the names of all new subscribers.
4. In ordering a change of address, give the post-office, county, and State, to which the paper is sent, as well as the post-office, county, and State to which it is to be sent.
5. Do not mix up different items of business; but take up and finish one item before you take up another.
6. Write items intended for publication on a separate slip.
7. Make every lawful effort to obtain subscribers, and to do good in whatever way you can.
8. Send money by drafts, post-office money orders, or registered letters.
9. Observe the above rules, and you will expedite business, save us from much trouble, and yourselves and our subscribers from disappointments and vexation.

### THE UNION OF BUSINESS AND RELIGION.

Not slothful in business; fervent in prayer; serving the Lord. Rom. 12: 11.

There is an allusion here to a union important, desirable, and certainly possible, or it would not be presented among the practical duties inculcated by the apostle in the closing part of the epistle in which it occurs. Business and religion are too often looked upon as in opposition to one another. They are by no means necessarily so. According to the present organization of things in the world, business is necessary that the designs of God may be answered in the promotion of the varied interests of man. The earth is to be cultivated, and the productions of one locality exchanged for

those of another; this gives rise to trade and commerce. Various kinds of mechanism are both useful and necessary for the promotion of our comfort and safety. The arts and sciences, too, though often misapplied, may be made conducive to the well being and enjoyments of society. Occasion is therefore afforded for many kinds of business. And while there may be some kinds of business that are neither becoming to the Christian character, nor consistent with Christian principles, there are many that are, and as a matter of course the real and faithful Christian will only follow that kind which is consistent with his holy profession.

As a large proportion of professing Christians have always belonged to the lower classes of society, and these being necessitated to follow some business for procuring the comforts or necessities of life, the apostolic admonition "not slothful in business" seemed to be necessary. Business however is by no means confined to the lower classes of society. Wealthy men or capitalists, frequently are men of business, though they do not perform the actual labor. And the admonition applies also to them. It is of ten remarked that however good a business may be, if it is not properly attended to there may no profits arise from it; but on the contrary, it may, through a want of proper attention and judicious management, prove to be a losing business to the party conducting it. And this happening to a Christian, would be a cause of perplexity and embarrassment to him. And not only so, but it might prevent him from meeting his obligations and paying his debts, thus injuring his Christian character; and then would follow dishonor to his Christian profession. And all this would follow from a want of proper attention being given to his business. Hence the propriety of the admonition, "not slothful in business; fervent in spirit; serving the Lord." It is not only the loss of money, but the loss of Christian enjoyment, and even the loss of the soul, that may be caused by a neglect of business. But diligence in business, if it is a lawful one, and followed to the glory of God as it will be by the Christian, may prove remunerative to him who engages in it, and thus afford him the pecuniary means he may need to answer his own wants, and enable him also to contribute to the supplying of the wants of others, and by multiplying his facilities for usefulness, multiply his pleasures arising from that source.

But *diligence in business* is to be accompanied by *fervency in spirit in serving the Lord*. It is not at all uncommon to find Christians diligent in business. But it is not so common to find those who are diligent in business, also *fervent in spirit in serving the Lord*. These how-

ever should always go together. And the Christian being careful to keep them together, will find that they will help each other. And they also may be so used as to make them both promote the general Christian character. It often happens that diligence in business is found with coldness and lukewarmness in religion, rather than with fervency and zeal. And this will likely be the case if the Christian man of business does not labor with as much diligence to promote his spiritual interests, as he does to promote his temporal.

If the Christian man of business would maintain fervency of spirit in serving the Lord, while he is diligent in business, as the apostle makes it his duty to do, he must be as regular and persevering in his devotional exercises as in his business affairs. He must feel that he is serving God when he is engaged in his lawful business, as well as when he is engaged in his devotional duties. The apostle when giving directions to servants in regard to their duties, uses the following language: "Servants, obey in all things your masters according to the flesh; not with eye service, as men pleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3: 22—24. If Christian servants are serving the Lord when performing the lawful duties which they owe to their masters, it would seem to follow as a just inference that Christian masters are serving the Lord when performing their duties of a temporal or business character.

The Christian man of business should then feel that he is the Lord's servant at all times, and that he is serving the Lord in all that he does. And he should endeavor to maintain continually not only the spirit of a Christian, but also the spirit of devotion. In doing this, he will see the propriety and necessity, of cultivating a prayerful state of mind at all times. And this is probably what the apostle means, when he commands Christians to "pray without ceasing." 1 Thess. 5: 17. The Christian will "begin the day with God." Before he goes out in the morning to enter upon the labors of the day, and to encounter the temptations and trials of the day, he will have his devotional exercises, and seek divine protection, strength and guidance. And oftentimes when at work or at rest, he may lift his heart to God in prayerful thoughts and desires. This is called ejaculatory prayer, and means prayer uttered in short sentences. And it is a good practice for Christians to carry the Scriptures with them, and when they have a few minutes leisure they can read a few ver-



ses, and this will afford them subject-matter for holy thought, and will have a tendency to keep the mind on heavenly things, and to keep up a Christian feeling.

And by pursuing a course something like that suggested in the last paragraph, the Christian can be diligent in business, while he is "fervent in spirit, serving the Lord." He can carry a Christian feeling with him at all times, and have the advantage of it in his business to assist him, and under the protection of such a state of mind, "the care of this world, and the deceitfulness of riches" will not choke the divine plant of righteousness, which has been planted in his heart, and render it unfruitful, as is often done when business is not accompanied and sanctified by divine grace.

It is said that in the old market-towns of England there were crosses erected by the people, as if they would by this beautiful and expressive symbol, teach the buyers and sellers not to forget the cross and the Christian rules of life connected with it, when transacting their business. And the Israelites were commanded to preserve the remembrance of God's law, that they might never forget it, but always have it before them. They were directed as follows: "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 8, 9. Such were the precautions that they were to use that they might not forget the duties enjoined upon them by the divine law, but have those duties before them at all times, and be as the righteous may be, and as they are commanded to be, "in the fear of the Lord all the day long." Prov. 23: 17.

"Take thy first walk with God!  
Let him go forth with thee;  
By stream or sea or mountain path,  
Seek still his company."

#### THE READING OF THE BIBLE ONLY—A SUGGESTION.

A brother and subscriber writes as follows: "Dear brother Quinter, don't send me the paper for 1877, as I have neglected to read the scriptures by reading the papers; so I want to read the Bible and Testament, and study them this next year." One of the objects of a Christian Journal is to lead the reader to the Bible. And did we not think that this is the tendency of such a journal, we could not encourage it, much less assist in publishing it. The effect of Christian Journalism upon Christians should be similar to the effects of preaching. Sometimes when the minister opens and explains some text of Scripture, and brings out the precious pearls of truth, it endears the sacred volume to the Christian hearer, and he forms a new

resolution to study the Bible more diligently than he has ever done. 2. Sometimes in hearing passages of Scripture explained by the ministers, the hearer has a clearer and more correct view of such passages than he previously had, presented unto him. So we are glad to know it often is in reading explanations and applications of texts of Scriptures in our Christian papers. Such has been our experience. We love to read the Scriptures, and we think that love has been increased rather than diminished by reading good Christian literature. The reading of the Scriptures is one of the Christian duties. And we want promptly to this duty, as well as to others, and we think the reading of Christian literature to a proper degree, and with a proper object in view, will prompt to this duty. As a general rule, we think it is not they who read nothing but the Bible, that read it most, or understand it the best.

#### DELAY IN SENDING OUT ALMANACS.

Near the beginning of the present month we received a notice from the publishers of our Almanacs that 2,000 had been shipped to us, but to the time of our writing, which is the 14th, they have not been received. We have been looking anxiously for them, and feel disappointed and mortified that there has been so much delay in them reaching us. We hope by the time this number of the paper will reach our subscribers, the Almanacs will also reach them. As soon as we receive them we will fill the orders on hand.

P. S. All large orders are being filled directly from place of publication, and no doubt have reached the persons who ordered them before this. We are making every effort to have all orders filled at the earliest possible time.

#### THE CLOSE OF THE VOLUME.

This being the last number of the present volume of both the PRIMITIVE CHRISTIAN and the PILGRIM, we would once more request all the subscribers to renew their subscriptions to the consolidated paper under the new arrangement. We have heretofore given our readers a cheap, and we have reason to believe, to our readers in general, an acceptable paper. We shall hereafter give them a cheaper, because we shall give them a larger paper. We also indulge the hope

that we shall be able to give them a better paper. We shall at least use our utmost endeavor to do so.

For the past liberal patronage given us, we are very thankful, and shall be equally so for the continued patronage we solicit.

#### THE FIRST NUMBER OF THE NEXT VOLUME.

This number of our paper not having the usual amount of reading matter in it, owing to the circumstance that the indexes to the two papers are given in it, we shall for this and other reasons, send the first number of the PRIMITIVE CHRISTIAN in its consolidated form, to all the present subscribers of the PRIMITIVE CHRISTIAN and PILGRIM. And we hope to have the pleasure of continuing to send our paper to our old subscribers and also to many new ones.

Brother J. D. Parker of Ashland, Ohio says: This part of the Master's fold has suffered much from the enemy during the last few years. The wolf has made inroads upon us, seeking the very life of God's chosen ones. Dark clouds have been hanging over us, but the clear sky is beginning to appear, for which we "thank God and take courage." We can now look forward into the dim vista of the future with a brighter hope and fairer prospects. With delight we report a successful meeting held on the North Eastern border of our territory in the Snowberger meeting house. Brethren D. N. Workman and Isaac Killheiner went there on the eve of Nov. 18th, and returned on the 20th, leaving appointments for the next Saturday evening and Sabbath morning. The weather was quite unfavorable, yet the attendance was good, and as brother Workman lifted his strong voice in defence of the pure gospel, the Lord made bare his arm in the rescue of five precious souls, and aroused many others from the lethargy of sin. The church had several accessions within the past year. May the Lord continue the work until all are safe in the fold of Jesus above. Brethren, let us "keep the unity of the Spirit in the bond of peace," presenting an undivided front to the enemy, ever hearkening unto the voice of the Good Shepherd, and we shall be safe though ten thousand wolves prowl around the fold.

## MARRIED.

**RAUM—NAYLOR**—By the undersigned at his residence, October 12th, 1876. Mr. Reuben Baum and Miss Josta Naylor.

**GANGWER—BLUBAKER**—Also November 19th, 1876, Mr. Cyrus Gangwer and Miss Amanda Blubaker.

**FIKE—GANGWER**—Also Mr. Albert Fike and Miss Fanna Gangwer, all of Ashland county, Ohio.

D. N. WORKMAN.

**McMILLAIN—LEE**—By the undersigned, at his residence, August 26th, 1876, Mr. Wm McMILLAIN and Miss A. Lee.

**GOCHNOUR—CATEN**—Also October 29<sup>th</sup>, 1876, Mr. Nathan Gochmour and Miss E. Caten, all of Cambria county, Pa.

DAVID HILDEBRAND.

## OBITUARIES.

**FISHER**—Nancy, wife of Wm. Fisher, and daughter of Peter and sister Sallie Fike, was born Jan. 15th, 1856, and died Nov. 25th, 1876, aged 20 years, 10 months, and 10 days. She had been confined four weeks when she died. The funeral was preached in the house of the deceased in the Cov., Garrett Co., Md., by Jeremiah Seeghly and the writer from Matt. 24: 42, 43, 44.

**BOWERSOX**—In the Macoupin Creek congregation, Macoupin Co., Ill., Oct. 17, '76, brother Jacob Bowersox, aged 73 years, and 2 days.

The subject of this notice was sick just three weeks. Disease, Gangrene. He suffered until the morning of the 17th when the messenger death summoned him, and he went the way of all the earth. We think he could say like one of old, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." He leaves a widow and a family of grown children to mourn their loss, but we think their loss will be his eternal gain. Funeral occasion by the brethren.

D. B. STUBABAKER.

**MYERS**—In the Washington Creek Church, Kansas, Oct. 23<sup>rd</sup>, '76, John Myers, aged 19 years, 7 months and 12 days. Disease inflammation of the stomach and bowels and typhoid fever.

The deceased was a son of brother George and sister Nancy Myers. His sufferings were indescribable. He was from home near Topeka, Kansas, while ill. Father was sent for and when he saw him he said, "Father, do you think I can die happy?" Father replies, "I do not know, John, that is between you and your God." The son answered, "Father, I know I have not done what I ought, but I have not been a very bad boy, and I think there is a chance for me." Then he prayed earnestly for God to accept of him for Jesus' sake. He desired his father and all these in whom he had confidence to pray with him. He said he was willing to die and that he did not want to get well. He was in his right mind about all the time, telling his sisters and brothers that they would soon meet in that blessed world above.

His father, by his request, took his remains home to his mother. A short funeral discourse was delivered by the writer to a large number of friends and brethren from John 11: 25.

JAMES E. HILKEY.

**LAMBERT**—On the 9th of October, '76, in Stony Creek township, Somerset Co., Pa., Burtha May, daughter of K. L. and Susan E. Lambert, aged 4 years, 8 months and 12 days. Funeral discourse by Rev. J. H. Walterick, from 1 Cor. 7: 29. "But this I say, brethren, the time is short."

JOSEPH CALILE.

**KNOBLOCK**—In the Union District, Marshall Co., Ind., Nov. 3<sup>rd</sup>, '76, Sarah L., daughter of Washington and Rebecca Knoblock, aged 19 years, 7 months and 5 days.

Sarah was highly respected by everybody that knew her. She was quite an example to the young in morality. She was never found associating in bad company and before she died she exhorted all to meet her in heaven. Many tears were shed around her dying bed. She said she was going to meet loved ones that had gone before. Oh, may God enable all that heard her, to heed the instructions and prepare to meet her in heaven. Funeral discourse from John 11: 25, 26, to a large concourse of people.

ADAM APPELMAN.

**FORD**—In the Clover Creek church, Blair Co., Pa., Nov. 27, '76, of Typhoid fever, sister Magdalene, wife of brother Simon Ford and daughter of brother Christian and sister Magdalene Brumbaugh, aged 22 years, 7 months and 7 days. She bore her illness of two weeks with christian fortitude and expressed a willingness to depart.

She leaves a sorrowing husband and two children and many friends to mourn their loss which we have reason to hope is her great gain. Occasion improved by the brethren from Rev. 14: 13 to a large concourse of people.

T. B. MADDOCKS.

**DOTTS**—Nov. 8th, 1876, in Tuscarawas Co., Ohio, sister Susan Dotts, aged 43 years, 8 months and 11 days. Disease cancer of the breast. The deceased was baptized last June by the writer, and had, during the summer, suffered a great deal, yet bore her sufferings with christian fortitude and we fondly hope is now enjoying the rest of God's chosen ones. Funeral occasion improved by the writer, from Rev. 14: 13.

Wm. JOHNSON.

**ROSENBERGER**—In the Sugar Ridge congregation, Hancock Co., Ohio, of Typhoid Pneumonia, Eld. Daniel Rosenberger, aged 61 years, 2 months and 15 days.

He was respected both in and out of the church. He leaves a widow and 7 children, (all in the church) to mourn their loss, but we all feel assured that our loss is his great and eternal gain. Funeral occasion improved by Eld. J. P. Ebersole and the writer to a large and sympathizing congregation.

L. H. DICKEY.

**MOHLER**—Oct. 9th, 1876, Within the District of the Lower Cumberland Church, Cumberland Co., Pa., of abscess in the side of the abdomen; Solomon Mohler, aged 61 years, 9 months and 16 days.

The deceased was extensively known throughout the Brotherhood. Many of the brethren have shared largely of his hospitality, and the church and the neighborhood lose a benevolent friend. The widowed sister, the son, three daughters and grand-children mourn their loss, in which the church and the neighbors earnestly condole. Religious exorcises by Wro. Joseph Shery, and brother S. R. Zug, from Job 14: 1, 2.

**TRIMMER**—In the Lower Conawaga church, York Co., Pa., Nov. 6th, '76, brother Samuel B. Trimmer, aged 44 years, 6 months and 19 days. Funeral services by the brethren from 2 Cor. 4: 16.

**HIMES**—In the Lower Cumberland Church, Cumb. Co., Pa., Nov. 11th, 1876, of Consumption, sister Lydia Himes, aged 70 years, 11 months and 12 days. Funeral services by the brethren from 2 Cor. 4: 16.

The sister was a consistent member of the Church and very highly respected by all that knew her. She left a sorrowing and affectionate husband, possessing very pleasant and attractive qualities, though out of the church. God have mercy on him. She left nine children, thirty-seven grand-children and two great-grand-children. "Remember now thy Creator in the days of thy youth" A. BEELMAN.

**TILTON**—In the Coventry church, Chester Co., Pa., Nov. 20th, '76, sister Mary, relict of the late John Tilton, aged 66 years, 4 months and 13 days.

The solemn occasion was improved to a large congregation by brethren John R. Price and Jacob Conner, from Isaiah 38: 1; "Set thy house in order, for thou shalt die and not live." The remains were interred in the Brethren's burying ground near by, beside her husband, there to await the resurrection morn, then to come forth robed in white to meet the Lord. Her affliction was marked by a patient submission to her heavenly Father's will. Her humility, obedience, and loving trust comfort the hearts of her mourning children, friends and brethren and sisters that she has washed her robes and made them white in the blood of the Lamb, and that if faithful they will one day meet her in that better land where parting is no more.

J. Y. EISENBERG.

Brethren At Work please copy

**MAY**—Died within the bounds of the Springfield church, in Sufferd, Portage Co., Ohio, Sept. 24, '76; brother John May, aged 30 years; 10 months and 9 days.

He was sick only five days. Disease, Typhoid fever. He leaves a young widow and two children to mourn their loss. Funeral occasion improved at the Springfield meeting house by brethren David Young and David Bower to a large and sympathizing audience, from John 3: 16; 17.

JACOB MISHLER.

**STUDABAKER**—In the Washington Creek District, Douglass Co., Kansas, Oct. 23, 1875, of Lung fever, sister Sarah, wife of brother Jacob Studabaker, and daughter of brother Moses and sister Barbara Flory; aged 21 years, 6 months and 7 days. She leaves a child one year old, a kind husband and many relatives and friends to mourn their loss. She was a kind wife, a devoted Christian and respected by all. She was ready to go at her Master's call. Services by Elds. P. Brubaker and I. Harshey.

**KINSEY**—In Mechanicsburg, Pa., in the Lower Cumberland church, sister Nancy Kinsey, aged 83 years, 9 months and 20 days. Funeral services from John 11: 25, by M. Miller and friend Rink of the Methodist Church. The deceased was never married, came to Mechanicsburg in 1818, and was a consistent member of the church for many years.



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